



**The New Testament**  
**John Wycliffe**



**Pickering**

1848

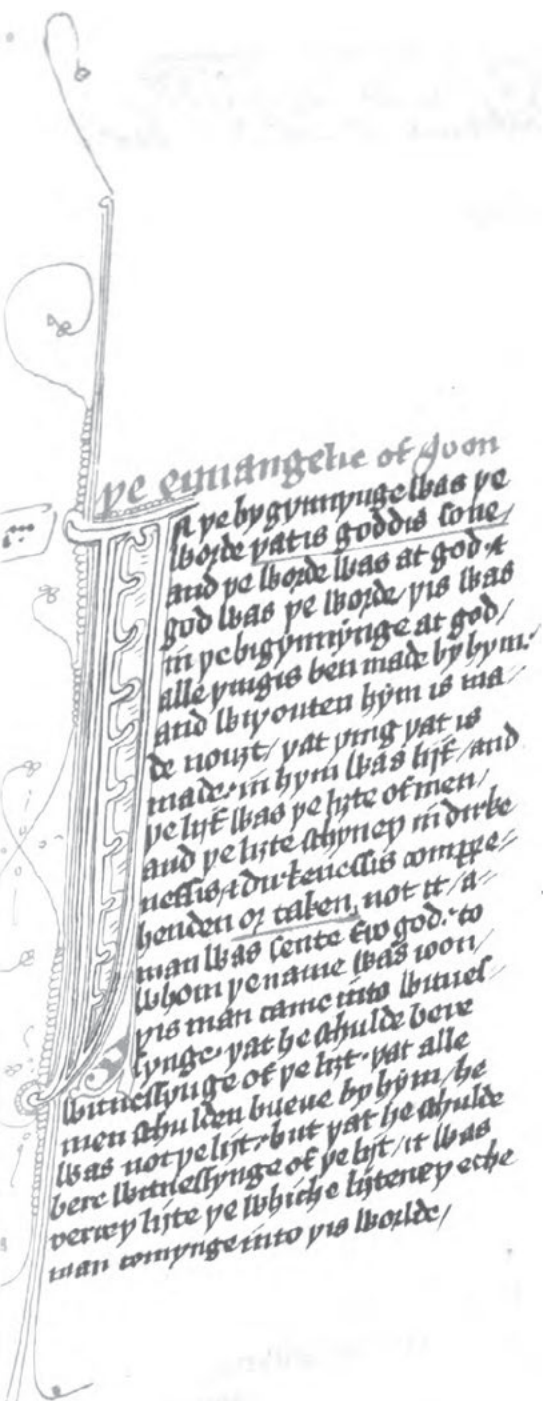


**ve euuangelie of ioon**

7. 8.

**I**n þe bygyrnyuge was þe  
borde þat is goddis so he  
and þe borde was at god. &  
god was þe borde. þis was  
in þe bygyrnyuge at god.  
alle þingis ben made by hym.  
and lify outhen hym is ma-  
de nouȝt. þat þing þat is  
made. in hym was lify. and  
þe lify was þe lify of men.  
and þe lify aþmyȝ in dirke-  
nessis. & dirkenessis compe-  
henden oȝ taken. not it. a  
man was sente to god. to  
whom þe name was ioon.  
þis man came into lityel  
lyuge. þat he aþulde bere  
lityelhyuge of þe lify. þat alle  
men aþulden buene by hym. he  
was not þe lify. but þat he aþulde  
bere lityelhyuge of þe lify. it was  
verey lify þe whiche lityeney eche  
man comyng into þis worlde.





*Bible - N.T. & Eng. (Wycliffe.) (1348.)*

# The New Testament in English translated by John Wycliffe

Circa Mcccxxx



Now first printed from a contemporary Manuscript  
formerly in the Monastery of Sion Middlesex late  
in the Collection of Lea Wilson F S A



Printed at Chiswick by Charles Whittingham for  
William Pickering Piccadilly London  
Mcccclviii



## Preface.



THE Manuscript from which the following *Version in English of the New Testament* is now for the first time printed, was formerly in the collection of the late Lea Wilfon, Esq. of Norwood, and is thus described by him in the Catalogue of his Bibles and Testaments.

### MANUSCRIPTS. No. I.

“ **The New Testament.** MS. Super membr.  
4to. forma major. Circa 1380.

“ The translation of this beautiful volume is *not* that usually known as Wickliffe’s. In the Historical Account of the Saxon and English Versions, prefixed to the Rev. H. H. Baber’s edition, p. lxix, he says, ‘ Though all these MS. lay claim to the title ‘ of Wiclif’s English Version of the Bible, yet there ‘ are a few amongst them which differ so materially ‘ from the rest, as to warrant the assertion, that we ‘ enjoy two ancient English translations of the Scrip-

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‘tures. In some places we trace no other similarity  
‘betwixt these versions, than that which arises from  
‘the circumstance of their being made from one  
‘common original, the Latin vulgate; but in general  
‘we discover features of resemblance between them  
‘so numerous and so striking, that it is most clear,  
‘that the author of the later translation not only  
‘saw, but copied very freely from that which had  
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“Judging from the greater rudeness of the language, I conceive this to be the earlier: and I think it very probable that it was Wickliffe’s first attempt, and subsequently revised and polished by himself or his disciples; which would account for the ‘features of resemblance’ above remarked. If this opinion be correct, it leaves with him the whole merit of first translating the Scriptures into English.

“The Volume is beautifully written, and the initial letters of each Book and Chapter are illuminated. There are no prologues. It ends, ‘here endiþ þe apocalips Bleſſed be þe holy trinitie Amē.’ It has been in the possession of Reynolds, Bishop of Norwich, 1670, as appears by his autograph on the first page, ‘Ed. Reynolds. Ex dono D. Gulielmi Simonſon. Coll: Merton Socii.’ On the reverse of the last leaf is engrossed as follows—

“Good M<sup>r</sup>. Confesso<sup>r</sup> of Sion w<sup>h</sup> his brethren.

“Dame Anne Danvers Widowe Sūtyme Wyffe to  
Sr Willm Danvers knyght (hoofe Soule god affoyle)  
hathe



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hathe gevyn this p̄sent Booke vnto mastre confessor  
and his Bretherne encloosed In Syon entending  
therby not oonly the hono<sup>r</sup> laude and preyse to al-  
myghty god but also that she the moore tenderly  
may be cōmytted vnto the mercy of o<sup>r</sup> lord god by  
the hoōly demerytes of mastre confessor and his  
Bretherne aforseid. Which she hertly desyrethe. and  
specyally to remembre the lyves and the soulys of  
suche p̄sons hoose names heeafter be wryten

“ The good astate of Dame Anne Danvers.

Thoms	}      Itm p <sup>r</sup> aīabz      Iohīs pury		
Willm		Isabelle	} vxor <sup>r</sup> ei <sup>s</sup>
Anne		Elizabeth	
Alys		Willi Danvers milit <sup>r</sup>	
Ifabell		Johīs	} filior <sup>r</sup> ei <sup>s</sup>
	Johīs	} defunctor <sup>r</sup>	
	margarete		
	Johīs	} frūor <sup>r</sup> ei <sup>s</sup>	
	Thome		
	margarete langford.		

“ The aforseid Dame Anne Danvers hathe dely-  
verd this booke by the hond<sup>s</sup> of her son Thoms  
Danvers on myddellent funday. In the viij yeere of  
the reigne of kyng Henry the Eytethe. In the  
yeere of o<sup>r</sup> lord god a m fyve hundred and seven-  
teene.

Deo g̃cias.

“ Mr. Thomas Duffus Hardy, the keeper of the  
Records in the Tower, says the MS. is of the time

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of Richard II. or Henry IV. and therefore certainly coeval with Wickliffe. The volume measures 10½ inches by 7½. The Acts of the Apostles follows the four Gospels; then the Epistles of James, Peter, John and Jude; those by S. Paul, and the Apocalips concluding the book.

“ \* \* \* This is supposed to be the earliest version of the New Testament in the English language.”

Mr. Wilson under the head of the two next MSS. in his Collection, Nos. 2 and 3, says in reference to the foregoing No. 1, “The following specimens from chance openings of the volume, will shew the difference between the two versions.”

No. 1. Luke Ch. 8. Nos. 2 and 3.

Forsoþe þer was a flok of many  
hoggis lesotwyrge in an hil/  
and þei preyeden hym ƿ<sup>e</sup> he  
schulde suffre hem forto entre  
into hem/ and he suffride hem.  
þerefore þe deuelis wenten  
oute fro þe man; & entriden  
into hoggis/ & wiþ birre þe flok  
wēte hedelynge into þe lake  
of water; and is stranglide.

And þere was a flok of many  
swyne lesotwyrge in an hil/  
and þei praieden hȝ þat hee  
schulde suffre hem to entre  
ito hem/ and he suffrid hem.  
& so þe deuelis wenten out  
fro ƿ<sup>e</sup> man & entridē in to ƿ<sup>e</sup>  
swyne and wiþ a bire þe flok  
wente hedlynge into þe pool  
& was drenchid.

Ch. 20.

And it is done in one of þe  
dayes; hym techyng þe puple  
in þe temple and euangeliz-  
yng.

And it was doon in oo of þe  
dayes whanne hee tautzte þe  
people in þe temple & p̄chide  
þe gospel.

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No. 1.

Ch. 21.

Nos. 2 and 3.

Forsoþe þe biholdynge size  
hem þat senten her ziftis into  
þe tresorie riche men. forsoþe  
þe size & sum litil pore widowe  
sendynge two mynutis or fer-  
þingis:

And hee biheeld & saiz þe riche  
men þat castiden here ziftis  
in to þe tresorie/ but hee saþ  
also a litil poore widowe cast-  
inge tweye ferþingis

Mr. Wilson had with much care prepared a transcript, and passed it through the press to the end of the Gospels.

Some reasons should perhaps be here offered why our Title page entitles this "Wicliffe's version, now first printed," there being already two imprints bearing the name, that of Lewis, 1731, reprinted by Mr. Baber in 1810, and "The Wicliffe version" of Bagster's Hexapla.

Besides the parallel passages given in the above extracts from Mr. Wilson's Catalogue, a more extended comparison of Mr. Baber's imprint, usually termed Wicliffe's version, with the corresponding text of our copy,\* will still further shew that while there is sufficient resemblance to connect them together, they are so far from identical, that a very considerable difference exists, and being, as is evidently the case, equally translations from one original, namely, the

\* Take also, as immediately at hand to every reader, the specimen in the preface to Dr. Johnson's Dictionary.



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Vulgate, this difference is the more remarkable, and certainly justifies Mr. Wilson's decision, that "this translation is *not* that usually known as Wicliffe's." So also comparison with the version employed by Mr. Bagster in his Hexapla, there given as the Wicliffe text, and which is taken from a MS. formerly in the collection of the Duke of Suffex, but subsequently possessed by Mr. Wilson, shows at once the same difference and resemblance. The subjoined, being the commencement of S. Mark's Gospel, may serve as a specimen of that version,

**"The biggynge of þe gospel of ihu cū þe sone of god  
as it is writun in Istaie þe profete/ lo I sende myn aungel bi-  
for þi face: þat schal make redi þi weye before þee/ þe vois of  
a crier in desert: make ze redi þe weye of þe lord: make þe  
hise papis rizt/ Ioon was in desert/ baptisynge and prechynge  
þe baptism of penaunce in to remysziō of synnes/ and al þe  
cuntrē of iudee wenten out to hym: and al men of Jerusalem/  
and þei weren baptised of hym in þe flū Jordan: and know-  
lechiden her synnes/"**

Of these several versions, for it is evident that ours is not the same with either of the above, it only remains to inquire which is the earliest, and then to determine to whom belongs the merit of such *earliest* translation of the New Testament into English.

An accurate and careful investigation of each, can alone *settle* the question of priority of the versions, and this is not the place to attempt it; but some few grounds for a conclusion may be indicated.

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The writing of the MS. itself, which at that period is so nearly uniform, *fixes* it to the time of either Rich. II. or Hen. IV., or about 1380, and contemporary with Wicliffe. (The language of this version is, as has been stated above, "ruder," that is, it is older.) The orthography varies; so much so, that the same word is spelt quite differently in even two following lines, marking the unformed and uncertain state of the language.\* Moreover, a kind of interpretation, or running gloss, not found in the other versions, accompanies many words in this; the second word, or rendering, being of a more simple character: some words are paraphrased, others are explained.†) Many words indeed, besides those termed sacred, are not translated at all, but the Latin is retained; others again are literally translated, that is, the idea is transferred, and rendered, not, as obtained afterwards, and as is found in the other versions, by the formation of a word out of the Latin, but by giving the English equivalent, or com-

\* We think that the various spelling of the same word in MSS. of this period may be accounted for by the transcribers living in different districts, and conforming each to the prevailing rule of his own division. There is still extant a Northumbrian version of the Gospels, which illustrates this adherence to a provincial orthography; besides which there was no uniform standard, and many words were evidently written according to their sound.

† Take as an instance of this gloss, not found in the other versions, the words *proselite* and *filateries*; after the first we find, in a parenthesis, "þat is a convertide to 3our ordre," and after the second, "þat ben smale scrowis."

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pound equivalent, of the original, and this oftentimes in a very striking manner. On the other hand, a closer adherence to the words of the original, the Vulgate, is sometimes maintained at the cost even of idiom and correctness. Again, there are evident errors in this version, and corrections in the others which mark this as the earliest. The prologues of S. Jerome are added to all the other versions, but are not found with this.

Now upon all the particulars indicated above, which manifestly bespeak a first attempt, and on the internal evidence of the language, no hesitation can be felt in deciding that Mr. Baber's reprint from Lewis, and the text of the Hexapla, are each of them later than the following version; the language at their date had then become more fixed, and we must not fail to remember that in all transcripts at that period the transcriber did not scruple to change or modernize an obsolete word so as to suit it to his own day.

With respect to the other question proposed, to whom belongs the merit of this, the earliest translation into English of the New Testament, Mr. Wilson's remark that it remains with Wicliffe, appears correct. Mr. Baber in his "Historical Account," pp. 68-72, may be considered to have settled the point, and the sum of the arguments is here given in his own words. "Some authors have doubted whether Wiclif ever translated the Scriptures.

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“ tures. When Hufs, a martyr to Wiclif’s prin-  
“ ciples, and one nearly his contemporary, speaks  
“ of such a production ; when amongst the accusa-  
“ tions brought against the reformer by Knyghton,  
“ this pious labor seems in the opinion of this au-  
“ thor to be his highest offence ; when Wiclif in one  
“ of his homilies mentions the severe usage he met  
“ with because he dared to enable the people at  
“ large to read in their own tongue the revealed  
“ word of God ; and when in every list given of  
“ his works by his numerous biographers, mention  
“ is always made of his having translated the Scrip-  
“ ture into English, every doubt upon this point must,  
“ one would think, for the future vanish.”

Mr. Baber says, “ John de Trevisa, who flourished  
“ towards the end of the fourteenth century, enjoys  
“ the reputation in the estimation of some men of let-  
“ ters of having produced an English translation of  
“ the Bible ; but his title to this fame has hitherto  
“ eluded all attempts I have made to trace it.” It  
may however be considered to rest solely on the  
authority of Caxton, who, in the Preface to the  
Polychronicon of Higden, translated by this same  
John de Trevisa, and the most popular book in  
that age, says, that he also translated the Holy Scrip-  
tures ; but no part of such translation is known to  
exist, and it is thought that the translation ascribed  
to him consisted only of texts painted on the walls  
of the chapel at Berkeley Castle, and the church at



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Berkeley, where Trevisa was Chaplain and Vicar, and where he died about thirty years after Wicliffe.

It may be added that no copy of an English version of the entire New Testament of a date anterior to Wicliffe is known.

It is not however meant to be asserted either that Wicliffe was alone and unassisted in this great work, or that he did not make use of such materials for his version as he had at hand; it is certain that he received assistance from others, and it is probable that he gathered together the various portions of versions already made. It only needs this most natural explanation to reconcile with the fact that he first produced the entire version, many matters as to which there need at no time have been much controversy. When More, for example, says that Wicliffe's translation was needless, as there was one before his days, we may readily allow it, so far as portions of the Bible, and in particular as respects the Gospels. We quite allow the extent and importance of the labors of Nicholas de Hereford, and we think it even probable that he rendered direct assistance to Wicliffe in his version. We may even admit that there were translations in use and authorized by the Church. Fox himself, though for quite another purpose, in the dedication of Archbishop Parker's Gospels to Queen Elizabeth, freely allows this. And we are told that Archbishop Arundel, in his funeral sermon for Ann, Queen of Richard II. "did avouch that she had all  
" the

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“the four Gospels in the vulgare tongue with divers  
“expositions of the same.”

There being then two (or more) distinct versions in English of the Bible and Testament, or portions of them, extant, it is easy to understand how the later and improved version came to be attributed to Wicliffe, rather than the earlier and more uncouth, though the latter agrees far better with the style and orthography of his acknowledged writings, as may be seen by even a cursory comparison with his Homilies and the Trialogus. And this later and clearer version having been thus given to Wicliffe, it may be well believed that the older and more homely renderings of the other occasioned the inference that it was much before his time, so that Archbishop Usher even places it in the year 1290,\* although the very rapid mutation of the English language at the period in question would amply account for the difference between the two versions, even had they followed more nearly than they did the one to the other. As an illustration of the rapidity with which the English language was then developing itself, we might compare, see Baber, 67, the translations of Richard Rolle, the hermit of Hampole, who died

\* Mr. Westwood, *Palæog. Sacra*, tells us that from a collation by the late Rev. T. Symonds, he found that the Bodleian MS. Fairfax, No. 2, considered by Archbishop Usher to have been written at the close of the thirteenth century is of the Wicliffite period, agreeing with the Arundel MS. 108, and the Lambeth MS.



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in 1349, with either of the versions mentioned, the utmost interval between them being twenty-five or thirty years.

We think then that we have here the earliest version in English of the entire New Testament; that which followed, though at long interval, the Saxon, connecting itself, it may be, as by succession, with the translation of St. John's Gospel which occupied the last hours of the Venerable Bede; and also that this is the true translation of Wicliffe, that very translation which gave occasion to the Bill brought into the Parliament of 13 Rich. II. (1390) for the purpose of suppressing it, but which was rejected through the influence of the Duke of Lancaster, John of Gaunt, Wicliffe's chief patron, who solemnly declared, "We will not be the dregs of all. Seeing  
"other nations have the Law of God, which is the  
"law of our faith, written in their own language,  
"I will maintain our having this law in our own  
"tongue, against those, whoever they be, who first  
"brought in this Bill." That success it was, which encouraged Wicliffe's followers, and another, and in some respects a more correct translation followed, attributed to Wicliffe's curate, Purnay or Purvay, and it is this version which has hitherto been published as that of Wicliffe.\* Transcripts or copies were how-

\* "Of whose translation (i. e. Wicliffe's) no part has hitherto been published." *Palæographia Sacra*. Title, Early Engl. Biblical MSS.

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ever so rare that according to the registry of William de Alnewick, Bishop of Norwich in 1420, the price of one of Wicliffe's Testaments, for so they were all called, was not less than 4 marks and 40 pence, or 2*l.* 16*s.* 8*d.* equal to about 40*l.* of our day.\*

For the first time, then, is the reproach of Fabricius removed, (*Mirum est apud Anglos eam, i. e. versionem Wiclivitaneam, tam diu neglexisse*) so far at least as respects the printing of the New Testament; and this version, so interesting from the circumstances under which it was made, and its connection with one of the great names of our country, so curious a monument of the language at that period,† of so much philological importance, illustrating, as it does, the formation of our own mother tongue, and exhibiting it in its transition state, and also so valuable, as showing incidentally, and therefore the more surely, how certain questions of theology were regarded by him whom we term our earliest reformer, and what was, in his day, and by him, con-

\* It is not a little singular that though printing was introduced into England in 1474, no English Bible or Testament was printed till 1526, and then at a foreign press, viz. Tyndal's 4to New Testament at Cologne, and his 12mo at Antwerp. The constitutions of Archbishop Arundel in the Convocation at Oxford (1408) forbidding the translation of Holy Scripture into English, and the reading of "any book of this kind composed lately in the time of John Wicliffe, or since his death," were not only enforced at the time but long perpetuated.

† Fabricius, speaking of the Wicliffe version, continues, "*linguæ causâ in pretio esse debeat.*" *Bibl. Lat. med. et infr. æta.* vol. 5, p. 321.

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sidered the most authentic as a standard, and, as it were, an original text—this,—the earliest translation of the Testament into English, is now printed for the first time, and it is believed with that scrupulous accuracy which is the first and most needful, though very humble requisite, for passing such a volume through the press.

London,  
March, 1848.



## The Order of the Books.



Atheu  
Mark  
Luke  
Joon

he dedis of he apostlis  
he pistel of James  
he firste pistel of petre  
he secounde pistel of petre  
he firste pistel of Joon  
he secounde pistel of Joon  
he bridde pistel of Joon  
he pistil of Jude  
he pistil to romayns  
he firste pistel to corrintheis  
he secounde pistle to corrintheis  
he pistel to galatheis  
he pistel to ephesies  
he pistel to philipenses  
he pistel to colocenses  
he firste pistel to tessalonicenses  
he secounde pistel to tessalonicenses  
he firste pistel to tymothe  
he secounde pistel to tymothe  
he epistel to tyte  
he pistel to philomon  
he pistil to ebrues  
he apocalips

## Matheu



Ere bigynnes þe gospel of mathew · The C<sup>m</sup> 1<sup>m</sup>

booc of þe generacion of ihū crist þe sone  
of dauid þe sone of abraham/ Abraham  
gendride (or bigate) Isaac/ Isaac for-  
soþe bigate Jacob/ Jacob forsoþe bigate  
Judas & his breþeren/ Judas forsoþe  
bigate Phares and Zaram of thamar/  
Phares forsoþe bigate Etrom/ Etrom

forsoþe bigate Aram/ Aram forsoþe bigate Amynadab/ Amyna-  
dab forsoþe bigate naaton/ Naaton forsoþe bigate Salmon/  
Salmon forsoþe bigate booz of raab/ Booz forsoþe bigate obeth  
of ruth/ Obeth forsoþe bigate iesse/ Jesse forsoþe bigate dauyd  
þe kyng/ Dauyd forsoþe þe kyng/ bigate salamon of þat (wom-  
man) þ<sup>r</sup> was uries wiif/ Salomon forsoþe bigate roboam/ Ro-  
boam forsoþe bigate abias/ Abias forsoþe bigate asa/ Asa for-  
soþe bigate iosaphath/ Josaphath forsoþe bigate Joram/ Jo-  
ram forsoþe bigate olias/ Olias forsoþe bigate Joathan/ Joa-  
than forsoþe bigate achaz/ Achaz forsoþe bigate ezechie/ eze-  
chie forsoþe bigate manasses/ Manasses forsoþe bigate amon/  
Amon forsoþe bigate iosias/ Josias forsoþe bigate Jeconyas  
and his breþeren/ into the transmygracion of babiloyne/ and  
astir þe transmygracion of babiloyne/ Jeconyas bigate sa-  
latiel/ Salatiel forsoþe bigate zorobabel/ zorobabel forsoþe  
bigate abiud/ Abyud forsoþe bigate eliachym/ Eliachym for-  
soþe bigate azor/ Azor forsoþe bigate sadoch/ Sadoch forsoþe  
bigate achym/ Achym forsoþe bigate elyud/ elyud forsoþe bi-  
gate eliazar/ eliazar forsoþe bigate mathan/ mathan forsoþe  
bigate iacob/ Iacob forsoþe bigate Joseph þe sonde of



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' so numerous and so striking, that it is most clear,  
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' saw, but copied very freely from that which had  
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" Judging from the greater rudeness of the language, I conceive this to be the earlier: and I think it very probable that it was Wickliffe's first attempt, and subsequently revised and polished by himself or his disciples; which would account for the 'features of resemblance' above remarked. If this opinion be correct, it leaves with him the whole merit of first translating the Scriptures into English.

" The Volume is beautifully written, and the initial letters of each Book and Chapter are illuminated. There are no prologues. It ends, 'here endiþ þe apocalips Blessed be þe holy trinitie Amē.' It has been in the possession of Reynolds, Bishop of Norwich, 1670, as appears by his autograph on the first page, 'Ed. Reynolds. Ex dono D. Gulielmi Simonson. Coll: Merton Socii.' On the reverse of the last leaf is engrossed as follows—

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## Preface.

hathe geuyn this p̄sent Booke vnto mastre confessor  
and his Bretherne encloosed In Syon entending  
therby not oonly the hono<sup>r</sup> laude and preyse to al-  
myghty god but also that she the moore tenderly  
may be cōmytted vnto the mercy of o<sup>r</sup> lord god by  
the hoōly demerytes of mastre confessor and his  
Bretherne aforseid. Which she hertly desyrethe. and  
specyally to remembre the lyues and the soulys of  
suche p̄sons hoose names heeafter be wryten

"The good astate of Dame Anne Danvers.

Thoms	} <table> <tr> <td>Itm p' aīabꝫ</td> <td>Iohīs pury</td> <td rowspan="5">} vxor' ei'</td> </tr> <tr> <td>Willm</td> <td>Ifabelle</td> </tr> <tr> <td>Anne</td> <td>Elizabeth</td> </tr> <tr> <td>Alys</td> <td>Willi Danvers milit'</td> </tr> <tr> <td>Ifabell</td> <td>Johīs</td> </tr> <tr> <td></td> <td></td> <td>Johīs</td> <td rowspan="2">} filior' ei'</td> </tr> <tr> <td></td> <td></td> <td>margarete</td> <td>defunctor'</td> </tr> <tr> <td></td> <td></td> <td>Johīs</td> <td rowspan="2">} frūor' ei'</td> </tr> <tr> <td></td> <td></td> <td>Thome</td> </tr> <tr> <td></td> <td></td> <td colspan="2">margarete langford.</td> </tr> </table>	Itm p' aīabꝫ	Iohīs pury	} vxor' ei'	Willm	Ifabelle	Anne	Elizabeth	Alys	Willi Danvers milit'	Ifabell	Johīs			Johīs	} filior' ei'			margarete	defunctor'			Johīs	} frūor' ei'			Thome			margarete langford.	
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	alyve																														

“ The aforseid Dame Anne Danvers hathe dely-  
verd this booke by the hond' of her son Thom̃s  
Danvers on myddellent funday. In the viij yeere of  
the reigne of kyng Henry the Eytethe. Jn the  
yeere of o' lord god a m fyve hundred and seven-  
teene.  
Deo ꝑcias.

Deo  cias.

"Mr. Thomas Duffus Hardy, the keeper of the Records in the Tower, says the MS. is of the time

## Preface.

of Richard II. or Henry IV. and therefore certainly coeval with Wickliffe. The volume measures  $10\frac{3}{4}$  inches by  $7\frac{1}{2}$ . The Acts of the Apostles follows the four Gospels; then the Epistles of James, Peter, John and Jude; those by S. Paul, and the Apocalips concluding the book.

“ \* \* \* This is supposed to be the earliest version of the New Testament in the English language.”

Mr. Wilson under the head of the two next MSS. in his Collection, Nos. 2 and 3, says in reference to the foregoing No. 1, “The following specimens from chance openings of the volume, will shew the difference between the two versions.”

No. 1.                      Luke Ch. 8.                      Nos. 2 and 3.

Forsoþe þer was a flok of many  
hoggis lesowynge in an hil/  
and þei preyeden hym þ<sup>e</sup> he  
schulde suffre hem forto entre  
into hem/ and he suffride hem.  
þerefore þe deuelis wenten  
oute fro þe man; & entriden  
into hoggis/ & wiþ birre þe flok  
wēte hedelynge into þe lake  
of water; and is stranglide.

And þere was a flok of many  
swoyne lesowynge in an hil/  
and þei praieden h<sup>e</sup> þat hee  
schulde suffre hem to entre  
ito hem/ and he suffrid hem.  
& so þe deuelis wenten out  
fro þ<sup>e</sup> man & entridē in to þ<sup>e</sup>  
swoyne and wiþ a bire þe flok  
wente hedlynge into þe pool  
& was drenchid.

Ch. 20.

And it is done in one of þe  
dayes: hym techyng þe puple  
in þe temple and euangeliz-  
ynge.

And it was doon in oo of þe  
dayes whanne hee tautzte þe  
people in þe temple & p<sup>r</sup>chide  
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## Preface.

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swyne leselwyng in an hil/  
and hei praieden hȳ þat hee  
schulde suffre hem to entre  
ito hem/ and he suffrid hem.  
& so þe deuellis wenten out  
fro y<sup>e</sup> man & entridē in to y<sup>e</sup>  
swyne and wiþ a bīre þe flock  
wentē hedlyngē into þe pool  
& was drenchid.

Ch. 20.  
And it was doon in oo of þe  
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people in þe temple & þichide  
þe goſpel.

## Preface.

No. 1.

Ch. 21.

Nos. 2 and 3.

Forloþe he biholdynge siþe  
hem þat senten her ziftis into  
þe tresorie riche men. forloþe  
he siþe & sum litil pore widowe  
sendynge two mynutis or fer-  
þingis.

And hee biheeld & saiz þe riche  
men þat castiden here ziftis  
in to þe treforie/ but hee saþ  
also a litil poore widowe cast-  
inge tweye serþingis

Mr. Wilson had with much care prepared a transcript, and passed it through the prefs to the end of the Gospels.

Some reasons should perhaps be here offered why our Title page entitles this "Wicliffe's version, now first printed," there being already two imprints bearing the name, that of Lewis, 1731, reprinted by Mr. Baber in 1810, and "The Wicliffe version" of Bagster's Hexapla.

Besides the parallel passages given in the above extracts from Mr. Wilson's Catalogue, a more extended comparison of Mr. Baber's imprint, usually termed Wicliffe's version, with the corresponding text of our copy,\* will still further shew that while there is sufficient resemblance to connect them together, they are so far from identical, that a very considerable difference exists, and being, as is evidently the case, equally translations from one original, namely, the

\* Take also, as immediately at hand to every reader, the specimen in the preface to Dr. Johnson's Dictionary.

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Vulgate, this difference is the more remarkable, and certainly justifies Mr. Wilson's decision, that "this translation is *not* that usually known as Wicliffe's." So also comparison with the version employed by Mr. Bagster in his Hexapla, there given as the Wicliffe text, and which is taken from a MS. formerly in the collection of the Duke of Suffex, but subsequently possessed by Mr. Wilson, shows at once the same difference and resemblance. The subjoined, being the commencement of S. Mark's Gospel, may serve as a specimen of that version,

"**The bigynnyng of þe gospel of ihu crist þe sone of god  
as it is writun in Istaie þe profete/ lo I sende myn aungel bi-  
for þi face/ þat schal make redi þi weye before þee/ þe vois of  
a crier in desert/ make ze redi þe weye of þe lord/ make þe  
hise pathis ryzt/ Ioon was in desert/ baptisynge and prechyng  
þe baptism of penaunce in to remyssion of synnes/ and al þe  
cuntré of judee wenten out to hym/ and al men of Jerusalem/  
and þei weren baptised of hym in þe flū Jordan/ and know-  
lechiden her synnes/**"

Of these several versions, for it is evident that ours is not the same with either of the above, it only remains to inquire which is the earliest, and then to determine to whom belongs the merit of such *earliest* translation of the New Testament into English.

An accurate and careful investigation of each, can alone *settle* the question of priority of the versions, and this is not the place to attempt it; but some few grounds for a conclusion may be indicated.

The

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The writing of the MS. itself, which at that period is so nearly uniform, *fixes* it to the time of either Rich. II. or Hen. IV., or about 1380, and contemporary with Wicliffe. (The language of this version is, as has been stated above, "ruder," that is, it is older.) The orthography varies; so much so, that the same word is spelt quite differently in even two following lines, marking the unformed and uncertain state of the language.\* (Moreover, a kind of interpretation, or running gloss, not found in the other versions, accompanies many words in this; the second word, or rendering, being of a more simple character: some words are paraphrased, others are explained.†) Many words indeed, besides those termed sacred, are not translated at all, but the Latin is retained; others again are literally translated, that is, the idea is transferred, and rendered, not, as obtained afterwards, and as is found in the other versions, by the formation of a word out of the Latin, but by giving the English equivalent, or com-

\* We think that the various spelling of the same word in MSS. of this period may be accounted for by the transcribers living in different districts, and conforming each to the prevailing rule of his own division. There is still extant a Northumbrian version of the Gospels, which illustrates this adherence to a provincial orthography; besides which there was no uniform standard, and many words were evidently written according to their sound.

† Take as an instance of this gloss, not found in the other versions, the words *proselite* and *filateries*; after the first we find, in a parenthesis, "þat is a convertide to 3our ordre," and after the second, "þat ben fmale scrowis."



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pound equivalent, of the original, and this sometimes in a very striking manner. On the other hand, a closer adherence to the words of the original, the Vulgate, is sometimes maintained at the cost even of idiom and correctness. Again, there are evident errors in this version, and corrections of the others which mark this as the earliest. The prologues of S. Jerome are added to all the other versions, but are not found with this.

Now upon all the particulars indicated above which manifestly bespeak a first attempt, and the internal evidence of the language, no hesitation can be felt in deciding that Mr. Baber's revision from Lewis, and the text of the Hexapla, are earlier than the following version; the language at their date had then become more fixed, and we must not fail to remember that in all transcripts at that period the transcriber did not scruple to change or modernize an obsolete word so as to suit it to his own day.

With respect to the other question proposed, to whom belongs the merit of this, the earliest translation into English of the New Testament, Mr. Wilson's remark that it remains with Wicliffe, appears correct. Mr. Baber in his "Historical Account," pp. 68-72, may be considered to have settled the point, and the sum of the arguments is here given in his own words. "Some authors have doubted whether Wiclif ever translated the Scrip-

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tures. When Hufs, a martyr to Wiclif's prin-  
ciples, and one nearly his contemporary, speaks  
of such a production; when amongst the accusa-  
tions brought against the reformer by Knyghton,  
this pious labor seems in the opinion of this au-  
thor to be his highest offence; when Wiclif in one  
of his homilies mentions the severe usage he met  
with because he dared to enable the people at  
large to read in their own tongue the revealed  
word of God; and when in every list given of  
his works by his numerous biographers, mention  
is always made of his having translated the Scrip-  
ture into English, every doubt upon this point must,  
one would think, for the future vanish."

Mr. Baber says, "John de Trevisa, who flourished  
towards the end of the fourteenth century, enjoys  
the reputation in the estimation of some men of let-  
ters of having produced an English translation of  
the Bible; but his title to this fame has hitherto  
eluded all attempts I have made to trace it." It  
may however be considered to rest solely on the  
authority of Caxton, who, in the Preface to the  
Polychronicon of Higden, translated by this same  
John de Trevisa, and the most popular book in  
that age, says, that he also translated the Holy Scrip-  
tures; but no part of such translation is known to  
exist, and it is thought that the translation ascribed  
to him consisted only of texts painted on the walls  
of the chapel at Berkeley Castle, and the church at

## Preface.

Berkeley, where Trevisa was Chaplain and Vicar, and where he died about thirty years after Wicliffe.

It may be added that no copy of an English version of the entire New Testament of a date anterior to Wicliffe is known.

It is not however meant to be asserted either that Wicliffe was alone and unassisted in this great work, or that he did not make use of such materials for his version as he had at hand; it is certain that he received assistance from others, and it is probable that he gathered together the various portions of versions already made. It only needs this most natural explanation to reconcile with the fact that he first produced the entire version, many matters as to which there need at no time have been much controversy. When More, for example, says that Wicliffe's translation was needless, as there was one before his days, we may readily allow it, so far as portions of the Bible, and in particular as respects the Gospels. We quite allow the extent and importance of the labors of Nicholas de Hereford, and we think it even probable that he rendered direct assistance to Wicliffe in his version. We may even admit that there were translations in use and authorized by the Church. Fox himself, though for quite another purpose, in the dedication of Archbishop Parker's Gospels to Queen Elizabeth, freely allows this. And we are told that Archbishop Arundel, in his funeral sermon for Ann, Queen of Richard II. "did avouch that she had all  
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"the four Gospels in the vulgare tongue with divers  
"expositions of the same."

There being then two (or more) distinct versions in English of the Bible and Testament, or portions of them, extant, it is easy to understand how the later and improved version came to be attributed to Wicliffe, rather than the earlier and more uncouth, though the latter agrees far better with the style and orthography of his acknowledged writings, as may be seen by even a cursory comparison with his Homilies and the Trialogus. And this later and clearer version having been thus given to Wicliffe, it may be well believed that the older and more homely renderings of the other occasioned the inference that it was much before his time, so that Archbishop Usher even places it in the year 1290,\* although the very rapid mutation of the English language at the period in question would amply account for the difference between the two versions, even had they followed more nearly than they did the one to the other. As an illustration of the rapidity with which the English language was then developing itself, we might compare, see Baber, 67, the translations of Richard Rolle, the hermit of Hampole, who died

\* Mr. Westwood, Palæog. Sacra, tells us that from a collation by the late Rev. T. Symonds, he found that the Bodleian MS. Fairfax, No. 2, considered by Archbishop Usher to have been written at the close of the thirteenth century is of the Wicliffite period, agreeing with the Arundel MS. 108, and the Lambeth MS.

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in 1349, with either of the versions mentioned, the utmost interval between them being twenty-five or thirty years.

We think then that we have here the earliest version in English of the entire New Testament; that which followed, though at long interval, the Saxon, connecting itself, it may be, as by succession, with the translation of St. John's Gospel which occupied the last hours of the Venerable Bede; and also that this is the true translation of Wicliffe, that very translation which gave occasion to the Bill brought into the Parliament of 13 Rich. II. (1390) for the purpose of suppressing it, but which was rejected through the influence of the Duke of Lancaster, John of Gaunt, Wicliffe's chief patron, who solemnly declared, "We will not be the dregs of all. Seeing  
"other nations have the Law of God, which is the  
"law of our faith, written in their own language,  
"I will maintain our having this law in our own  
"tongue, against those, whoever they be, who first  
"brought in this Bill." That success it was, which encouraged Wicliffe's followers, and another, and in some respects a more correct translation followed, attributed to Wicliffe's curate, Purnay or Purvay, and it is this version which has hitherto been published as that of Wicliffe.\* Transcripts or copies were how-

\* "Of whose translation (i. e. Wicliffe's) *no* part has hitherto been published." *Palæographia Sacra*. Title, Early Engl. Biblical MSS.

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ever so rare that according to the registry of William de Alnewick, Bishop of Norwich in 1420, the price of one of Wicliffe's Testaments, for so they were all called, was not less than 4 marks and 40 pence, or 2*l.* 16*s.* 8*d.* equal to about 40*l.* of our day.\*

For the first time, then, is the reproach of Fabricius removed, (*Mirum est apud Anglos eam, i. e. versionem Wiclivitam, tam diu neglexisse*) so far at least as respects the printing of the New Testament; and this version, so interesting from the circumstances under which it was made, and its connection with one of the great names of our country, so curious a monument of the language at that period,† of so much philological importance, illustrating, as it does, the formation of our own mother tongue, and exhibiting it in its transition state, and also so valuable, as showing incidentally, and therefore the more surely, how certain questions of theology were regarded by him whom we term our earliest reformer, and what was, in his day, and by him, con-

\* It is not a little singular that though printing was introduced into England in 1474, no English Bible or Testament was printed till 1526, and then at a foreign press, viz. Tyndal's 4to New Testament at Cologne, and his 12mo at Antwerp. The constitutions of Archbishop Arundel in the Convocation at Oxford (1408) forbidding the translation of Holy Scripture into English, and the reading of "any book of this kind composed lately in the time of John Wicliffe, or since his death," were not only enforced at the time but long perpetuated.

† Fabricius, speaking of the Wicliffe version, continues, "*linguæ causâ in pretio esse debeat.*" *Bibl. Lat. med. et infr. ætatis*, vol. 5, p. 321.

## Preface.

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## The Order of the Books.



Matheu  
Mark  
Luke  
Joon

þe dedis of þe apostolis  
þe pistel of James  
þe firste pistel of petre  
þe secounde pistel of petre  
þe firste pistel of Joon  
þe secounde pistel of Joon  
þe þridde pistel of Joon  
þe pistil of Jude  
þe pistil to romayns  
þe firste pistel to corrinþeis  
þe secoûde pistle to corrinþeis  
þe pistel to galatheis  
þe pistel to ephesies  
þe pistel to philipenses  
þe pistel to colocenses  
þe firste pistel to tessalonicenses  
þe secounde pistel to tessalonicenses  
þe firste pistel to tymothe  
þe secounde pistel to tymothe  
þe epistel to tyte  
þe pistel to philomon  
þe pistil to ebrues  
þe apocalips



## Matheu



Ere bigynnes þe gospel of mathew · The C<sup>m</sup> 1<sup>m</sup>  
 booc of þe generacion of ihū crist þe sone  
 of dauid þe sone of abraham/ Abraham  
 gendride (or bigate) Isaac/ Isaac for-  
 soþe bigate Jacob/ Jacob forsoþe bigate  
 Judas & his breþeren/ Judas forsoþe  
 bigate Phares and Zaram of thamar/  
 Phares forsoþe bigate Esrom/ Esrom

forsoþe bigate Aram/ Aram forsoþe bigate Amynadab/ Amyna-  
 dab forsoþe bigate naason/ Naason forsoþe bigate Salmon/  
 Salmon forsoþe bigate booz of raab/ Booz forsoþe bigate obeth  
 of ruth/ Obeth forsoþe bigate iesse/ Jesse forsoþe bigate dauyd  
 þe kyng/ Dauyd forsoþe þe kyng/ bigate salamon of þat (wom-  
 man) þ<sup>i</sup> was uries wiif/ Salomon forsoþe bigate roboam/ Ro-  
 boam forsoþe bigate abias/ Abias forsoþe bigate asa/ Asa for-  
 soþe bigate iosaphath/ Josaphath forsoþe bigate Joram/ Jo-  
 ram forsoþe bigate osias/ Osias forsoþe bigate Joathan/ Joa-  
 than forsoþe bigate achaz/ Achaz forsoþe bigate ezechie/ eze-  
 chie forsoþe bigate manasses/ Manasses forsoþe bigate amon/  
 Amon forsoþe bigate iosias/ Josias forsoþe bigate Jeconyas  
 and his breþeren/ into the transmygracon of babiloyne/ and  
 aftir þe transmygracon of babiloyne/ Jeconyas bigate sa-  
 latiel/ Salatiel forsoþe bigate zorobabel/ zorobabel forsoþe  
 bigate abiud/ Abyud forsoþe bigate eliachym/ Eliachym for-  
 soþe bigate azor/ Azor forsoþe bigate sadoch/ Sadoch forsoþe  
 bigate achym/ Achym forsoþe bigate elyud/ elyud forsoþe bi-  
 gate eliazar/ eliazar forsoþe bigate mathan/ mathan forsoþe  
 bigate iacob/ Jacob forsoþe bigate Ioseph þe housbonde of  
 marþe/



## Matheu

marpe/ of whiche (marie) ihc̃ is borne ⁊ þat is clepide cr̃  
**¶** And so alle generacoñs from abraham til to daupd ⁊  
 fourtene generacoñs/ and fro daupd til to þe transmygri  
 of babyloyne ⁊ ben fourtene generacoñs/ and fro þe tran  
 gracōn of babyloyne til to crist ⁊ ben fourtene generacoñs/  
 soþe þe generacoñ of crist was þus/ whanne marie his m  
 was spouside to Ioseph ⁊ bifore þat þei shulden come to ge  
 sche is founden haupnge in wombe of þe holy gost/ Ioseph  
 housbond whan he was a iuste man (or ritzful) ⁊ wolde  
 puplische hire (or leede hir forþer) wolde pryuely forsake  
 soþely hym þenkynge þes þingis ⁊ lo þe aungel of þe lorde  
 peride in sleep (or sweenene) to hym seyinge/ Ioseph þe son  
 daupd nyl þou drede ⁊ to take marie þi wiif/ forsoþe þat þ  
 þat is borne in hire ⁊ is of þe holy gost/ and sche schal be  
 sone ⁊ and þou schalt clepe his name Iesus/ for he schal m  
 saaf ⁊ fro here synnes/ forsoþe al þis þing was done þa  
 schulde be fulfild þat þing þat was seyde by þe prophete  
 inge/ lo a birgyn schal haue in wombe ⁊ sche schal bere a so  
 and his name schal be clepide emanuel þat is interpretide  
 expounyde) god wiþ us/ soþely Ioseph rysynge vp fro sle  
 dide as þe aungel of þe lord comaundide hym ⁊ took  
 wiif/ and he knewe hir not ⁊ til sche hadde borne hir firste  
 goten sone ⁊ clepide his name ihc̃/

C<sup>m</sup> 2<sup>m</sup>



Therefore whanne ihc̃ was borne in bethlem of Ju  
 in þe dayes of kyng heroude ⁊ lo kyngis or (wisem  
 camen fro þe este to iherlm̃ seyinge/ where is he þat  
 borne ⁊ kyng of iewes/ forsoþe we haue seen  
 sterne in þe este ⁊ we comen forto worschip hym/ soþely ky  
 heroude þerynge is turblide ⁊ and al iherlm̃ wiþ hym/ and  
 gederynge togedir alle þe prynces of prissis ⁊ scribis of  
 puple enqueride of hem ⁊ where crist schulde be borne/ and  
 seiden to h̃/ In bethlem of Iuda/ so forsoþe it is wyrtē  
 þe prophete/ ⁊ þou bethlem þe lande of Iuda ⁊ þou art n  
 lea

## Matheu

leasse in þe prynces of Iuda/ for of þee a duke schal gone oute/  
 þat schal gouerne my puple of isrl/ þanne heroude pryuely þe  
 kyngis clepide to hym/ bisily lernyde of hem/ þe tyme of þe  
 sterre þat apperide to hem/ and he sendyngehem into bethlem/  
 seyde/ go zee & are zee bisily of þe childe/ and whā zee hane  
 founden/ telle azen to me/ þat I comynge wortchip hym/ þe  
 whiche whanne þei hadden herde þe kyng/ wenten atwey/ and  
 lo þe sterre/ þe which þei sizen in þe este/ wente bifore hem/  
 til þat it comynge/ stode aboue where þe childe was/ forsoþe  
 þei seinge þe sterre/ ioyeden wiþ a ful greet ioye/ and þei en-  
 trynge þe hous/ founden þe childe/ wiþ marie his modir/ and  
 þei fallynge doune/ wortchippede hȳ/ and here tresours open-  
 yde/ þei offerden to hym ziftis/ golde/ encens/ & myrr/ and an-  
 swere taken in sleep/ þat þei schulden not turne azen to he-  
 roude/ þei ben turnyde by anoper weye into here cuntre ¶ And  
 whanne þei hadden gone atwey/ lo þe aungel of þe lorde/ ap-  
 peride in sleep to ioseph/ rise vp/ and take þe childe & his modir/  
 and flee into egipte/ & be þou here/ til þat I seye to þee/ soþely  
 it is to come/ þat heroude seek þe childe for to leste hym/ þe  
 whiche Ioseph risynge vp/ took þe childe & his modir by  
 nyȝt/ & wente into egypte/ and was here til þe deþ of heroude/  
 þat it schulde be fulfylde/ þat þing þat was seyde of þe lorde  
 by þe prophete/ seyinge/ fro egipte I haue clepide my sone/  
 þanne heroude seinge þat he was scornȳde (or deceyuede) of þe  
 kyngis was gretely wroþe/ and he sendyng slowe alle þe  
 children þat weren in bethlem & in alle þe edis of it/ fro two  
 zeer age and wiþiñe/ aftir þe tyme þat he had souzte oute of  
 þe kyngis/ þanne it was fulfylde þat þing þat was seyde by  
 Jerempe þe prophete/ seyinge/ a boyce is herde an hize/ we-  
 pyng & myche wepyng/ rachel wepyng hire sonex/ & sche  
 wolde not be comfortide/ for þei ben not/ soþely heroude  
 deade/ lo þe aungel of þe lorde apperide in sleep to Ioseph in  
 egipte seyinge/ rise vp & take þe childe & his modir/ and go in-  
 to þe lande of isrl/ for þei þat souzten þe lijf of þe childe/ ben  
 deade

## Matheu

deade/ þe whiche Ioseph rýsunge vp: took þe childe & his  
dir · & came into þe lande of isrl/ forsoþe he herynge þat  
chelaus regnyde in Jude for heroude his sadir: dredde so  
go þidir/ and he moneside in sleep: wente into þe partie  
galilee/ and he comþge dwelte in a cytee þat is clepide  
nazareth/ þat it schulde be fulfild þat þing · þat is seyd by  
phetes forthþy: he schal be clepide of nazareth//

C<sup>m</sup> 3<sup>m</sup>



At the ilke dayes came ioon baptist · prechynge  
deserte of Jude seyinge/ do zee penaunce: for  
kingdom of heuenes schal nyz (or comenyz)/ for  
his is he of whom it is seyd by ysaiæ þe prophet  
voyce of a cryng in desert/ make zee reedy þe weyes of  
lorde: make zee rýzful þe payes of him/ forsoþe þat ilke i  
hadde cloþe of þe heres of camels: and a girdel of skyn abo  
his leendis/ soþely his mete weren locustis & hony of þe wo  
panne irfm wente oute to hym · & al Judee · & al þe c  
tre aboute iordan: & þei weren ctenyde of hym in Jorda  
knowelechyng here synnes/ soþely he seynge many of þe p  
risees & of saduceis comyng to his baptym: seyd to hem/ g  
eracóns of neddris: who schetwíde to zou · for to see þe w  
to comynge/ þerfore do zee worþi fruptis of penaunce: and  
zee seye wíþinne zou · we haue þe sadir abraham/ soþely I  
to zou · forthþy god is myzty to reyse vp of þes stoness · þe for  
of abraham/ for nowe þe are is putte to þe roote of þe tr  
soþely euery tree þat makíþ not good frupte: schal be ku  
doun · & schal be sente into þe fíir/ forsoþe I cristen zou  
water into penaunce: forsoþe he þat is to come astir me ·  
stenger þan I/ whos schoon I am not worþi to beere/ he sch  
baptise (or cristen) zou in þe holy goost & fíir/ whos wenetwýn  
cloþ: in his hande/ and he schal fully clente his floor · & sch  
gedir his corne into his berne: but þe chaffes he schal brenn  
wíþ fíir vnquencheable (or þat neuer schal be quenche) þan  
ihc came fro galilee into iordan to Joon: forto be cristený



## Matheu

dc/ he whiche Ioseph rypnge vp: took he childe & his mo-  
 & came into he lande of isrl/ forsope he berynge pat ar-  
 aus regnyde in Jude for heroude his sadir: dredde for to  
 idir/ and he moneside in sleep: wente into he parties of  
 ce/ and he comyge dwelte in a cytee pat is clepide naz-  
 / pat it schulde be fulfild pat ping: pat is seide by pro-  
 s forthy: he schal be clepide of nazareth//

**I**n the ilke dayes came ioon baptist: prechynge in  
 deserte of Jude seyinge/ do zee penaunce: for he  
 kingdom of heuenes schal nyz (or comenyz)/ forsope  
 his is he of whom it is seide by ysai: he prophete/ a  
 of a crynge in desert/ make zee reedy he weyes of he  
 make zee ryztful he payes of him/ forsope pat ilke ioon  
 clothe of he heres of camels: and a girdel of skyn aboute  
 ndis/ sohely his mete weren locustis & hony of he wood/  
 irtm wente oute to hym: & al Judee: & al he cum-  
 ute iordan: & hei weren cistenyde of hym in Jordan.  
 echynge here synnes/ sohely he seynge many of he pha-  
 of saduceis comyng to his baptyzm: seide to hem/ gen-  
 nge/ perfore do zee worpi fruytis of penaunce: and nyl-  
 wipinne you: we haue he sadir abraham/ sohely I seye  
 orwhy god is myzty to reyle vp of hes stones: he stones  
 am/ for nowe he are is putte to he roote of he tree/  
 ery tree pat makih not good fruyte: schal he kutt  
 schal he sente into he fir/ forsope I cristen you in  
 penaunce: forsope he pat is to come astir me: is  
 n I/ whos schoon I am not worpi to beere/ he schal  
 risten) you in he holy goost & fir/ whoswenewynge  
 hande/ and he schal fully clense his floor: & schal  
 ne into his berne: but he chaffes he schal brenne.  
 encheable (or pat neuer schal be quenched) panne  
 galilee into iordan to Joon: forto be cristenyde  
 of

## Matheu

of hym/ sohely ioon forbed hym: seyinge/ I owe forto be cris-  
 tenyde of pee: and pou comest to me/ forsope ihu answerynge:  
 seide to hym: sustre now/ forto it bicometh vs to fulfille: al  
 ryztwesnesse/ panne (Joon) lette hym (or leste hym)/ forsope ihu  
 cristenyde: slepze vp anone fro he water: and lo heuenes ben  
 openyde to hym/ and he size he spirit of god comynge doune as  
 a culuer: and comynge vpon hym/ and lo a voyce fro heuenes:  
 seyinge/ his is my louede sone: in whiche I hauede pleside to  
 me//



**T**hanne ihu was ledde into desert: of a spirit: that he C<sup>m</sup> 4  
 schulde be temptide of he deuyl/ and whanne he had  
 fastide fourty dayes and fourty nyzts: astirwarde he  
 hungride/ and he tempter comynge nyz: seide to  
 hym/ zif pou be goddis sone: seye pat hes stones be made looues/  
 he whiche answeryng: seide to hym/ it is writen/ a man lyueh  
 not in breed al one: but in euery worde pat cometh forþ fro he  
 moup of god/ panne he deuyl tooke hym into an holy cytee:  
 and sette hym on he pynacle of he temple & seide to hym/ zif  
 pou be goddis sone: sende pee doune/ sohely it is writen/ for  
 to his aungels he comandide of pee: and hei schulen take pee  
 in handis lestie parauenture pou hirte pi foote at a soon/ este-  
 sone ihu seih to hym/ it is writen pou schalt not tempte he lord  
 pi god/ este sone he deuyl toke hym into a fulhize bil: & schewide  
 to hym alle he rewmes of he worlde: & he glorie of hem: and  
 seide to hym/ alle hes pingis I schal ziue to pee: zif pou fallynge  
 doune schalt worschip me/ panne ihu seide to hym/ go sathanas/  
 forsope it is writen/ pou schalt worschip he lorde pi god: and  
 to hym al one pou schalt serue/ panne he deuyl leste hym: and  
 lo aungels camen nyz: and serueden to hym. ¶ Sohely whanne  
 ihu had herde pat ion was taken: he wente in galilee/ and he  
 cyte of nazareth leste: he came and dwellide in he cytee of ca-  
 pharnaum: bisid his pee: in he endis of zabulon & neptalym:  
 pat it schulde be fulfild pat ping pat was seide by ysai: he  
 prophete/



## Matheu

prophete/ þe lande of Zabulon & þe lande of neptalym  
 wepe of þe see · ouer iordan of galilee of heben men · þe  
 ple þat dwelte in dirkenesses: siȝe a greet lizt/ and men syt  
 in þe cuntre of schadowe of deþ: lizt is sprungen to hem/  
 þens ihc bigan for to preche · and seye do ȝee penaunce:  
 soþe þe kyngdom of heuenes schal come nyz/ soþely ihc w  
 ynge biſidix þe see of galilee: siȝe two breheren · symount  
 is clepide petre & andreu his broþer: sendynge a nette i  
 þe see/ forsoþe þei weren fischers · & he seyde to hem/ co  
 ȝee astir me: and I schal make ȝou to be made fischers of m  
 and anone here nettis forſaken: þei sueden hym/ and he goi  
 forþe fro þe place: siȝe two oþer breheren · James of zebe  
 & Joon his broþer · in þe schippe wiþ zebede here ſadir: i  
 kyngaezen (or beetynge) here nettis/ and he clepide hem/ soþ  
 anone þe nettis forſaken & þe ſadir: þei sueden hym/ and  
 enuyrounde al galilee techynge in þe synagogis of hem  
 prechynge þe goſpel of þe kyngdom · & helynge al ſorowe  
 ache): and al ſeekenesse in þe puple/ and his oppynpon (or ſam  
 wente into al syrie/ and þei offerden to hym alle (men) hau  
 euyl: taken wiþ dyuerſe ſorowis & turmentis/ and hem  
 hadden deuplis & lunatik men · & men in paleſie · and he hel  
 hem/ and here sueden hym many cumpanyes of galilee & of  
 capoly · & of irim & of Judee & of bizonde iordan//

C<sup>m</sup> 5

**I**hc forsoþe seinge þe cumpanyes: wente vp into  
 þil and whanne he hadde sette: his disciplis  
 men nyz to hym/ and he openynge his moup: tau  
 hem seynge/ bleſſide be þe pore in spirit: for  
 kyngdom of heuene is heren/ bleſſide be mylde (men): for  
 schulen welde þe erþe/ bleſſide be þei þat mournen · for  
 schulen be comfortide/ bleſſide be þei þat hungren & þrist  
 riztwelnesse: for þei schulen be fulſide/ bleſſide be mercy  
 (men): for þei schulen gete mercy/ bleſſide be þei þat ben of cle  
 herte: for þei schulen se god/ bleſſide be peesible (men) for þ  
 schulen

## Matheu

he lande of zabulon & he lande of neptalim: he  
of he see: ouer iordan of galilee of heben men: he  
dwelte in dirkenesse: size a greet list/ and men syng  
cuntre of schadowe of deþ: list is sprungen to hem/ for  
is ihc bigan for to preche: and sepe do zee penaunce: for  
he kyngdom of heuenes schal come nyz/ sopely ihc wold  
be blydis he see of galilee: size two breheren: symount pat  
clepide petre & andrew his broþer: sendynge a nette into  
forsoþe þei weren fischers: & he sepe to hem/ come  
after me: and I schal make zou to be made fischers of men/  
anone here nettis forsaken: þei sueden hym/ and begyngt  
fro he place: size two oþer breheren: James of zebede  
on his broþer: in þe schippe wiþ zebede here sadir: ma-  
cazen (or beetynge) here nettis/ and he clepide hem/ sopely  
he nettis forsaken & he sadir: þei sueden hym/ and ihc  
ounde al galilee techynge in þe synagogis of hem: &  
ynge þe gospel of þe kyngdom: & helynge al sorowe (or  
and al seekenisse in þe puple/ and his oppnyon (or fame):  
into al syrie/ and þei offerden to hym alle (men) bawgt  
aken wiþ dyuerse sorowis & turmentis/ and hem pat  
deuylis & lunatik men: & men in palesie/ and he helide  
id here sueden hym many cumpanyes of galilee & of de-  
& of irun & of Judee & of bizonde iordan//

Ihc forsoþe seinge þe cumpanyes: wente by into an  
hil and whanne he hadde sette: his discipulis ca-  
men nyz to hym/ and he openynge his mowþ: tauhte  
hem seyinge/ blysside be þe pore in spirit: for þe  
if heuene is heren/ blysside be mylde (men): for þei  
lde þe erþe/ blysside be þei pat mournen: for þei  
omfortide/ blysside be þei pat hungren & þristen  
for þei schulen be sulstide/ blysside be merciful  
schulen gete mercy/ blysside be þei pat ben of clene  
schulen se god/ blysside be peesible (men) for þei  
schulen

## Matheu

schulen be clepide þe sones of god/ blysside be þei pat sustren  
persecucion for ryztwelnesse: for þe kyngdom of heuenes is  
heren/ zee ben blysside whanne men schulen curse zou & pur-  
sue zou: & schulen sepe al euyl azenes zou: lizinge: for me/  
ioyze zee (wiþine forþe): & glade zee (wiþoute forþ): for zour  
mede is plenteuous in heuenes/ forsoþe so þei hane pursuede &  
prophetis: pat weren before ¶ zee ben salte of þe erþe/ pat zif  
þe salte schal vanysche aweye: wherin schal it be saltide/ to no  
þing is it worþi ouer: no but pat it be sente oute: & defoulide  
of mē/ ¶ zee ben lizte of þe worlde/ a cyte putte on an hize  
hil: may not be hid/ neþer (men) tenden a lanterne & putten it  
vndir a buschel: but on a candillstik: pat it ȝyue list: to alle  
pat ben in þe hous/ so schyne zoure lizte bifore men: þ: þei se  
zoure good werkis: & glorifie zoure sadir pat is in heuenes//  
¶ Ayl zee gesse (or deme): pat I came to vndo (or distrupe) þe  
lawe or þe prophetis/ I came not to vndo þe lawe: but to ful-  
fille it/ forsoþe I sepe to zou treuþe: til heuene & erþe passe:  
one I (pat is þe leeste letter): or a title: schal not passe fro þe  
lawe: til alle þingis be done/ þerfore þe pat vndoþ (or brekeþ)  
one of þes leste maundementis & techiþ þus men: schal be cle-  
pide þe leste in þe kyngdom of heuenes/ forsoþe þis pat doþ  
& techiþ: schal be clepide grete in þe kingdom of heuenes//  
¶ forsoþe I sepe to zou: but zif zoure ryztwelnesse be more  
plenteuouse: þan of scribis & pharesees: zee schul not entre  
into þe kyngdom of heuenes/ ¶ zee hane herde pat it is sepe  
to olde men: þou schalt not slee/ forsoþe þe pat sleeþ: schal be  
gilty of doom/ but I sepe to zou: that eueryche pat is wrope  
to his broþer: schal beilty of doom/ forsoþe þe that schal sepe  
to his broþer racha (pat is a worde of scorne): schal beilty of  
counteyl/ sopely þe pat schal sepe fool (pat is a worde of dis-  
pyngne): schal beilty of þe fir of helle/ þerfore zif þou  
offerist þi zifte at þe auter: & þere schalt byþenke pat þi broþer  
bawt sumwhat azenes þee: leue þere þi zifte bifore þe auter:  
& go firste & be recounseylide (or accorde) to þi broþer/ and  
þanne



## Matheu

panne þou comynge: schalt offte þi zift/ be þou consenty  
 to þin aduersarie soone: þe while þou art in þe weye wiþ h  
 leste paraenture þin aduersarie take þee to þe domesma  
 þe domesman take þee to þe mynystre: & þou be sente into  
 tounne/ treuly I seye to þee: þou schalt not go þens: til  
 zinne þe laste serþing ¶ zee hane herde for it was seyde to  
 men: þou schalt [not] do leccherie/ forsoþe I seye to zou:  
 whi euery man þat seep a womman for to couepte hir: not  
 has done leccherie wiþ hire in his herte/ þat zif þin rizt  
 schlaundre þee/ pulle it oute & caste it fro þee/ for it spedith to  
 þat one of þi membres perische: þan all þi body go into hel  
 and zif þi rizthande schlaundre þee: kutte it away & cast  
 it a þee/ for it spedith to þee þat one of þi membres peris  
 þat þat al þi body go into helle/ forsoþe it is seyde/ who  
 schal leue his wif & zue he to hire a libel: (þat is a litil bo  
 twyfakng): soþely I seye to zou þat euery man that schal le  
 his wif: outaken cause of fornicacōn: he makith hir to do  
 cherie/ and he that weddith þe forsaken wiif: doith auouten  
 ¶ estone zee hane herde/ þat it was seyde to olde men:  
 schalt not forswere/ soþely to þe lorde þou schalt zelde  
 swer/ forsoþe I seye to zou: to not swere on al maner: ne  
 by heuene/ for it is the trone of god: neþer by erþe: for i  
 þe stool of his seet: neþer by irēm: for it is a cytee of a gr  
 kyng/ neþer þou schalt swere be þin heed: for þou mayst  
 make one heer whist or blacke/ but be zoure worde: zhe z  
 nay nay/ forsoþe þat is more þan þis: is of euyl/ ¶ zee h  
 herde þat it is seyde/ ize for ize: toþe for toþe/ but I seye  
 zou: to not azenstonde euyl/ but zif any schal smyte þee in  
 rizt cheek: zue to hym & þe toþer/ and to hym þat wole stry  
 wiþ þee in doom: & take away þi coote: leue þou to hym &  
 ouer clooth/ and who euer constreyneþ þee a þousande paas  
 go þou wiþ hym oþer/ to hym forsoþe þat ariþ of þee zue: a  
 turne þou not away fro hym: þat wole borowe of þee/ ¶  
 hane herde þat it is seyde/ þou schalt loue þi neizebore: a

hu





## Matheu

al euyl amen/ (pat is to be it) forsoþe zif zee schulen forzy  
men here synnes. And zoure heuenely fadir schal forzy  
zou zoure trespassis/ soþely zif zee schulen not forzyue to  
neþer zoure fadir schal forzyue to zou zoure synnes/ but wh  
zee fasten. nyl zee be made as ypocritis sorowful/ for þei  
ten here faces (oute of kyndely termes): þat þei seeme fal  
to men/ treuely I seye to zou: þei hane recepuede here mede  
whanne þou fastist: anoynte þin hede & wasche þi face. þat  
be not seen fastyng to men: but to þi fadir þat is in hidels.  
þi fadir þat seþ in hidels: schal zyue to þee/ ¶ Nyl zee  
soure to zou tresours in erþe: where ruste & mouzte destru  
and where þeues deluen oute & stelen/ but tresoure zee to  
tresours in heuene: where neþer ruste ne mouzte destru  
where þeues deluen not oute: (or vndermynen not): ne ste  
forsoþe where þi tresoure is: þer & þin herte is/ þe lantern  
þi body: is þin eyze/ zif þin eyze be synple: al þi body sch  
lytful/ but zif þin eyze be waywarde: al þi body schal be di  
ful/ þerfore zif þe lytze þat is in þee: be dirkeness: howe g  
schulen þe ilke dirkeness ben/ ¶ A Roman may serue to  
lordis/ forsoþe ouþer he schal hate the toon & loue þe toþer.  
þer he schal susseyne þe toon & dispise þe toþer/ zee motwne  
serue to god & richess: þerfore I seye to zou: þat zee be not  
to zour lijf what zee schulen ete: oþer to zoure body wih  
zee schulen be cloþide/ wher zoure lijf is not more þan met  
zoure body more þan cloþ: biholde zee þe sleinge soulis o  
eire: for þei sownen not ne repen: neþer gederen into bett  
and zoure fadir of heuene feediþ hem/ wher zee ben not m  
worþe þan þei: soþely who of zou þenkyng may putte to  
stature one cubite: and of cloþinge what ben zee besye: biho  
zee þe lilies of þe feelde: how þei waren/ þei traueplen n  
neþer spynnen/ treuely I seye to zou: for whi neþer salom  
in al his glorie was coueride as one of þes/ for zif god cloþ  
þus þe hey of þe feelde þat to day is: & to morowe is sente i  
þe fourneys: how myche more zou of litil seiþ: þerfore

## Matheu

al euyl amen (hat is to be it) forsoþe zif zee schulen forþue to  
men herte synnes. And zoure heuenely fadir schal forþue to  
zoure trespassis soþely zif zee schulen not forþue to men.  
for zoure fadir schal forþue to zou zoure synnes/ but to hanne  
faderen: nyl zee be made as ypocritis sorowful/ for þei put-  
ten herte facts (oute of kyndely termes): þat þei seeme saynyng  
truly I sepe to zou: þei hane receyuede here mede/ but  
þou fastist: anoynte þin hede & wasche þi face: þat þou  
schalt seyn saynyng to men: but to þi fadir þat is in hidels: and  
þat sech in hidels: schal ȝue to þee/ ¶ Nyl zee tre-  
soure to zou tressours in erþe: where ruste & mouzete distrupen:  
where þreues deluen oute & stelen/ but tressoure zee to zou  
in heuene: where neþer ruste ne mouzete distrupen: &  
þreues deluen not oute: (or vndermynen not) ne stelen.  
where þi tressoure is: þer & þin herte is/ þe lanterne of  
þi eyse. zif þin eyse be synple: al þi body schal be dirke:  
but zif þin eyse be waywarde: al þi body schal be dirke:  
for zif þe liste þat is in þee: be dirkeness: howe greet  
is þe like dirkeness ben. ¶ Roman may serue to thou  
forsoþe ouer þe schal hate the toon & loue þe toþer: ou-  
er schal lusteyne þe toon & dispise þe toþer/ zee motiue not  
to god & richess: þerfore I sepe to zou: þat zee be not bisit-  
ed wif what zee schulen ete: oþer to zoure body wif what  
ulen be cloþide: wher zoure list is not more þan mete: &  
body more þan cloþ: biholde zee þe sleinge soules of þe  
þei sowen not ne repen: neþer gederen into barnes:  
for fadir of heuene seedih þem/ wher zee ben not more  
in þei/ soþely who of zou þenkyng may putte to þis  
cubite/ and of cloþinge what ben zee besye/ biholde  
es of þe seelde: how þei wahren/ þei traueplen not:  
nen/ trewely I sepe to zou: for whi neþer salomon  
orie was coueride as one of þes/ for zif god cloþide  
of þe seelde þat to day is: & to morowe is sente into  
how myche more zou of litil seih/ þerfore nyl  
zee

## Matheu

zee be bisie sepyng/ what schule we ete: or what schulen we  
drynke: or wif what schulen we be coueride/ forsoþe þeþene  
men seeken alle þes þingis/ treuly zoure fadir woot þat zee  
hane nede to alle þes þingis/ þerfore seeke zee firste þe kyngdom  
of god & his ryztwelnesse: and alle þes þingis be caste to zou/  
þerfore nyl zee be bisie into þe morowe/ for þe morowe day:  
schal be bisie to it self/ soþely it sufficith to þe day: his malice//

**N**yl zee deme: þat zee be not demede/ for in what  
dome zee demen: zee schulen be demede/ and in  
what mesure zee meten: it schal be meten to zou/  
but what seest þou a festu (or a litil mote) in þe ȝze  
of þi broþer: and þou seest not a beam in þin owne ȝze/ or what  
maner seyst þou to þi broþer: broþer sustre þat I caste oute  
a festu fro þin ȝze: and lo a beam is in þin owne ȝze/ ypocrite:  
caste oute firste þe beam of þin ȝze: and þanne þou schalt se  
for to caste oute þe festu of þe ȝze of þi broþer// ¶ Nil zee  
ȝue holy þing to boundis: neþer sende zee zoure margaritis  
(or precious stoonen) bifore swyn: lest þe parauenture: þei de-  
soule hem wif þere feet/ and lest boundis turnyde togedir: alto-  
breke zou/ are zee & it schal be zouen to zou/ seeke zee & zee  
schulen synde/ knocke zee: & it schal be openyde to zou/ for erþe  
þat aris: takih/ and þe þat sekih: findih/ and it schal be openyde:  
to a man knockyng/ oþer who of zou is a man: whom zif his  
sone are breed: wher he schal dresse to hym a stoon: oþer zif he  
schal are a fische: wher he schal dresse to hym a serpent/ þer-  
fore zif zee to hanne zee ben euyl men: hane knowen for to ȝiue  
good þingis zouen to zoure sones: how myche more zoure fadir  
þat is in heuene: schal ȝue good þingis to men aringe hym/  
þerfore alle þingis: whateuer þingis zee wolen þat men done  
to zou: and do zee to hem/ forsoþe þes þingis (ben) þe latwe &  
prophetis/ entre zee by þe streyte zate/ for þat zate þat ledih to  
perdicō (or dampnacion): is brode & þe weye large: and þere  
ben many þat entren bi it/ how streyte is þe zate & narrow þe  
wey



## Matheu

deade/ þe whiche Ioseph rylfynge vp/ took þe childe & his mo-  
dir · & came into þe lande of isrl/ forsoþe he herynge þat ar-  
chelaus regnyde in Jude for heroude his sadir/ dredde for to  
go þidit/ and he monesside in sleep/ wente into þe parties of  
galilee/ and he comþge dwelte in a cytee þat is clepide naz-  
areth/ þat it schulde be fulfild þat þing · þat is seyde by pro-  
phetes forþwh/ he schal be clepide of nazareth//

C<sup>m</sup> 3<sup>m</sup>



In the ilke dayes came ioon baptist · prechynge in  
deserte of Jude seyinge/ do zee penaunce/ for þe  
kingdom of heuenes schal nyz (or comenyz)/ forsoþe  
þis is he of whom it is seyde by ysaie þe prophete/ a  
voyce of a cryng in desert/ make zee reedy þe weyes of þe  
lorde/ make zee ryztful þe payes of him/ forsoþe þat ilke ioon  
hadde cloþe of þe heres of camels/ and a girdel of skyn aboute  
his leendis/ soþely his mete weren locustis & hony of þe wood/  
þanne isrlm wente oute to hym · & al Judee · & al þe cun-  
tre aboute iordan/ & þei weren cstenyde of hym in Iordan ·  
knowelechynge here synnes/ soþely he seyng many of þe pha-  
risees & of saduceis comyng to his baptyzm/ seyde to hem/ gen-  
eracōns of neddris/ who schetwede to zou · for to fle þe wrap  
to comynge/ þerfore do zee worþi fruytis of penaunce/ and nyl  
zee sepe wiþinne zou · we haue þe sadir abraham/ soþely I sepe  
to zou · forþwh god is myzty to reple vp of þes stoness · þe sones  
of abraham/ for now þe are is putte to þe roote of þe tree/  
soþely euery tree þat makih not good fruyte/ schal be kute  
doun · & schal be sente into þe fir/ forsoþe I cristen zou in  
water into penaunce/ forsoþe he þat is to come astir me · is  
strenger þan I/ whos schoon I am not worþi to beere/ he schal  
baptise (or cristen) zou in þe holz goost & fir/ whos wenetwynge  
cloþ/ in his hande/ and he schal fully clense his floor · & schal  
gedir his corne into his berne/ but þe chaffes he schal brenne ·  
wiþ fir vnquencheable (or þat neuer schal be quenchede) þanne  
ihc came fro galilee into iordan to Ioon/ forto be cristenyde  
of



## Matheu

of hym/ soþely ion forþed hym: sepyng/ I owe forto be cristenpde of þee: and þou comest to me/ forsoþe ihū answerynge/ sepyde to hym • suffre now/ forso it bicometh vs to fulfille: al ryztwesnesse/ þanne (Joon) lette hym (or leste hym)/ forsoþe ihē cristenpde: stepe vp anone fro þe water: and lo heuenes ben openpde to hym/ and he sate þe spirit of god compynge doune as a culuer: and compynge vpon hym/ and lo a voyce fro heuenes: sepyng/ þis is my louede sone: in whiche I hauede pleside to me//



**T**hanne ihē was ledde into desert • of a spirit: that he schulde be temptide of þe deupl/ and whanne he had fastide fourty dayes and fourty nyzts: aftirwarde he hungryde/ and þe tempter compynge nyȝt: sepyde to hym/ zif þou be goddis sone: sepe þat þes stones be made looues/ þe whiche answeryng: sepyd to hym/ it is writen/ a man lyueþ not in breed al one: but in euery worde þat cometh forþ fro þe mounþ of god/ þanne þe deupl tooke hym into an holy cytee: and sette hym on þe pynacle of þe temple & sepyde to hym/ zif þou be goddis sone: sende þee doune/ soþely it is writen/ for to his aungels he comāðide of þee: and þei schulen take þee in handis lestē parauenture þou hirte þi foote at a stoon/ este: sone ihē seip to hym/ it is writen þou schalt not tempte þe lord þi god/ este sone þe deupl toke hym into a fulhize hil • & schetwīde to hym alle þe rewmes of þe worlde • & þe glorie of hem: and sepyde to hym/ alle þes þingis I schal ziue to þee: zif þou fallynge doune schalt worschip me/ þanne ihē sepyde to hym/ go sathanas/ forsoþe it is writen/ þou schalt worschip þe lorde þi god: and to hym al one þou schalt serue/ þanne þe deupl leste hym • and lo aungels camen nyȝt: and serueden to hym ¶ **S**oþely whanne ihē had herde þat ion was taken: he wente in galilee/ and þe cyte of nazareth leste: he came and dwelīde in þe cytee of capharnaum • biwidis þe see • in þe endis of zabulon & neptalym: þat it schulde be fulfildē þat þing þat was sepyde by ysaye þe prophete/

## Matheu

prophete/ þe lande of Zabulon & þe lande of neptalym · þe wepe of þe see · ouer iordan of galilee of heþen men · þe puple þat dwelte in dirkenesses: size a greet list/ and men sytting in þe cuntre of schadowe of deþ: list is sprungen to hem/ fro þens ih̄c bigan for to preche · and seye do zee penaunce: forsoþe þe kyngdom of heuenes schal come nyz/ soþely ih̄c walkynge biſdis þe see of galilee: size two breþeren · symount þat is clepide petre & andrew his broþer: sendynge a nette into þe see/ forsoþe þei weren fischers · & he seyde to hem/ come zee astir me: and I schal make zou to be made fischers of men/ and anone here nettis forsaken: þei sueden hym/ and he goinge for þe fro þe place: size two oþer breþeren · James of zebedes & Joon his broþer · in þe schippe wiþ zebede here fadir: makynge azen (or beetyng) here nettis/ and he clepide hem/ soþely anone þe nettis forsaken & þe fadir: þei sueden hym/ and ih̄c enuyrounde al galilee techynge in þe synagogis of hem · & prechynge þe gospel of þe kyngdom · & helynge al sorowe (or ache): and al seekenesse in þe puple/ and his oppynyon (or fame): wente into al syrie/ and þei offerden to hym alle (men) hauþge euyl: taken wiþ dyuerse sorowis & turmentis/ and hem þat hadden deuylis & lunatik men · & men in paleſte · and he helide hem/ and here sueden hym many cumpanyes of galilee & of decapoly · & of ir̄m & of Judee & of bizonde iordan//

C<sup>m</sup> 5

**I**h̄c forsoþe seinge þe cumpanyes: wente vp into an hil and whanne he hadde sette: his disciplis camen nyz to hym/ and he openynge his mounþ: tauzte hem seyinge/ bleſſide be þe pore in spirit: for þe kyngdom of heuene is heren/ bleſſide be mylde (men): for þei schulen welde þe erþe/ bleſſide be þei þat mournen: for þei schulen be comfortide/ bleſſide be þei þat hungren & þristen riztwesnesse: for þei schulen be fulfild/ bleſſide be merciful (men): for þei schulen gete mercy/ bleſſide be þei þat ben of clene herte: for þei schulen se god/ bleſſide be peesible (men) for þei schulen



## Matheu

where/ he lande of zabulon & he lande of neptalym/ he  
c of he see / ouer iordan of galilee of heben men / he pe  
at dwelte in dirkenesse: size a greet list/ and men sytting  
cuntre of schadowe of deþ: list is sprungen to hem/ fro  
ihc bigan for to preche / and seye do zee penaunce: for  
he kyngdom of heuenes schal come nyz/ soþely ihc walk-  
bißidix he see of galilee: size two breþeren / symount þat  
pide petre & andrew his broþer: sendynge a nette into  
e/ forsoþe þei weren fischers / & he seye to hem/ come  
ftr me: and I schal make zou to be made fischers of men/  
none here nettis forsaken: þei sueden hym/ and he goinge  
fro he place: size two oþer breþeren / James of zebedei  
n his broþer / in he schippe wiþ zebede here sadir: ma-  
azen (or beetyng) here nettis/ and he clepide hem/ soþely  
he nettis forsaken & he sadir: þei sueden hym/ and ihc  
unde al galilee techynge in he synagogis of hem / &  
nge he gosþel of he kyngdom / & helynge al sorowe (or  
ind al seekenesse in he puple/ and his oppynon (or fame):  
nto al syrie/ and þei offerden to hym alle (men) hangge  
iken wiþ dyuerse sorowis & turmentis/ and hem þat  
deuplis & lunatik men / & men in palestie / and he helde  
d here sueden hym many cumpanyes of galilee & of de-  
& of irim & of Judee & of byzonde iordan//

ihc forsoþe seinge he cumpanyes: wente by into an  
hil and whanne he hadde sette: his disciplis ca-  
men nyz to hym/ and he openynge his moup: tauzete  
hem seyinge/ bleßide be he pore in spirit: for he  
heue is heren/ bleßide be mylde (men): for þei  
de he erþe/ bleßide be þei þat mournen / for þei  
omfortide/ bleßide be þei þat hungren & þristen  
for þei schulen be fulfild/ bleßide be mercysful  
i schulen gete mercy/ bleßide be þei þat ben of clene  
schulen se god/ bleßide be peesible (men) for þei  
schulen

## Matheu

schulen be clepide he sones of god/ bleßide be þei þat sustren  
persecucion for ryztwelnesse: for he kyngdom of heuenes is  
heren/ zee ben bleßide whanne men schulen curse zou & pur-  
sue zou / & schulen seye al euyl azenes zou / lizinge / for me /  
ioyze zee (wiþine forþe) / & glade zee (wiþoute forþ): for zour  
mede is plenteuous in heuenes/ forsoþe so þei hane pursuede &  
prophetis: þat weren before ¶ zee ben salte of he erþe/ þat zif  
he salte schal vanysche aweye: wherin schal it be saltide/ to no  
þing is it worþi ouer: no but þat it be sente oute / & defoulide  
of mē / ¶ zee ben lizte of he worlde/ a cyte putte on an hize  
hil / may not be hid/ neþer (men) tenden a lanterne & putten it  
vndir a buschel / but on a candillik: þat it 3pue list / to alle  
þat ben in he hous/ so schyne zoure lizte bifore men: þe þei se  
zoure good werkis / & glorifie zoure sadir þat is in heuenes//  
¶ Apl zee gesse (or deme): þat I came to vndo (or distrupe) he  
lawe or he prophetis/ I came not to vndo he lawe: but to ful-  
fille it/ forsoþe I seye to zou treuþe: til heuene & erþe passe /  
one I (þat is he leeste letter) / or a title / schal not passe fro he  
lawe: til alle þingis be done/ þerfore he þat vndoþ (or brekeþ)  
one of þes leste maundementis & techþ þus men: schal be cle-  
pide he leste in he kyngdom of heuenes/ forsoþe þis þat doþ  
& techþ: schal be clepide grete in he kingdom of heuenes//  
¶ forsoþe I seye to zou / but zif zoure ryztwelnesse be more  
plenteuouse / þan of scribis & pharesees: zee schul not entre  
into he kyngdom of heuenes/ ¶ zee hane herde þat it is seye  
to olde men: þou schalt not slee/ forsoþe he þat sleeþ: schal be  
gilty of doom/ but I seye to zou / that eueryche þat is wroþe  
to his broþer: schal beilty of doom/ forsoþe he þat schal seye  
to his broþer racha (þat is a worde of scorne): schal beilty of  
countsepl/ soþely he þat schal seye fool (þat is a worde of dis-  
pyssynge) / schal beilty of he siir of helle/ þerfore zif þou  
offerist þi zifte at he auter / & here schalt byþenke þat þi broþer  
þay sumwhat azenes þee: leue here þi zifte bifore he auter /  
& go firste & be recounseplide (or accorde) to þi broþer/ and  
þanne



## Matheu

panne þou comynge: schalt offre þi zift/ be þou consentyn  
 to þin aduersarie soone: þe while þou art in þe weye wiþ hyr  
 lesse paraenture þin aduersarie take þee to þe domesman  
 þe domesman take þee to þe mynystre: & þou be sente into pri-  
 soune/ treuly I seye to þee: þou schalt not go þens: til þu  
 zilde þe laste serþing ¶ zee hane herde for it was seyde to olde  
 men: þou schalt [not] do leccherie/ forsoþe I seye to zou: so  
 whi euery man þat seþ a womman for to coueyte hir: now  
 haþ done leccherie wiþ hire in his herte/ þat zif þin rizt ey-  
 sclaudre þee: pulle it oute & caste it fro þee/ for it spedith to þe  
 þat one of þi membres perische: þan all þi body go into helle  
 and zif þi rizthande schlaundre þee: kutte it away & caste  
 fro þee/ for it spedith to þee þat one of þi membres perisch  
 þat þat al þi body go into helle/ forsoþe it is seyde/ who eu-  
 schal leue his wife: & þue he to hire a libel: (þat is a litil book  
 forsakyng): soþely I seye to zou þat euery man that schal leue  
 his wife: outaken cause of fornicacō: he makith hir to do le-  
 ccherie/ and he that weddith þe forsaken wiif: doith auoutery  
 ¶ eftsoone zee hane herde/ þat it was seyde to olde men: þou  
 schalt not forswere/ soþely to þe lorde þou schalt zelde þi  
 oþes/ forsoþe I seye to zou: to not swere on al maner: neþer  
 by heuene: for it is the trone of god: neþer by erþe: for it is  
 þe stool of his feet: neþer by irēm: for it is a cytee of a grete  
 kyng/ neþer þou schalt swere be þin heed: for þou mayst not  
 make one heer whijt or blacke/ but be zoure worde: & he zhe  
 nay nay/ forsoþe þat is more þan þis: is of euyl/ ¶ zee hane  
 herde þat it is seyde/ ize for ize: toþe for toþe/ but I seye to  
 zou: to not azenstonde euyl/ but zif any schal smyte þee in þi  
 rizt cheek: & þue to hym & þe toþer/ and to hym þat wole stryke  
 wiþ þee in doom: & take away þi coote: leue þou to hym & þi  
 ouer cloþ/ and who euer constreyneþ þee a housande paasias  
 go þou wiþ hym oþer/ to hym forsoþe þat ariþ of þee & þue: an-  
 turne þou not away fro hym: þat wole borowe of þee/ ¶ zee  
 hane herde þat it is seyde/ þou schalt loue þi neizebore: and  
 þat

## Matheu

hate þin enemye/ but I seye to you · loue zee zoure enemyes · do  
zee wel to hem þat haten you · & prey zee for (men) pursuyng  
you falsely chalengynge you · þat zee be þe sones of zoure fadir  
þat is in heuenes/ þat maky þis sunne to sprynge vpon good  
& euyl men · and reyneþ vpon iuste men [ & uniuiste ]/ for zif  
zee louen hem þat louen you · what mede schulen zee hane/   
wheþer & puplicans done not þis þing/ and zif zee greten  
(or saluten) zoure breþeren onely · what more ouer schulen  
zee do/ wheþer & paynyms done not þis þing/ þerfore be zee  
parfite · as & zoure heuenely fadir is parfite/ take zee heed · lest  
zee done zour ryztwetnesse bifore men · þat zee be sene of hem/  
ellis zee schulen not haue mede at zoure fadir þat is in heuenes/  
þerfor whan þou doiste almes · nyl þou synge bifore þee in a  
trumpe as ypocritis done in synagogis & stretis þat þei ben  
made worschipful of men/ forsoþe I seye to you · þei hane re-  
ceyuede here mede/ but þee doinge almes · knowe not þi list  
hande · what þi ryzt hande doþ · þat þin almes be in hidels/ and  
þi fadir þat seþ in hidels · schal zilde to þee//



**A**nd whanne zee schulen preye · zee schulen not be as C<sup>m</sup> 6<sup>m</sup>  
ypocritis/ þe whiche stondynge louen to preye in  
synagogis · & in corners of stretis · þat þei be seen of  
men/ treuly I seye to you · þei hane receyuede here  
mede/ but whanne þou schalt preye · entre into þi couche/ & þe  
dore schitte · preye þi fadir in hidels/ & þi fadir þat seþ in  
hidels · schal zilde to þee/ soþely preying · nyl zee speke myche ·  
as heþen men done/ for þei gessen þat þei ben herde · in here  
myche speche/ þerfore nyl zee be made liche to hem/ for zoure  
fadir woot what is nede to you · bifore þat zee aren hym/ for-  
soþe þus zee schulen preye/ ¶ Dure fadir þat art in heuenes ·  
halowide be þi name/ þi kyngdom come to/ be þi wille done · as  
in heuene & in erþe/ zif to vs þis day · oure brede ouer oþer sub-  
staunce/ and forzyue to vs oure dettis · as we forzyuen to oure  
dottours/ and leede vs not into temptacōn · but delyuer vs fro

## Matheu

al euyl amen/ (hat is so be it) forsoþe zif zee schulen forzyue to men here synnes. And zoure heuenely fadir schal forzyue to zou zoure trespassis/ soþely zif zee schulen not forzyue to men: neþer zoure fadir schal forzyue to zou zoure synnes/ but wþanne zee fasten: nyl zee be made as ypocritis sorowful/ for þei putten here faces (oute of kyndely termes): þat þei seeme fastyng to men/ treuely I sepe to zou: þei hane recepuede here mede/ but wþanne þou fastist: anoynte þin hede & wasche þi face: þat þou be not seen fastyng to men: but to þi fadir þat is in hidels/ and þi fadir þat seþ in hidels: schal zyue to þee/ ¶ Nyl zee trespoure to zou trespours in erþe: where ruste & mouzte distrueþ: and where þeues deluen oute & stelen/ but trespoure zee to zou trespours in heuene: where neþer ruste ne mouzte distrueþ: & where þeues deluen not oute: (or vndirmynen not): ne stelen/ forsoþe where þi trespoure is: þer & þin herte is/ þe lanterne of þi body: is þin eyze/ zif þin eyze be synple: al þi body schal be liztful/ but zif þin eyze be waywarde: al þi body schal be dirkesul/ þerfore zif þe lizte þat is in þee: be dirkenessis: howe greet schulen þe ilke dirkenessis ben/ ¶ Roman may serue to two lordis/ forsoþe ouper he schal hate the toon & loue þe toþer: ouper he schal susteyne þe toon & dispise þe toþer/ zee mowne not serue to god & richessis/ þerfore I sepe to zou: þat zee be not bisie to zour lijf what zee schulen ete: oþer to zoure body wiþ what zee schulen be cloþide/ wher zoure lijf is not more þan mete: & zoure body more þan cloþ: biholde zee þe sleinge foulis of þe eire: for þei sownen not ne repen: neþer gederen into berness: and zoure fadir of heuene feediþ hem/ wher zee ben not more worþe þan þei: soþely who of zou þenkyng may putte to his stature one cubite: and of cloþinge what ben zee bespe: biholde zee þe lilies of þe feelde: how þei waren/ þei traueylen not: neþer spynnen/ treuely I sepe to zou: for whi neþer salomon in al his glorie was coueride as one of þes/ for zif god cloþide þus þe hey of þe feelde þat to day is: & to morowe is sente into þe sournes: how myche more zou of litil seiþ: þerfore nyl zee



## Matheu

zee be bisse seyinge/ what schule we ete · or what schulen we  
drynke/ or wiþ what schulen we be coueride/ forsoþe heþene  
men seeken alle þes þingis/ treuly zoure fadir woot þat zee  
hane nede to alle þes þingis/ þerfore seeke zee firste þe kyngdom  
of god & his ryztwesnesse/ and alle þes þingis be caste to zou/  
þerfore nyl zee be bisse into þe morowe/ for þe morowe day/  
schal be bisse to it self/ soþely it sufficiþ to þe day/ his malice//

**M**al zee deme/ þat zee be not demede/ for in what 7-  
dome zee demen/ zee schulen be demede/ and in  
what mesure zee meten/ it schal be meten to zou/  
but what seest þou a festu (or a litil mote) in þe yze  
of þi broþer/ and þou seest not a beem in þin owne yze/ or what  
maner seyst þou to þi broþer · broþer suffre þat I caste oute  
a festu fro þin yze/ and lo a beem is in þin owne yze/ ypocrite ·  
caste oute firste þe beem of þin yze/ and þanne þou schalt se  
for to caste oute þe festu of þe eyze of þi broþer// ¶ Mal zee  
zyue holy þing to houndis · neþer sende zee zoure margaritis  
(or precious stoonex) bifore swyn · lest þe paraventure · þei de-  
soule hem wiþ here feet/ and lest houndis turnyde togedir/ alto  
breke zou/ are zee & it schal be zouen to zou/ seeke zee & zee  
schulen fynde/ knocke zee/ & it schal be openyde to zou/ for eche  
þat axiþ/ takiþ/ and he þat sekþ/ findiþ/ and it schal be openyde/  
to a man knockynge/ oþer who of zou is a man · whom zif his  
sone are breed/ wher he schal dresse to hym a stoon · oþer zif he  
schal are a fische/ wher he schal dresse to hym a serpent/ þer-  
fore zif zee whanne zee ben euyl men · hane knowen for to ziue  
good þingis zouen to zoure sones/ how myche more zoure fadir  
þat is in heuenes · schal zyue good þingis to men axinge hym/  
þerfore alle þingis · whateuer þingis zee wolen þat men done  
to zou/ and do zee to hem/ forsoþe þes þingis (ben) þe lawe &  
prophetis/ entre zee by þe streyte zate/ for þat zate þat lediþ to  
perdicōn (or dampnacion) · is brode & þe weye large/ and þere  
ben many þat entren bi it/ how streyte is þe zate & narrow þe  
wey

## Matheu

wey þat lediþ to liif: and þer ben fewe þat fynden it/ ¶ Per-  
seyue & flee fro false prophetis · þe whiche comen to zou in  
cloþinges of sheep: but wiþinne þei ben rauþschynge wolues/  
of here fruptis zee schulen knowe hem/ wheþer men gederen  
grapis of þornes: or figis of britis/ so euery good tree: makip  
good fruptis/ soþely an euyl tree: makip euyl fruptis/ a good  
tree may not make euyl fruptis: neþer an euyl tree make good  
fruptis/ euery tree þat makip not good frupte: schal be kutte  
doun & schal be sente into þe fir/ þerfore of here fruptis zee  
schulen knowe hem/ not eche man þat seiþ to me lorde lorde:  
schal entre into þe kyngdome of heuenes: but he þat doiþ þe  
wille of my fadir þat is in heuenes · schal entre into þe kyng-  
dome of heuenes/ many schulen seye to me in þat day · lorde  
wheþer we hane not propheteide in þi name · & hane caste oute  
deuylis in þi name: & hane done many vertues in þi name/ &  
and þanne I schal knoweleche to hem for I knewe zou neuer:  
departe away fro me · zee þat wirchen wickednesse/ þerfore  
eche man þat hereþ þes my wordis & doiþ hem: schal be made  
liche to a wise man · þat haþ bildide his hous vpon a stoon/  
and reyne came doun · & floodis camen · & windis blewen &  
ruscheden into þat hous: and it fel not doun · for it was  
founded on a stoon/ and euery man þat heris þes my wordis  
& doiþ hem not: is lyche to a man fool · þat haþ bildide his  
hous on grauel (or sonde) and reyne came doun · & floodis  
camen · & wyndis blewen · and þei hurleden into þat hous · &  
it fel doun · & þe fallynge doun þerof was greet/ ¶ And it  
is made whanne ih̄c hadde endide þes wordis: þe cumpanyes  
wondreden on his techynge/ soþely he was techynge hem as  
(aman) haupng power: and not as þe scribis of hem & þe pha-  
riseis//

forsoþe



## Matheu

wey hat ledih to lijf: and her ben setwe pat synden it/ ¶ Per-  
cyue & see fro false prophetis: þe whiche comen to zou in  
lopinges of sheep: but wiþinne þei ben rauþschynge wolues/  
þere fruptis see schulen knowe hem/ wheþer men geden  
apis of pornes: or figis of bretris/ to euery good tree: makih  
od fruptis/ soþely an euyl tree: makih euyl fruptis/ a good  
e may not make euyl fruptis: neþer an euyl tree make good  
yptis/ euery tree þat makih not good frupte: schal be kutte  
ne & schal be sente into þe sijr/ þerfore of here fruptis see  
ulen knowe hem/ not eche man þat seiþ to me lorde lorde  
I entre into þe kyngdome of heuenes: but he þat doih þe  
of my fadir þat is in heuenes: schal entre into þe kyng-  
e of heuenes/ many schulen seye to me in þat day: lorde  
er we hane not propheteide in þi name: & hane caste oute  
is in þi name: & hane done many vertues in þi name/  
anne I schal knoweleche to hem for I knewe zou neuer:  
e away fro me: see þat wirchen wickednesse/ þerfore  
an þat hereþ þes my wordis & doih hem: schal be made  
o a wise man: þat haþ bildide his hous vpon a stoon/  
yne came doune: & floodis camen: & windis blewen &  
nen into þat hous: and it fel not doune: for it was  
d on a stoon/ and euery man þat heris þes my wordis  
hem not: is lyche to a man fool: þat haþ bildide his  
e grauel (or sonde) and reyne came doune: & floodis  
& wyndis blewen: and þei hurleden into þat hous: &  
ine: & þe fallynge doune þerof was greet/ ¶ And it  
whanne ihc hadde endide þes wordis: þe cumpaynes  
n on his techynge/ soþely he was techynge hem as  
uyng power: and not as þe scribis of hem & þe pha-

forsoþe

## Matheu

**F**orsoþe whanne ihc had comen doune fro þe hill: C<sup>m</sup> 8<sup>m</sup>  
many cumpaynes solowiden hym/ and lo a leprous  
man comynge: worshipide hym seyinge/ lorde zif  
þou wolte: þou mayste make me clene/ and ihc  
holdynge forþ þe hande: touchide hym seyinge/ I wole: be  
þou made clene/ and anone: þe lepre of hym was clenide/ and  
ihc seiþ to hym: seye þou to no man/ but go schewe þee to  
pristis: and offre þat ziste þat moyses comaundide: into wyt-  
nessynge tohem/ soþely whanne he had entride into caphar-  
naum: centurio eyzede to hym preyynge hym & seyde/ lorde  
my childe lijf in þe hous sijk on þe paleste: and is euyl tur-  
mentide/ and ihc seiþ to hym/ I schal come & I schal heele hym/  
and centurio answerynge: seiþ to hym/ lorde I am not worþi  
þ þou entre vndir my roof: but onely seye by worde: & my  
childe schal be heelide/ for whi & I am a man ordeynede vndir  
power: haupnge vndir me knyztis/ and I seye to þis: goo: and he  
goih/ and to anoper: come þou: & he comen/ and to my seruauñt:  
do þou þis þing: and he doih/ soþely ihc herynge þes þyngis:  
wondride: & seyde to men supynge hym/ treuely I seye to zou: I  
sonde not to greet seiþ in isrl/ soþely I seye to zou: þat mane  
schulen come fro þe este: & weste: & schulen reste wiþ abraham &  
ysaac & iacob: in þe kyngdom of heuenes/ forsoþe þe sones of þe  
retwme schulen be caste oute: into vtmore dirkeness/ þere schal  
be weppynge: & beetyng togedir of teep/ and ihc seyde to centu-  
rio/ goo: and as þou haste bileuede: be it done to þee/ and þe childe  
was belide fro þat houre/ ¶ And whanne ihc hadde comen  
into þe hous of symount petre: he siþe his wifes modir liggynge  
& schake wiþ feueres/ and he touchide hir bande: & þe feuer  
leste hir/ and sche roos & serupde hem/ soþely whanne þe euen-  
yng was made: þei brouzten to hym mane haupnge deuplis/  
and he caste oute spritis by worde: & belide alle haupnge puel:  
þat it schulde be fulfild: þat þing þat was seyde by ysaye þe  
prophete: seynge/ he took oure infirmytees: and bare seeke-  
ness/



## Matheu

nessis/ soþely ih̄c seinge manye cumpanyes aboute hym: þat  
disciplis go ouer þe water/ and one scribe (or a man of law)  
comynge to: seyde to hym/ mayster I schal sue zee whidir  
þou schalt go/ and ih̄c seyde to hym/ foris hane dichis (or  
rowis) & briddis of þe eyre hane nestis: but mannes sone  
not wher he sette his heed/ soþely anoper of his disciplis to  
to hym/ lorde suffre me to go firste & birie my fadir/ forsoþe  
seyde to hym/ sue þou me: & lete deade men birie here de  
men/ and ih̄u stepzinge into a litil schippe: his disciplis sue  
hym/ and lo a greet styrngge was made in þe see: so þat þe  
schippe was hilide wip watwis · but he slepte/ and his disci  
camen nyȝ to hym: and reyleden hym seyinge/ lorde saue  
we perischen/ and ih̄c seyde to hem/ what ben zee of litil  
agaste/ þanne he risynge comaundide to þe wyndis & þe  
and a greet peesiblenesse is made/ forsoþe men wondred  
seying/ what maner (man) is (he) þis: for þe wyndis &  
obeschen to hym/ and whanne ih̄c had comyn ouer þe wat  
into the cuntree of men of genazareth: two men haup  
deuelis runnen to hym goinge oute fro buriels · ful feerle  
wickide): so þat noman myȝte passe by þe weye/ and lo  
crieden seyinge/ what to vs & to þee ih̄u: þe sone of god? þ  
þou comen hidir bifore þe tyme · for to turmente vs/ soþel  
flocke (or droue) of many swyn hoggis lesowynge: was  
fer fro hem/ but þe deuelys preyeden him: seyinge/ zif þ  
castist vs oute hens: sende vs into þe droue of hoggis/ and  
seih to hem/ go zee/ and þei goinge oute: wenten into swyn  
and lo in a greet birre · al þe droue wenten hedeþynge into  
see: & þei ben deade in watris/ forsoþe þe herdis fledden awey  
and comynge into þe cytee: tolden alle þes þingis: and of þe  
þat hadden þe sendis/ and lo al þe cytee wenten azens ih̄  
metynge hym/ and hym sene þei preyeden þat he schulde pa  
fro here coostis//

# Matheu

neffis/ *ſopely* ihc ſeinge manye cumpanyes aboute hym: bad hiſ diſciplis go ouer þe water/ and one ſcribe (or a man of lawe) compnge to: ſeyde to hym/ mayſter I ſchal ſue zee whidir cur þou ſchalt go/ and ihc ſeyde to hym/ foris hane dichis (or be- towis) & briddis of þe eyre hane neffis: but mannes ſone had ot wher he reſte his heed/ *ſopely* anoþer of hiſ diſciplis ſeyde to hym/ lorde ſuffre me to go firſte & birie my fadir/ forſoþe ihc ſeyde to hym/ ſue þou me: & lete deade men birie here deade en/ and ihu ſtepyng into a litil ſchippe: hiſ diſciplis ſueden m/ and lo a greet ſtyrpnge was made in þe ſee: ſo þat þe litil ippe was bilide wiþ watwis: but he ſlepte/ and hiſ diſciplis ſien nyz to hym: and repleden hym ſeyng/ lorde laue vs: perifchen/ and ihc ſeyde to hem/ what den zee of litil ſed te/ þanne he riſynge comaundide to þe wyndis & þe ſee: a greet peefibleneſſe is made/ forſoþe men wondreden: g/ what maner (man) is (he) þis: for þe wyndis & ſee hen to hym/ and whanne ihc had compn ouer þe water: þe cuntree of men of genazareth: two men haupng s runnen to hym goinge oute fro biriels: ful ſeerle (or ne): ſo þat noman myzte paſſe by þe weye/ and lo þei ſeyng/ what to vs & to þee ihu: þe ſone of god/ had men hidir bifore þe tyme: for to turmente vs/ *ſopely* a (or droue) of many ſwypin hoggis leſowynge: was not hem/ but þe deuelys preyeden him: ſeyng/ zif þou s oute hens: ſende vs into þe droue of hoggis/ and þe em/ go zee/ and þei goinge oute: wenten into ſwypin/ a greet birre: al þe droue wenten hedelyng into þe ben deade in watris/ forſoþe þe herdis ſedden aweye: nge into þe cytee: tolden alle þes þingis: and of hem i þe ſendis/ and lo al þe cytee wenten azens ihu: m/ and hym ſene þei preyeden þat he ſchulde paſſe ſis//

And

# Matheu



And ihu goinge vp into a boot: paſſide ouer þe water: C<sup>m</sup> 9<sup>m</sup>  
& came into hiſ cytee/ and lo þei offredento hym a man ſijk in paleſie: liggyng in a bedde/ forſoþe ihc ſeinge þe ſeip of hem: ſeyde to þe man ſijk in paleſie/ ſone haue þou triſte: þi ſynnes ben forzouen to þee/ and lo ſumme of þe ſcribis ſeyden wiþinne hem ſelf/ þis blaſſemeþ/ and whanne ihc had ſeen here þouztis: he ſeyde/ wherto þenke zee euyþ þingis in zourebertis/ what is lixter to ſepe: þi ſynnes ben forzouen to þee: oþer to ſepe: riſe þou & walke/ forſoþe þat zee wite: þat mannes ſone had power to forzpye ſynnes in erþe: þanne he ſeyde to þe ſijk man in paleſie/ riſe vp: take þi bed: & go into þin hous/ and he roos & wente into hiſ hous/ *ſopely* þe cumpanyes ſeinge: dredde & glorifieden god: þat zaue ſuche power to men/ and whanne ihc paſſide þens: he ſize a man ſittynge in a tolbope: matheu by name/ and he ſeyde to hym/ ſue þou me/ and he riſynge: ſolowide hym/ and it is done hym ſpyttinge at þe mete in þe hous: lo many puplicans & ſynful men compnge: ſaten at þe mete wiþ ihu & hiſ diſciplis/ and phariſees ſeinge: ſeyden to hiſ diſciplis/ whi etih zoure mayſter wiþ puplicans & ſynful men/ and ihc herpynge: ſeyde a leche is not nede to men þat faren wel: but to men haupng euyþ/ *ſopely* zee goinge: lerneþ what it is: I wole mercy & not ſacrifice/ forſoþe I came not to clepe rixtful men: but ſynful men/ ¶ þanne þe diſciplis of Joon camen nyz to hym ſeyng/ whi we & phariſees faſten ofte: but þi diſciplis faſten not/ and ihc ſeyde to hem/ wheþer þe ſones of þe ſpouſe (or houſbonde) mowne weyle (or mourne) how longe þe ſpouſe is wiþ hem/ *ſopely* dayes ſchulen come: whanne þe ſpouſe ſchal be taken awey fro hem: and þanne þei ſchulen faſte/ *ſopely* no man ſendiþ in a medelyng of rude (or netwe) cloþ: into an olde cloþ: & a worſe kuttynge is made/ neþer men ſenden netwe wijn into olde botels (or wijn beſſels)/ elles þe wijn beſſels ben broken: & þe wijn is ſched oute: and þe wijn



## Matheu

wijn vessels perischen/ but men senden netwe wyne into netwe  
wijn vessels: and bope ben kepte/ ¶ Ihu spekyng hes pingis  
to hem: lo one prynce came to & worschipide him · seyinge/  
lorde my douzter is now deade · but come þou & putte þin  
hande vpon hir: and sche schal lyue/ and ihc risynge suede hym  
& his disciplis/ and lo a womman þat suffride þe flure (or ren-  
nyng of blood) twelue zeer: came to byhynde · & touchide þe  
hemme of his clooth/ soþely sche seyde wipinne hit self/ zif I  
touche onely þe clothes of hym: I schal be saaf/ and ihc turnyde  
& seinge hire: seyde douzter hane þou triste: þi seih þat made  
þee saaf/ and þe womman was made saaf fro þat houre/ and  
whanne ihc came in to þe hous of þe prynce · & fize mynstrels  
& þe cumpanye makynge noyse: he seyde go zee aweye/ for þe  
wenche is not deade: but slepiþ/ and þei scorneden hym/ and  
whanne þe cumpanye was caste oute: he entride in & helde hire  
hande/ and þe wenche roos vp/ and his fame wente oute into  
al þe lande/ ¶ And ihu passynge þens: two blynde men sueden  
hym · cryinge & seyinge/ þou sone of dauid: hane mercy of vs/  
soþely whanne þei camen hoom: þe blynde men camen nyz  
to hym/ and ihc seih to hem/ what wolen zee þat I do to zow?  
and þei seyden lorde: þat oure eyzen ben openyde/ and ihc  
seyde/ bileue zee: þat I may do þis þing to zow? þei seyn/  
soþely (or zhe) lorde/ þanne he touchide her eyzen: seyinge vp  
zoure seih: be it done to zow/ and þe yzen of bope · ben open-  
yde/ and ihc pretenyde to hem: seyinge/ se zee þat no man  
wite: but þei goinge oute: defameden hym þourz al þat lande/  
¶ Soþely þei gone oute: lo þei offreden to hym a doumbe  
man haupnge a deuyt/ and whanne þe deuyt was caste oute:  
þe doumbe man spak/ and þe cumpanyes wondriden seyinge/  
it apperide neuer so in isrl: but þe pharisees seyden/ in þe  
prince of deuytis he castiþ oute deuytis/ and ihc cumpasside  
aboute alle cytees & castels techynge in synagogis of hem · &  
prechyng þe gospel of þe kyngdom helynge alle langtwischynge  
(or ache): and al seekenesse/ forsoþe ihc seynge þe cumpanyes ·  
hadden



## Matheu

hadden reuþe on hem/ for þei weren traueylide & liggynge as  
schepe not haupnge a scheperde/ þanne he seyde to his disci-  
plis/ soþely þer is myche rijs corne/ but fewe werkemen/ þer-  
fore prepe zee þe lorde of þe rijs corne/ þat he sende werkemen  
into his rijs corne//



And þe twelue disciplis gederide to gedir/ he ȝyue to C<sup>m</sup> 10<sup>m</sup>  
hem power of vncleue spiritis/ þat þei schulden  
caste hem oute/ and þat þei schulden heele al ache  
& al sekenesse/ þes ben þe names of twelue apostlis/  
þe firste Symount þat is clepide Petre & Andrew his broþer.  
Philip & Bartholomeu/ James of zebede & ioan his broþer.  
Thomas/ & Matheu puppican/ & James alþei & Cadee.  
Symount canane & Judas scarioth/ þe whiche bitrayede crist/  
Ihc sente þes twelue/ comaundyng to hem & seyinge/ go zee  
not into þe wey of heþen men/ & entre zee not into þe cytees  
of samaritans/ but raper go zee to þe scheep of þe hous of isrl.  
þat perischiden/ Soþely zee goinge/ preche seyinge/ for þe  
kyngdom of heuenes schal neyȝe/ heele zee seeke men/ vpreple  
zee deade men/ clesse zee mekeis/ caste zee oute deuelis/ frely  
zee hant taken/ frely ȝyue zee/ nyl zee welven golde neþer sil-  
uer in zoure girdels/ not a scrippe in þe weye/ neþer two  
cootis/ neþer schoon/ neþer zerde/ for a werkeman is worþi  
his mede/ into what euer cytee or castel zee schulen entre/  
arip who þerinne is worþi/ & here dwelle zee til þat zee gone  
oute/ forsoþe zee entryng into an hous/ grete zee (or salute  
zee) it/ seyinge pees to þis hous/ and soþely zif þat hous be  
worþi/ zoure pees schal come on it/ forsoþe zif þat hous be not  
worþi/ zoure pees schal turne aȝen to zou/ and who euer schal  
not recepue zou/ neþer here zoure wordis/ zee goinge forþe  
fro þat hous or cytee/ Smytþ alweye þe duste fro zoure feet/  
tremely I seye to zou/ it schal be more suffrable to þe lande of  
men of sodon & gomor in þe day of iugement/ þan to þat cy-  
tee/ lo/ I sende zou as scheep/ in þe myddel of wolues/ þerfore

D

be

## Matheu

be zee war (or wise bifore) as fepentis; and fymple as  
 douues/ forfope be zee war of men/ for hei schulen take zou in  
 counfeylis; and hei schulen beete zou in here fynagogis/ and  
 to prefidentis (or mayres) & to kyngis. zee schulen be ledde  
 for me; into witneffynge to hem & hepen men/ but whanne  
 hei schulen take (or bitraye) zou; nyl zee penke how or what  
 ping zee fpeken/ forfope it fchal be zouen to zou in pat houre;  
 what zee schulen fpeke/ for it ben not zee pat fpeken; but he  
 fpirit of zoure fadir pat fpekeh in zou/ fophely ye broper fchal  
 take ye broper into deþ; & he fadir he fone/ and fones fchulen  
 rife azenes fadir & modir; and fchulen turment hem by deþ/  
 and zee fchulen be in hate to alle men; for my name/ forfope  
 he pat fchal dwelle stille vnto he ende; his fchal be faaf/ fophely  
 whanne hei fchulen purfue zou in his cytee; flee zee into ano-  
 per/ treuly I feye to zou. zee fchulen not ende he cytees of  
 ifrl; til pat mannes (fonne) come/ he difciple is not aboue his  
 mayfter; ne he feruaunt. aboue his lorde/ zif hei hane clepide  
 he houfbonde man (or fadir of meyne) belzebug; how myche  
 more his houfholde meyne; þerfore drede zee not hem/ for  
 noþing is coueride (or hid); pat fchal not be fchewyde/ and  
 no ping is pryuey pat fchal not be wiffe/ pat ping pat I feye  
 to zou in dirkeneffis; feye zee in he lizte and preche zee vpon  
 roues. pat þyng pat zee heren in ere/ and nyl zee drede hem  
 pat fleen he body; trewely hei moun not flee he foule/ but  
 rapier drede zee hym pat may leefe foule & body into helle/  
 wheþer two fparowis ben not folde for one halpenye. & one  
 of hem fchal not falle on he erþe. with outen zoure fadir/  
 forfope alle he heres of zoure heede ben nowmbride/ þerfore  
 nyl zee drede; zee ben better þan many fparowis/ þerfore euery  
 man pat fchal knoweleche me bifore men. and I fchal knowe-  
 leche hym bifore my fadir pat is in heuenes/ fophely he pat fchal  
 denye me bifore men; & I fchal denye hym bifore my fadir pat  
 is in heuenes/ ¶ Nyl zee deme pat I came to fende pees into  
 he erþe. I came not to fende pees into he erþe; but fwerde/  
fophely

## Matheu

fopely I came not\* to departe a man azenes his fadir & he [\* Sic in MS.]  
 douzter azenes hir modir & he tones wijs azenes hire houbondis  
 modir/ and he enemyes of a man/ (ben) his homely meyne/  
 he þat loueþ fadir or modir more þan me/ is not worþi of me/  
 and he þat loueþ sone or douzter ouer me/ is not worþi of me/  
 and he þat takeþ not his croſſe & ſueþ me/ is not worþi of me/  
 he þat ſindþ his ſoule (þat iſt temporal liſt) ſchal leeſe it/  
 and he þat leeſeþ his ſoule (þat iſt his liſt) for me/ ſchal  
 fynde it/ he þat receyueþ zou/ receyueþ me/ and he þat  
 receyueþ me/ receyueþ him þat ſente me/ he þat receyueþ a  
 prophete/ in þe name of a prophete/ ſchal take þe mede of a  
 prophete/ and he þat receyueþ a iuſte man/ ſchal take þe mede  
 of a iuſte man/ and whoeuer ʒpueþ drynke to one of þes leeſte/  
 a cuppe of colde water onely/ in þe name of a diſciple/ treuly  
 I ſeye to zou/ he ſchal not leeſe his meede//



And it is done whanne ihc hadde endide/ he com- C<sup>m</sup> 11<sup>m</sup>  
 aundynge to his twelue diſciplis/ paſſide fro þens/  
 for to teche & preche in þe cytees of hem/ forſoþe  
 whanne Joon in bondis hadde herde þe werkis of  
 criſt/ he ſendynge two of his diſciplis/ ſeyde to hym/ art þou  
 he þat art to come/ or we abiden anoperʒ and ihc anſwer-  
 ynge/ ſeyde to hem/ zee goinge telliþ azen to Joon/ þo þingis  
 þat zee hane herde & ſeen/ blynde men ſeen/ crokide men wan-  
 dren/ meſels bene made clene/ deefe men heren/ deade men  
 riſen azen/ pore men ben taken to prechyng of þe goſpel/ (or  
 ben made keepers of þe goſpel/) and he iſt bleſſide/ þat ſchal  
 not be ſclaunderide in me/ fopely hem goyinge aweye/ Jhc  
 bigan ſorto ſeye of Joon to þe cumpanyes/ what þing wenten  
 zee oute ſorto ſee in deſerteʒ wheþer a reed wawide wiþ  
 wyndeʒ but what þing wenten zee oute for to ſeʒ wheþer a  
 man cloþide wiþ ſotte þingisʒ lo þei þat ben cloþide wiþ ſotte  
 þingis/ ben in houſis of kyngis/ but what þing wenten zee  
 oute to ſeeʒ wheþer a propheteʒ zhe I ſeye to zou/ & more  
 þan



## Matheu

þan a propheet/ for þis is he of whom it is written/ lo I sende  
 myn aungel bifore þi face/ þat schal make reedþ þe weye bi-  
 fore þee/ treuely I seye to zou þer roos none more þan Joon  
 baptist/ amonge children of wymmen/ forsoþe & he þat is laste  
 in þe kyngdom of heuenes/ is more þan he/ soþely fro þe dayes  
 of Joon baptist til now/ þe kyngdom of heuenes suffriþ  
 strengthe (or violence) & violent men rauyschen it/ for alle  
 prophetis & þe lawe til Joon baptist prophecieden/ and zif zee  
 wolen receyue/ he is helie þat is to come/ he þat haþ eris of  
 berpynges here he/ but to whom schal I gesse þis generacōn  
 liche/ It is liche to children sittynge in a chepynges/ þe whiche  
 crynge to here peetis/ seyn/ we hane sungen to zou/ and zee  
 hane not lippide (or daunside)/ we hane mournede to zou/ and  
 zee hane not weplide/ soþely Joon came & neþer etynge  
 ne drynkynges/ and þei seyn he haþ a deuyl/ þe sone of man  
 came etynge & drynkynges/ and þei seyn/ lo a man deuourer  
 (or gloton) & drynker of wijn & frende of puplicans & synful  
 men/ and wisdom is iustificide of here tones/ ¶ þanne ih̄c by-  
 gan to seye reprove to cytees/ in whiche ful manye vertues  
 of hym ben done/ for þei diden not penaunce/ ¶ Alas to þee  
 corozaym/ wo to þee bethsayda/ for zif þe vertues þat ben  
 done in zou/ hadden ben done in tyre & sydon/ sumtyme þei  
 hadden done penaunce in heyre & asche/ neþeles I seye/ it  
 schal be softer (or lesse payne) to tyre & sydon þan to zou/ in  
 þe day of doom/ and þou capharnaum/ wheþer til into heuenes  
 þou schalt be reride vp/ þou schalt go doune til into helle/ for  
 zif þe vertues þat ben done in þee/ hadden ben done in sodom/  
 parauenture þei schulden hane dwelide til into þis day/ ne-  
 þeles I seye to zou/ for to þe lande of sodom it schal be softer  
 (or lesse payne) in þe day of doom/ þan to þee/ I knoweleche  
 to þee sadir lorde of heuene & erþe/ for þou hast hidde þes  
 þingis fro wise men & war (or worldly) slyze men/ and hast  
 schewide hem to litil men/ so sadir/ for whi/ so it was plesynge  
 bifore þee/ alle þingis ben taken to me/ of my sadir/ and no  
 man

## Matheu

man knowiþ þe sone: no but þe fadir/ ne any man knewe þe fadir no but þe sone. and to whom þe sone wolde schewe/  
**A**lle zee þat traueylen & ben chargide. comen to me: & I schal refrefche (or fuffille) zou/ take zee my zok vpon zou. & lerne zee of me. for I am mylde & meke in herte. & zee schulen fynde refte to zoure foulis/ for my zok is fweete (or fofte): and my charge lizte (or eys) //

**I**n þat tyme ih̄c wente by cornes on þe faboth day/ C<sup>m</sup> 12<sup>m</sup>  
 forsope his disciplis hungryng: bygunnen to plucke eris of corne & to ete/ sopely pharisees seynge: seydē to hym/ lo þi disciplis done þat þing þat is not leueful to hem: for to do in sabotis/ and he seyde to hem/ wheþer zee hane red what dauyd dide whanne he hungride. & þei þat weren wiþ hym/ how he entride into þe hous of god. & ete loues of propoſicion (or puttynge forþ) . þe whiche loues was not leueful to hym to ete. neþer to hem þat weren wiþ hym: no but to priſtis onely/ or wheþer zee hane not red in þe lawe. for in sabotis. priſtis in þe temple defoulen þe sabotis. & þei ben wiþouten grete synnes/ sopely I seye to zou. for þis is more þan þe temple/ forsope zif zee wiſſen what is þis. I wole mercy & not sacrifice: zee schul neuer hane condempnyde innocentis/ treuely mannes sone is zhe lorde: of þe saboth/ and whanne he paſſide þens: he came into þe ſynagoge of hem and lo a man hauynge a drie hande. & þei axeden hym ſeyinge/ zif it is leueful to heele in þe saboth: þat þei schulden accuſe hym/ sopely he seyde to hem/ who ſchal be a man of zou þat haþ one ſcheep. & zif it ſchal falle doune into a dyche in þe sabotis: wheþer he ſchal not holde. and liſte it vp/ how myche more is a man better þan a ſcheep/ and ſo it is leueful to do good in þe saboth/ þanne he seyde to þe man/ ſtretch forþe þin hande/ and he ſtrauzte forþ: and it is reſtorede to helpe: as þe toþer/ forsope þe phariſees goinge oute. maden a counſeyl azenes hym: how þei ſchulden leeſe hym/ sopely ih̄u wit-  
 ynge:

## Matheu

ynge: twente away pens/ and many sieden hym: and he helide hem alle/ and he comaundide to hem: þat þei schulden not make hym opyn (or knowen) · þat þat þing schulde be fulfild: þat was seide by ysaiæ þe prophete: seyinge/ lo my chosen childe whom I hane chosen: my derlynge · in whom it hap wel pleside to my soule/ I schal putte my spirit on hym: and he schal telle doom to heven men/ he schal not stryue ne crie: neþer any man schal heere his voyce in stretis/ he schal not breke to gedir a schaken reed · & he schal not quenche smo- kynges flare: til þat he caste oute doom to victorpe & heven men schulen hope in his name/ þanne a blynde man & a doumbe haupnge a deupl · was offride vp til hym/ and he heelide hym: so þat he spak & sate/ and alle þe cumpanyes wondriden & seyden · wher þis be þe sone of dauid? but þe pharisees herynge · seyden/ he þis castiþ not oute fendis: no but in belzebug prynce of fendes/ toþely ihc witynge here þouztis: seide to hem/ eche kyngdom departide azenes hym self: schal be desolate (or discomfortide)/ and eche cytee or hous departide azenes itself: schal not stonde/ and zif sathanas caste oute sathanas: he is departide azenes hymself/ þerfore how schal þys kyngdom stonde? and zif I in belzebug caste oute deuplis: in whom (or whos myzte) zoure sones casten oute? þerfore þei schul be zoure domesmen/ forsoþe zif I in þe spirit of god caste oute fendis: þerfore þe kyngdom of god is comen into zou (or amonge zou)/ oþer how may any man entre into þe hous of a stronge man · & take away his vessels: no but firste he schal bynde þe stronge man · & þanne he schal raupscþe his hous/ he þat is not wiþ me: is azenes me/ and he þat gederiþ not to gedir wiþ me: scateriþ abroad/ þerfore I saye to zou al synne & blasfemye · schal be forzouen to men · but þe spirit of blasfemye: schal not be forzouen/ and who euer schal sepe a worde azenes mannes sone: it schal be forzouen to hym/ forsoþe he þat sepe a worde azenes þe holy gost: it schal not be forzouen to hym · neþer in þis worlde ne in þe toþer/ oþer make see þe tree



## Matheu

wente away hens/ and many sueden hym/ and he helide  
 alle/ and he comaundide to hem/ þat þei schulden not  
 hym oppyn (or knowen) / þat þat þing schulde be fulfild  
 was seide by ysaie þe prophete/ seyinge/ lo my choten  
 whom I hane choten/ my derlyng / in whom it shal  
 leside to my soule/ I schal putte my spirit on hym/ and  
 al telle doom to heven men/ he schal not stryue ne crie/  
 any man schal heere his voyce in stretis/ he schal not  
 to gedir a schaken reed / & he schal not quenche smok-  
 e flare/ til þat he caste oute doom to victorie & heven men  
 n hope in his name/ þanne a blynde man & a dumble  
 ge a deupl / was offride vp til hym/ and he heelde hym/  
 he spac & sate/ and alle þe cumpanges wondriden & se-  
 wher his be þe sone of dauid/ but þe pharisees herynge/  
 he þis castiþ not oute fendis/ no but in belzebul prync-  
 es/ soþely ihc witynge here pouztis/ seide to hem/ eche  
 m departide azenes hym self/ schal be desolate (or dis-  
 ide)/ and eche cytee or hous departide azenes itself/  
 ot stonde/ and zif sathanas caste oute sathanas/ he is  
 de azenes hymself/ þerfore how schal hys kyngdom  
 and zif I in belzebul caste oute deuplis/ in whom (or  
 yzte) zoure sones casten oute/ þerfore þei schul be  
 mesmen/ forsoþe zif I in þe spirit of god caste oute  
 þerfore þe kyngdom of god is comen into zou (or  
 zou)/ oþer how may any man entre into þe hous of  
 man / & take away his vessels/ no but firste he schal  
 tronge man / & þanne he schal raupsche his hous/ he  
 wih me/ is azenes me/ and he þat gederiþ not to  
 ne/ scateriþ abroad/ þerfore I seide to zou al synne-  
 / schal be forzouen to men / but þe spirit of blas-  
 / not be forzouen/ and who euer schal seie a worde  
 nes sone/ it schal be forzouen to hym/ forsoþe þe  
 rde azenes þe holy gost/ it schal not be forzouen  
 r in þis worlde ne in þe toþer/ oþer make zee þe  
 tree

## Matheu

tree good & his fruyte good/ oþer make zee þe tree euyl / & his  
 fruyte euyl/ forsoþe a tree is knowen of þe fruyte/ zee gene-  
 racō of neddris how moton zee speke goode þingis whanne  
 zee ben euyl/ soþely þe mouþe spekiþ/ of þe greet plente of þe  
 herte/ a good man bryngiþ forþ good þingis/ of good tresoure/  
 forsoþe I seie to zou/ for whi of euery ydil worde þat men  
 speken/ þei schulen zilde resoun þer of in þe day of doom/ for  
 of þi wordis þou schalt be iustificede/ and of þi wordis þou  
 schalt be dampnyde/ ¶ þanne summe of þes scribis & phari-  
 sees answered to hym/ seyinge/ mayster we wolen se a token  
 of þee/ þe whiche answerynge/ seih to hem/ an euyl generacōn  
 and aboutrer/ seekiþ a token/ and token schal not be zouen  
 to it/ no but þe token of ionas þe prophet/ for as Jonas was  
 in the wombe of a whalle þre dayes & þre nyztis/ so mannes  
 sone schal be in þe herte of þe erþe / þre dayes & þre nyztis/  
 men of nyngue schulen rise in doom wih þis generacōn & þei  
 schulen condempne it/ for þei diden penaunce in þe prechynge  
 of Jonas/ and lo heere more þan Jonas/ þe queen of þe south  
 schal rise in doom wih þis generacōn & schal condempne it/  
 for sche came fro þe endis of þe erþe/ for to heere þe wisdom  
 of salamon/ & lo heere (is) more þan salamon/ forsoþe whanne  
 an vnclene spirite schal go oute fro a man/ he goiþ bi drye  
 places seekynge and he findiþ not/ þanne he seih/ I schal turne  
 azen into myn hous/ fro whens I came oute/ & he comynge  
 fyndiþ it voyde/ clenide wih besemes / & mayde sayre/ þanne  
 he goiþ & takiþ seuene oþer spiritis wih hym/ worse þanne hym-  
 self / and þei entrynge in dwelle þere/ and þe laste þingis of  
 þat man ben made worse þan þe former/ so it schal be into þis  
 werste generacōn/ ¶ zit hym spekyng to þe cumpanges of  
 puple/ lo hys modir & his breþeren stoden wih oute forþ/ se-  
 kyng for to speke to hym/ soþely sum man seide to hym/ lo þi  
 modir and þi breþeren stonde wih oute/ sekynge þee/ and he  
 answerynge to þe man seyinge to hym/ seih/ who is my modir/  
 & who ben my breþeren/ and he holdynge forþ hys hande into  
 his

## Matheu

his disciplis: seyde/ lo my modir • & my breheren/ tre  
whoener doih þe wille of my fadir þat is in heuenes: þe i  
broþer & sifter & modir//

C<sup>m</sup> 13<sup>m</sup>



[\* Sic in MS.]

þat day ihc goinge oute of þe hous: satte bi  
þe see/ and manye cumpanyes of puple ben gede  
to hym: so þat he steyzinge vp into a boot • sati  
al þe cumpanye stood in þe brinke/ and he spa  
hem many þingis in parablis: seyinge/ lo he þat sowiþ: &  
oute to some his seed/ and þe while he sowiþ: summe fel  
biwidis þe weye/ and briddis of þe erþe \* camen: and eten h  
sopely oþer (seedis) felden into stonpe places: where þei k  
den not myche erþe and anone þei ben sprungene vp: for  
hadden not depnesse of þe erþe/ sopely þe sunne sprunge  
þei swaleden (or brennten for heete) • & for þei hadden  
root þei drien vp/ forsoþe oþer (seedis) sellen amo  
þornes • & þe þornes weren vp/ and strangeliden hem/ but o  
(seedis) felden into good lande: and zauen fruyte • summe  
hunderde folde • & anoter sixty folde • & anoter þritty folde/  
þat haþ eris of herynge: here he/ and disciplis comynge  
seyden to hym/ whi spekest þou in parablis to hem/ þe whi  
answerynge: seith to hem/ for to zou it is zouen for to kno  
þe mysterie (or pryuate) of þe kyngdom of heuenes: but it  
not zouen to hem/ for it schal be zouen to hym þat haþ: and  
schal haue plente/ treuly who þat haþ not: þat þing þat hi  
seen to haue: schal he taken away fro hym/ perfore I speke  
hem in parablis • for þei seinge seen not • & þei herynge he  
not neþer vnderstonde: þat þe prophecie of ysaye seyinge  
fulfild in hem/ wiþ herynge zee schulen here: & zee schul  
not vnderstonde/ and zee seing schulen see: & zee schulen  
se/ for þe herte of þis puple is infattide • and þei herden g  
uouly wiþ eris • & þei hane closide þer yren: þat sumtyme  
seen wiþ yren • & wiþ eris heren • & vnderstonde in herte • &  
be to gediþ turnyde: & I beele hem/ forsoþe zoure yren þ  
te



## Matheu

disciplis: seide/ lo my modir • & my breperen/ trech  
ouer doth he wille of my fadir pat is in heuenes: he is my  
fader & suster & modir//

**I**n pat day ihc goinge oute of pe hous: satte biſdis  
pe see/ and manye cumpanyes of puple ben gederid  
to hym: so pat he steyninge by into a boot: satte/ &  
al pe cumpanye stood in pe brinke/ and he spak to  
many pingis in parablis: seyinge/ lo he pat sowed: goth  
to sowe his seed/ and pe while he sowed: summe seiden  
is he weye/ and biſdis of pe erbe\* camen: and eten hem/  
oher (seedis) seiden into stonge places: where hei had  
not myche erbe and anone hei ben sprungen up: for hei  
en not depnesse of pe erbe/ sohely pe sunne sprunge up:  
maleden (or brennten for heete) • & for hei hadden not  
hei drien up/ forsope oher (seedis) sellen amonge  
s • & pe hornes weren up/ and strangeliden hem/ but oher  
seiden into good lande: and zauen fruyte: summe an  
de folde • & anoter sixty folde • & anoter pritty folde/ he  
eris of helynge: here he/ and disciplis comynge to  
to hym/ whi spekest thou in parablis to hem/ pe whiche  
yng: seith to hem/ for to zou it is zowen for to knowe  
erie (or pryete) of pe kyngdom of heuenes: but it is  
n to hem/ for it schal be zowen to hym pat hap: and he  
ue plente/ treuly who pat hap not: pat ping pat he is  
aue • schal be taken away fro hym/ perfore I speke to  
arablis • for hei seinge teen not • & hei helynge heen  
vndirſonden: pat pe prophete of ysaie seyinge be  
hem/ wiſ helynge zee schulen here: & zee schulen  
onde/ and zee seing schulen see: & zee schulen not  
erte of his puple is infattide • and hei herden ge  
rts • & hei hane cloide her ysen: pat sumtyme hei  
n • & wiſ eris heren • & vndirſonde in herte • & hei  
wryde: & I beele hem/ forsope zoure ysen pat  
seen

## Matheu

scen ben bleſside: and zoure eris pat heren/ forsope I seye  
treupe to zou/ for many prophetis & iuste men coueptiden to  
se po pingis pat zee seen: & hei sizen not/ and to here pe pingis  
pat zee heren: and hei herden not/ perfore here zee pe parable  
of pe sowinge (man) • eche pat herih pe worde of pe rewme &  
vndirſondih not: pe puple spirit cometh and raupschip pat • pat  
is sowed in his herte: his is pat is sowed in his herte: his is  
pat is sowed biſdis pe wey/ sohely he pat is sowed on pe soon:  
his it is pat hereh pe worde of god • & anone wiſ ioy takih it/  
forsope he hap no root in hym self: but it is temporal • (pat is  
it lastih not but a litil tyme) • forsope tribulacō and persecu  
cō made for pe worde: anone he is sclaunderide/ but he pat  
is sowed in hornes: is his pat herih pe worde • & pe biſnesse  
of his worlde • & pe falsenelle of richessis • strangeliſ pe worde:  
and it is made wiſhouten fruyte/ but he pat is sowed into  
good lande: is his pat herih pe worde • & vndirſondih &  
bringih forſ fruyte/ and sohely sum makih an hundriſ folde •  
treuly anoter sixty folde • forsope anoter pritty folde/  
**A**noter parable ihc put forſ to hem: seyinge/ pe kingdom of  
heuenes is made liche to a man • pat sewe good seide • in his  
feelde/ but whanne men slepten: his ennempe came • & sewe  
aboue darnel (or cockel) • in pe mydel of wheet: and wente  
away/ sohely whanne pe erbe hadde growen & made fruyte:  
panne he darnels (or cokkels) appereden/ forsope pe seruauntis  
of pe housbonde man • comynge nyz: seyden to hym/ lorde  
wher thou hast not sowed good seed in pi feelde: wher of panne  
hap it darnel (or cokkle) • and he seih to hem/ pe man ene  
mye: hap done his ping/ treuely pe seruauntis seyden to hym/  
wolte thou we go: and gaderen hem/ and he seyh/ nay lestie  
parauentur zee gaderynge darnels (or cokkels): drawe by by  
pe root to gedir wiſ hem & pe wheet/ sustre zee hem bope •  
ware til to ripe corne • & in tyme of rijp corne: I schal seye to  
repers/ firste gadir zee to gedir darnels (or cokkels) & bindih  
hem to gedir in knytkchis (or smale bundels) • for to be brente:

¶

but



## Matheu

but gadir zee wheet into my berne/ Anoper parable ihc putte  
 forþ to hem: seyinge/ þe kyngdom of heuenes is lijk to a corne  
 of seneney · þe whiche a man takyng: setwe in his feelde/ þe  
 whiche treuely is lesse of alle seedis/ but whanne it hap waren:  
 it is most of alle wortis/ & is made a tree: so þat briddis of þe  
 eyre comen & dwellen in bowis (or braunchis) þerof/ ¶ Ano-  
 per parable ihc spac to hem/ þe kyngdom of heuenes is lijk to  
 fourdouz · þe which taken: a womman hid in þre mesures of  
 mele: til it were al fourdowide/ ihc spac alle þes þingis in pa-  
 rablis to þe cumpanyes of puplis: and he spac not to hem  
 wipouten parablis · þat it schulde be fulfild þat þing þat is  
 seyde by þe prophete: seyinge/ I schal open my mouþ in pa-  
 rablis: I schal bulke oute (or telle oute) · hid þingis fro ma-  
 kyng of þe worlde/ þanne þe cumpanyes leste: he came into  
 an hous/ and hys disciplis camen nyz to hym · seyinge expoune  
 to vs þe parable of darnels (or cockels) of þe felde/ þe whiche  
 answerynge: seih/ he þat sowiþ good seed: is mannes sone/  
 soþely þe feelde: is þe worlde/ but þe good seed: þes ben sones  
 of þe kyngdom/ darnels (or cockels): forsoþe þes ben euyl  
 sones/ but þe enemye þat sowiþ hem: is þe sende/ but þe riipe  
 corne: is þe endynge of þe worlde/ soþely þe repers: ben aun-  
 gels/ þerfore as darnels ben gederide to gedir & brennte in  
 fjr: so it schal be in þe endynge of þe worlde/ mannes sone  
 schal sende his aungels · & þei schulen gedir of his rewme alle  
 sclaunderers: and hem þat done wickidnesse/ and þei schulen  
 sende hem: into þe chymney of fjr/ þer schal be wepyng and  
 betyng togedir of teer/ þanne iuste men schulen thyne as þe  
 sunne in þe rewme of here sadir/ he þat hap eris of betyng  
 here he/ ¶ þe kyngdom of heuenes is lijk to tresour hid in a  
 feelde/ þe whiche a man þat fyndiþ: hidiþ/ & for ioye of it he  
 goiþ & selliþ alle þingis þat he hap: and bieþ þe ilke feelde/  
 ¶ Estesone þe kyngdome of heuenes is lijk to a man mar-  
 chaunt: seekyng good margaritis/ soþely one precious mar-  
 garite founden: he wente & selde alle þingis þat he hadde and  
 bouzte

## Matheu

adit zee wheet into my berne/ Anoter parable ihc putt  
to hem/ seyinge/ he kyngdom of heuenes is lijk to a come  
ency/ he whiche a man takyng/ sette in his seelde he  
treuely is lesse of alle seedis/ but whanne it hath woren  
most of alle wortis/ & is made a tree/ so hat briddis of he  
omen & dwellen in bowis (or braunchis) herof ¶ Ano  
trable ihc spac to hem/ he kyngdom of heuenes is lijk to  
uz/ he which taken/ a womman hid in pre mesures of  
til it were al soudenwode/ ihc spac alle hes pingis in pa  
to he cumpanges of pupilis/ and he spac not to hem  
ten parabis/ hat it schulde be fulfillede hat ping hat is  
y he prophete/ seyinge/ I schal open my moup in pa  
I schal bulke oute (or telle oute) / hid pingis fro ma  
of he worlde/ panne he cumpanges lesse/ he came into  
s and hys disciplis camen ny3 to hym/ seyinge expounde  
e parable of darnels (or cockels) of he selde/ he whiche  
ynges/ seip/ he hat sowid good seed/ is mannes sone  
e seelde/ is he worlde/ but he good seed/ hes ben sones  
ngdom/ darnels (or cockels)/ forsope hes ben euyl  
ut he enemye hat sowid hem/ is he sende/ but he riipe  
he endynge of he worlde/ sohely he repers/ ben aun  
fore as darnels ben gederide to gedit & brennte in  
schal be in he endynge of he worlde/ mannes sone  
e his aungels / & hei schulen gedit of his retome alle  
rs/ and hem hat done wickidnesse/ and hei schulen  
into he chymney of sijr/ her schal be weppnge and  
redit of teeh/ panne iuste men schulen syne as he  
e retome of here sadir/ he hat hap eris of herynge  
he kyngdom of heuenes is lijk to tresour hid in a  
liche a man hat syndih/ hidih/ & for iope of it he  
alle pingis hat he hap/ and bie3 he ilke seelde/  
e kyngdome of heuenes is lijk to a man mar  
ng good margaritis/ sohely one precious mar  
/ he wente & selde alle pingis hat he hadde and  
bouzte

## Matheu

bouzte it/ ¶ Este he kyngdome of heuenes is lijk to a nette  
sente into he see/ and of al kynde of fysches gedyngne/ he  
whiche whanne it was fulfillede/ men leedyng oute / & settyng  
bissdis he brynke / cleniden he good into here vessels/ but hei  
sente oute he euyl/ so it schal be in he endynge of he worlde/  
Aungelis schulen go oute / & schulen departe euyl men / fro he  
mydel / of iuste men/ and hei schulen sende hem into he chym  
ney of sijr/ here schal be weppnge & betyngne togedir of teeh/  
hane zee vnderstonde alle hes pingis/ hei seyn to hym/ zhe/  
he seip to hem/ herfore euery writer tauzte in he kyngdome  
of heuenes/ is lijk an houbondeman / hat bryngih for3 of his  
tresour/ netwe pingis and olde/ ¶ And it is done whanne ihc  
hadde endide hes parabis/ he passide fro pens/ and he comyng  
into his cuntre/ tauzte hem in here synagogis/ so hat hei  
wondriden & seyden/ wher of to hym his wisdom & vertues/  
weher is not his he sone of a smyth (or carpenter)/ wher his  
modir be not sey3 marie / & his breheren James & Ioseph &  
Symount & Judas/ and his sistris/ wher hei alle ben not at  
us/ herfore wherof to hym/ alle hes pingis/ and so hei weren  
sclaunderide in hym/ forsope ihu seyde to hem a prophet is  
not wi3 oute worschip/ no but in his owne cuntre / & in his  
owne hous/ and he dide not here many vertues/ for he vnbil  
leue of hem//

**I**n hat tyme heroude tetrarchs hat is prynce of he C<sup>m</sup> 14<sup>m</sup>  
furpe parte / herde he fame of ihu/ and seyde to his  
children/ his is Jon baptist/ he hap risen fro deade/  
and herfore vertues wirchen in hym/ forsope he  
roude heelde Ioon / & bonde hym / & putte hym into prisoune/  
for herodias he wise of his broper/ for Jon seyde to hym/ it is  
not bileueful to pee/ for to haue hir/ and he willynge to see  
hym / dredde he puple/ for hei hadden hym as a prophet/ for  
sope in he day of heroudis birpe / he douzter of herodias lepte  
in he mydil/ and pleside to heroude/ wherfore wi3 an ope he  
bihizte



## Matheu

bihipte for to ȝyue to hyr: what euer þyng ſche had aride of  
 hym/ and ſche bifore monestiðe (or warnyde) of hire modir:  
 seiþ/ ȝiue þou to me hidir: þe heede of ion baptist in a dische/  
 and þe kyng was sorowful for þe oþe · and for hem þat saten  
 to gedir at þe mete: he comaundide to be ȝouen/ & þe sente: &  
 bihebide Joon in þe prisoune/ and his hede is brouzte to in a  
 dische · & it is ȝouen to þe wenche · & ſche bare it to hir modir/  
 and his disciplis comen to · token hys body & biryeden it/ and  
 þei compynge: tolden to ihū/ ¶ þe whiche þing whanne ihc had  
 herde: he went fro þens in a boot into deserte place biſidis/  
 and whanne þe cumpanyes of puple hadden herde: þei solow-  
 iden hym & on þere feete fro cytees/ and ihc goinge oute ſize a  
 greet multitude of puple · & hadde reuþe on hem: & heeliðe þe  
 ſijk men of hem/ soþely þe euenyng maad: his disciplis camen  
 nyȝt to hym: ſeyinge/ þe place is deserte: and þe houre haþ not\*  
 paſſide/ leeſe þe cumpanyes of puple · þat þei goinge into caſ-  
 tels · bigge metis to hem/ forſoþe ihc ſeyde to hem: þei hane  
 not neede/ ȝyue ȝee hem for to ete/ þei anſweriden/ we hane  
 not here: no but ſyue looues & two fiſchis/ þe whiche ſeyþ to  
 hem/ brynge ȝee hem hidir to me/ and whanne he hadde com-  
 aundide þe cumpanyes for to ſitte on þe heȝ · ſyue looues &  
 two fiſchis taken: he biholdyng into heuenes · bleſſide brake  
 & ȝaue to his disciplis/ soþely þe disciplis ȝauen to þe cumpa-  
 nyes/ and alle eten & weren fulſilde/ and þei token þe reliſes  
 of broken gobitis (or metis) · twelue coſyns ful/ forſoþe þe  
 nowmbre of men etyng: was ſyue þouſande of men · out ta-  
 ken wymmyn & litil children/ ¶ And anone ihū compellide  
 (or comaundide) þe disciplis for to go into a boot · & go bifore  
 hym ouer þe ſee: til þat he leſte þe cumpanyes/ and þe cum-  
 panys leſte: he ſteȝede up into an hil al one for to prepe/  
 soþely þe euenyng made: he was þere al one/ soþely þe boot  
 in þe mydel ſee: was þrowen wiþ wawis/ forſoþe þe winde  
 was contrarie/ but in þe furþe wakyng of þe nyȝt: he came to  
 hem walkyng vpon þe ſee/ and þei ſeinge hym walkyng  
 vpon

[\* Sic in MS.]



## Matheu

for to ȝyue to hyr: what euer þyng ſche had aride of  
and ſche biſore monethide (or warnyde) of hire modir:  
ȝyue þou to me hidir: þe heede of ion baptiſt in a diſche/  
þe kyng was ſorowful for þe oþe: and for hem þat ſaen  
it at þe mete: þe comaundide to be ȝouen/ & he ſente: &  
de ȝoon in þe priſoun/ and his hede is brouȝte to in a  
& it is ȝouen to þe wench: & ſche bare it to hir modir/  
his diſciplis comen to: token þys body & biryeden it/ and  
þyng: tolden to ihū/ ¶ þe whiche þing whanne ihc had  
he went fro þens in a boot into deſerte place biſidis/  
whanne þe cumpanyes of puple hadden herde: þei ſolow  
m & on þere ſeete fro cytees/ and ihc goinge oute ſize a  
multitude of puple: & hadde reuþe on hem: & heelde þe  
n of hem/ ſohely þe euenyng maad: his diſciplis camen  
hym ſeyinge/ þe place is deſerte: and þe houre þat þe  
leſe þe cumpanyes of puple: þat þei goinge into ca-  
ȝge metis to hem/ forſoþe ihc ſeyde to hem: þei hane  
de/ ȝyue ȝee hem for to ete/ þei anſweriden/ we hane  
no but ȝyue looues & two fyſchis/ þe whiche ſeyþ to  
ȝge ȝee hem hidir to me/ and whanne he hadde com-  
þe cumpanyes for to ſitte on þe heȝ: ȝyue looues &  
his taken: þe biholdyng into heuenes: bleſſide brake  
his diſciplis/ ſohely þe diſciplis ȝauen to þe cum-  
alle eten & weren fulſilde/ and þei token þe reliſes  
gobitis (or metis): twelue coſyns ful/ forſoþe þe  
of men etyng: was ȝyue þouſande of men: out ra-  
ien & litil children/ ¶ And anone ihū compellide  
de) þe diſciplis for to go into a boot: & go biſore  
e ſee: til þat he leſte þe cumpanyes/ and þe cum-  
he ſteȝede up into an hil al one for to prepe-  
nyng made: he was þere al one/ ſohely þe boot  
ee: was þrown wiþ watris/ forſoþe þe winde  
but in þe furþe wakyng of þe nyȝt: he came to  
upon þe ſee/ and þei ſeyge hym walkyng  
upon

## Matheu

upon þe ſee: weren diſcourblide ſeyinge/ for it is a fantum/ and  
for drede þei cryeden/ and anone ihc ſpac to hem: ſeyinge/  
haue ȝee triſte/ I am: nyl ȝee drede/ ſohely petre anſweryng:  
ſeyde/ lord ȝif þou art: comaunde me for to come to þee upon  
þe wattris/ and he ſeiþ come þou/ and petre goinge doune fro  
þe boot: walkide on þe wattris for to come to ihū/ treuly þe  
ſeynge a ſtronge wynde: was aſerde/ and whanne he bigane  
for to be drenchide: he criede ſeyinge/ lord make me ſaaf/  
and anone ihc holdyng ſorþ þe hande: cauȝte hym: and ſeiþ  
to hym/ þou of litil ſeiþ: whi haſt þou doutide? and whanne  
he hadde ſteȝede up into þe boot: þe winde ceſſide/ ſohely þei  
þat weren in þe boot: camen & worſchipeden hym ſeyinge/  
verrely þou art goddis ſone/ ¶ And whanne he had paſſide  
ouer þe ſee: þei camen into þe lande of genezar/ and whanne  
men of þat place had knowen hym: þei ſenten into al þat cun-  
tre: & þei offreden to hym alle hauyng euyll/ and þei prepeden  
hym þat þei ſchulde touche ouer þe hemme of his cloþinge/  
and whoeuer toucheden: ben made ſaaf//



Thanne ſcribis & phariſees camen nyȝt to hym fro C<sup>m</sup> 15<sup>m</sup>  
irliū: ſeyinge/ whi þi diſciplis ouerpaffen (or bre-  
ken) þe tradiciouns (or ſtatutis) of eldre men? for  
þei waſchen not handis: whanne þei eten breed/  
ſohely þe anſweryng: ſeiþ to hem/ and whi breken ȝee þe  
maundement of god: for ȝoure tradiciō? for whi god ſeyde/  
honoure þi fadir & þi modir/ & he þat curſeþ fadir or modir:  
die he by deþ/ but ȝee ſeyn/ who euer ſchal ſeȝe to fadir or  
modir: what euer ȝiſte is of mee: it ſchal profite to þee/ and  
he þat worſchipide his fadir or his modir: & ȝee hane  
made þe maundement of god voyde (or ydil) for ȝoure tradi-  
ciō/ ypocritis ȝſaie þe prophete propheciēde wel of ȝou: ſey-  
inge/ þis puple honoureþ me wiþ lippis: forſoþe here herte is  
far fro me/ treuely þei worſchipe wiþ oute cauȝe: techyng  
þe doctrynes and maundementis of men/ and þe cumpanyes  
of

## Matheu

of puple clepide togedir to hym: he seyde to hem/ here see & vnderstonde/ not þat þing þat entriþ into þe mowþ defouliþ a man/ but þat þing þat cometh forþ fro þe mowþ defouliþ a man/ ¶ Þanne his disciplis comynge nyȝ: seyden to hym/ þou wost þat þis worde herde: pharisees ben sclaunderide/ and he answerynge seiþ/ euery plauntynge · whiche my fadir of heuene haþ not plauntide: schal be drawen vp bi þe root/ suffre see hem/ þei ben blynde: & leders of blynde men/ soþely zif a blynde man zife leedynge to a blynde man: hope fallen down into þe dicke/ petre forsoþe answerynge · seyde to hym/ expounde to vs þis parable/ and he seyde/ zit & see ben wiþouten vnderstondynge/ wher see vnderstonden not · þat alle þing þat entriþ into þe mowþ: goiþ into þe wombe · & is sente oute into þe goinge/ but þo þingis þat comen forþ fro þe mowþ gone oute of þe herte/ and þo þingis: defoulen a man/ for of þe herte gone oute euyl þouȝtis · man sleingis · auoutries · fornicaciōs · pestis · falsse witnesis · blaspemyes/ þes þingis it ben þat defoulen a man soþely for to ete wiþ handis not waschen: defouliþ not a man/ ¶ And ihc gone fro þens: wente into þe parties of tyre & sydon/ and lo a womman of canane: gon oute of þe coostis: criede seyinge to hym/ lord þe sone of dauid haue mercy of me/ my douȝter is euyl traueylide of a deuyl/ þe whiche answeride not to hire a worde/ and his disciplis camen to: prepeden hym seyinge/ leue þou hire: for sche crieth aftir vs/ forsoþe he answerynge seiþ/ I am not sente: no but to þe scheep of þe hous of isrl þat perischiden/ but sche came & worschipide hym seyinge/ lord helpe me/ þe whiche answerynge: seiþ/ it is not for to take þe breed of sones: and sende to houndis/ and sche seyde/ zhe lord for whi & litil whelpis eten of þe crummes: þat fallen doune fro þe borde of here lordis/ þanne ihc answerynge: seiþ to hire/ a þou womman: þi seiþ is greet/ be it done to þee as þou wolte/ and hire douȝter was heelide: fro þat houre/ ¶ And whanne ihc had passide þens: he came biȝdis þe see of galilee/ and he stepynge into an



## Matheu

pple clepide togedir to hym: he seyde to hem: here zee  
 sonde/ not pat ping hat entriþ into þe mounþ defoulþ a  
 but pat ping hat comen forþ fro þe mounþ defoulþ a  
 ¶ Hanne his disciplis comynge nyz: seyden to hym:  
 osse þat þis worde herde: pharisees ben sclaunderide/  
 answerynge seih/ euery plauntynge: whiche my sadir  
 ene hap not plauntide: schal be drawen vp bi þe root/  
 see hem/ þei ben blynde: & leders of blynde men/ soþel  
 blynde man zife leedyng to a blynde man: boþe fallen  
 into þe dicke/ petre forsoþe answerynge: seyde to hym/  
 e to vs þis parable/ and he seyde/ zit & zee ben wiþ-  
 vnderstondynge/ wher zee vnderstonden not: þat alle  
 t entriþ into þe mounþ: goiþ into þe wombe: & is sente  
 o þe goinge/ but þo pingis þat comen forþ fro þe mounþ  
 te of þe herte/ and þo pingis: defoulen a man/ for of  
 gone oute euyl þouztis: mansleingis: auoutries: for-  
 s: þettis: falsse witneßis: blaffempes/ þes pingis it  
 defoulen a man soþely for to ete wiþ handis not was-  
 foulþ not a man/ ¶ And ihc gone fro þens: wente  
 rties of tyre & sydon/ and loa womman of canane: gon  
 coostis: criede seyng to hym/ lorde þe sone of dauid  
 cy of me/ my douzter is euyl traueylide of a deup/  
 anweride not to hire a worde/ and his disciplis ca-  
 eyeden hym seyng/ leue þou hire: for sche crieh  
 rsoþe he answerynge seih/ I am not sente: no but  
 of þe hous of isrl þat perischiden/ but sche came &  
 hym seyng/ lorde helpe me/ þe whiche answer-  
 t is not for to take þe breed of sones: and sende  
 ind sche seyde/ zhe lorde for whi & litil whelpis  
 mmes: þat fallen doune fro þe borde of here  
 ihc answerynge: seih to hire/ a þou womman:  
 be it done to þee as þou wolte/ and hire douz-  
 fro þat houre/ ¶ And whanne ihc had passide  
 iudis þe see of galilee/ and he slepyng into  
 an

## Matheu

an hil satte here/ and manye cumpanyes camen nyz to hym:  
 haupnge wiþ hem manye doumbe men & crokide feble &  
 blynde: and many oþer/ and þei castiden hem doune at his feet/  
 and he helide hem: so þat þe cumpanyes wondriden: seinge  
 doumbe men spekyng: & crokide goinge: blynde men seinge:  
 and þei magnyfieden god of isrl/ ¶ Soþely ihc his disciplis  
 gaderide togedir: seyde I haue reuþe of þe cumpanye of þe  
 puple: for nowe þe þridde dawe þei dwellen stille wiþ me: &  
 þei hane noþing þat þei schulden ete/ and I wole not leue hem  
 fastynge: lest þei saylen in þe wape/ and þe disciplis seyn to  
 hym/ perfore wher of so manye looues to vs in desert: þat we  
 fulfille to greet a cumpanye of puple/ and ihc seih to hem/ how  
 many looues hane zee: and þei seyden seuen: and a setwe  
 smale fischis/ and he comaundide to þe cumpanye: þat þei  
 schulden sitte to meete vpon þe erþe/ and he takynge seuen  
 looues & þe fischis: & doinge þankyngis: brake & zawe to his  
 disciplis: and disciplis zauen to þe puple/ and alle eten &  
 weren fulfild/ and þei token þat þat was ouer of relifes:  
 seuen lepis ful/ forsoþe þei þat eten: weren foure þousande  
 of men: wiþouten litil children & wymmen/ & þe cumpanye  
 of puple leste: he slepyede vp into a boot: & came into þe  
 coostis of magedon//



And pharisees & saduceis temptynge camen nyz to C<sup>m</sup> 16<sup>m</sup>  
 hym/ and preyeden hym for to schewe to hem a to-  
 ken fro heuene/ and he answerynge: seih to hem/  
 þe euenyng made: zee seyn: it schal be cleer: for þe  
 heuene is lijk to reed/ and the morowe: to day tempest/ for  
 heuene schyneth heuy (or sorowful)/ perfore zee hane knoweto  
 deme wisely þe face of heuene: but zee motwe not wite þe to-  
 kenes of tymes/ þe euyl generacōn & auoutrer: sekij a token/  
 and a token schal not be zouen to it: no but þe token of Jonas  
 þe prophet/ and hem forsaken: he wente away/ ¶ And whanne  
 þys disciplis camen ouer þe see: þei forzaten for to take looues/  
 þe



## Matheu

he whiche seyde to hem/ biholde zee & bewar : of þe sourdow  
 of pharisees & saduceis/ and þei þouzten amonge hem : & s  
 inge/ for we hane not taken looues/ forsoþe ih̄c witynge : sey  
 to hem/ what þenken zee amonge zou of litil seiþ : for zee ha  
 not looues ¶/ zit zee vnderstanden not neþer hane mynde  
 fyue looues into fyue þousande of men & how manye cofyns z  
 tooken/ treuly neþer of seuene looues to foure þousande of me  
 and how many of leepis zee tooken/ why vnderstonde zee no  
 for I seyde not to zou of breed ¶/ be zee war of þe sourdowz  
 pharisees & of saducees/ þanne þei vnderstoden · þat he sey  
 not to be war of sourdowz of looues : but of þe techynge of ph  
 risees & saducees/ ¶ Sopely ih̄c came into þe parties of cesar  
 of philip · and axide his disciplis · seyinge/ whom seyn men  
 be mannes sone ¶/ and þei seyden/ summe Jon baptist · oþ  
 seyden helie : but oþer Jeremye · or one of þe prophetis/ ¶ I  
 seiþ to hem/ sopely whom seyn zee me to be ¶/ Symount pet  
 answerynge : seyde/ þou art īst þe sone of god lyuyng/ fo  
 soþe ih̄c answeryng : seyde to hym/ blesside art þou Symour  
 bariona (þat is sone of culuer ·) for slepche & blood schewide ne  
 to þee : but my sadir þat is in heuenes/ and I seye to þee so  
 þou art petre : and vpon þis stoon · I schal bilde my chirche/ an  
 þe zates of helle schulen not haue myzte (or strenghe) azene  
 it/ and to þee I schal zgyue þe keyes of þe kyngdom of heuenes  
 and what euer þou schalt bynde vpon erþe · schall be bounde  
 in heuenes/ and whateuer þou schalt vnbynde vpon erþe  
 schal be vnbunden & in heuenes/ þanne he comaundide to þe  
 disciplis þat þei schulden seye to no man : þat he was crist/ fro  
 þat time ih̄c bigane for to schewe to his disciplis : þat it bi  
 boueh hym go to ierlm̄ · & suffre many þingis of þe eldris & o  
 scribis & prynces of pristis · and he slayne · & þe þridday ris  
 azen/ and petre takynge hym to : bigan for to blame hym · sey  
 inge/ ser be it fro þee lord : þis þyng schal not be to þee/ þ  
 whiche turnyde : seyinge to petre/ go astir me sathanas/ þou  
 art sclaunder to me/ for þou sauerist not (or vnderstondest) þe  
 þingis

## Matheu

pingis þat ben of god: but þo pingis þat ben of men/ ¶ Þanne ihc seyde to his disciplis/ zif any wole come astir me: denye he hym self & take his crosse & sue me/ for he þat wole make his soule saaf (þat is his lijf) schal leese it/ forsoþe he þat schal leese his soule (þat is his lijf) for me: schal fynde it/ soþely what profitiþ it to a man · zif he wyne al þe worlde: treuly he suffre peyrnyge of his soule/ or what chaungynge schal a man ȝyue for his soule/ for mannes sone is to come in glorie of his fadir wiþ his aungels: and þanne he schal zilde to euery man astir his werkis/ treuely I seye to ȝou · þere ben summe (of men) stondynge heere: þe whiche schulen not taste deþ til þei seen mannes sone comynge in his kyngdom//



And astir sixe dayes · Ihc took & James & Jon his C<sup>m</sup> 17<sup>m</sup>  
broþer · and ledde hem asidris into an hize hil · & was transfiguride (or turnyde into an oþer licknesse) before hem/ and his face schone as þe sunne: forsoþe his cloþes weren made white as snowe/ and lo moysē & helie appereden to hem: spekyng wiþ hym/ soþely petre answerynge: seyde to ihu/ lorde it is good: vs to be heere/ zif þou wolte: make we heere þre tabernaclis/ to þee one · to moyses one · and one to helie/ zit hym spekyng: lo a lizty cloude: schadowide hem/ and lo a voyce of þe cloude seyinge/ þis is my derworþe sone · in whom I hane wel pleside to me: here zee hym/ and þe disciplis herynge: sellen downe into here facis · and dredden gretely/ and ihc came nyȝ & touchide hem: & seyde to hem/ rise vp: nyl zee drede/ forsoþe þei rysinge vp · here ȝzen sizen no man: no but ihc alone/ and hem comyn e doune fro þe mounteyne: Ihc comaundide to hem seyinge/ sey ȝe to no man þe visioun: til mannes sone rise aȝen fro deade// And his disciplis axeden hym seyinge/ what þerfore seyn scribis: þat it bihoueh helpe firste to come/ and he answerynge seiþ to hem/ forsoþe helie is to come: and he schal restore alle pingis/ treuely I seye to ȝou · þat helie is now comen · & þei kneten hym

## Matheu

hym not: but þei diden in hym what euer þing þei wolden/  
 and so mannes sone is to suffer of hem/ þanne þe disciplis vn-  
 derstoden: þat of Jon baptist he had seyde to hem/ ¶ And  
 whanne he came to þe cumpange of puple: a man came to hym  
 foldide on knees bifore hym · seyinge lorde haue mercy on my  
 sone · for he is lunatik · & suffriþ euyl/ for why ofte tymes he  
 falliþ into fir: and ofte tymes into water/ and I offride hym  
 to þi disciplis: and þei myzten not heele hym/ Ihesu answerynge  
 seiþ/ a pou generacōn vnbeleueful (or oute of seiþ) & wey-  
 warde: how longe schal I be wiþ zou · how longe schal I suf-  
 fre zou? brynge zee hym hider to me/ and ihesu blamyde hem:  
 and he deuyl wente oute fro hym/ and þe childe is heelide fro  
 þat houre/ þanne þe disciplis camen nyȝ to ihesu pryueli: and  
 seyden to hym/ whi myzten not we casten hym oute? Ihesu seiþ  
 to hem/ for zoure vnbeleue/ trewely I seye to zou · zif zee  
 schulen haue seiþ as a corne of seneuey: zee schulen seye to þis  
 hil · passe þou hens: and it schal passe/ and no þing schal be  
 impossible to zou/ forsoþe þis kinde is not caste oute: no but  
 by preyng & fastyng/ ¶ trewely hem luyng togedir in  
 galilee: Ihesu seyde to hem/ mannes sone is to be bitrayede into  
 þe handis of men · & þei schulen slee hym: and þe þridde day  
 he schal rise azen/ and þei ben made ful sorp// ¶ And whanne  
 he came to capharnaum · þei þat token tribute camen to petre ·  
 & seyden to hym/ zoure mayster: payeþ he not tribute? and he  
 seiþ/ zhe/ and whanne he had entride into an hous: ihesu came  
 bifore hym · seyinge/ Symount: what semet to þee? of whiche  
 takeþ þe kyngis of erþe tribute (or rente)? of here owne sones:  
 or of aliens? and he seyde/ of aliens/ Ihesu seyde to hym/ þer-  
 fore sones ben free/ forsoþe þat we sclaunder not hem: go þou  
 to þe see · and sende an hooc · & take þe ilke fische þat firste  
 comet up/ and his moup openyde: þou schalt fynde a statere  
 (þat is a sertayne of money/) þou takynge it: ȝyue to hem for  
 me & for þee//

In



**I**n þat houre þe disciplis camen nyȝ to ih̄c: seyinge/ who gessist þou is more in þe kyngdom of heuenes/ and ih̄c clepyng to a litil childe: putte hym in þe myddil of hem & seyde/ I seye treuþe to ȝou: no but ȝif ȝee schulen be turnyde & made as litil children: ȝee schulen not entre into þe kyngdom of heuenes/ þerfore who euer mekiþ hym as þis litil childe: he is more in the kyngdome of heuenes/ and he þat receyueþ one suche litil in my name: receyueþ me/ forsoþe who schal sclaundre one of þes lette smale þat bileuen in me: it spedih to hym þat a mylnestone of assis: he hangide in his necke: and he drenchide into þe depnesse of þe see/ wo to þe worlde for sclaunderis/ treuly it is nede: þat sclaunderis comen/ neþeles wo to þe ilke man: by whom sclaundre comen/ forsoþe ȝif þin hande or þi foot sclaunderiþ þee: kitte it of & caste aweiȝ fro þee/ it is good to þee to entre into lijf feble or crokide: þanne haupnge two handes or two feet: to be sente into euerlastyngge fjr/ and ȝif þin eyȝe sclaunderiþ þee: pulle it oute & caste aweiȝ fro þee/ it is good to þee wiþ one eyȝe to entre into lijf: þan haupnge two eyȝen to be sente into þe fjr of helle/ se ȝee þat ȝee dispise not one of þes litil/ treuly I seye to ȝou þat þe aungels of hem in heuenes: seen euermore þe face of my fadir þat is in heuenes/ forsoþe mannes sone came for to saue þat þing þat perischide/ ¶ what seemen to ȝou: ȝif þere weren to summan an hundride scheep: and one of hem schal erre: wher he schal not leese nynty & nyne in deserte: & schal go for to seek þat þat erride/ and ȝif it bifalle þat he fynde it: treuly I seye to ȝou: for he schal ioye þeron: more þan on nynty & nyne þat erreden not/ so it is not wille bifore ȝoure fadir þat is in heuenes: þat one of þes litil perische/ ¶ forsoþe ȝif þi broþer schal synne in þee: go þou & reprove hym (or snybbe) bitwixe þee & hym alone/ ȝif he schal her: þou hast wonne þi broþer/ treuly ȝif he schal not heere þee: take to wiþ þee one or two þat euery worde

## Matheu

worde stonde in þe moup of two or þre witneffis/ þat zif he  
 schal not heere hem/ seye þou to þe chirche/ forsoþe zif he schal  
 not heere þe chirche/ be he to þee as an heben man and pupli-  
 can/ **I** seye to zou treuely· what euer þingis zee schulen bynde  
 vpon erþe/ þo schulen be bounden & in heuenes/ and what  
 euer þingis zee schulen vnbynde vpon erþe/ þo schulen be vn-  
 bounden & in heuenes/ eftesone **I** seye to zou· þat zif two of  
 zou schulen consente on erþe of euery þing whateuer þei schu-  
 len are/ it schal be done to hem· of my fadir þat is in heuenes/  
 for where two or þre schulen be gederide in my name/ þer **I**  
 am in þe mydel of hem/ ¶ þanne petre comynge nyȝ to hym/  
 seyde/ lorde how ofte schal my broþer synne in me/ and **I** schal  
 forzyue hym/ wheþer to seuene tymes/ ih̄c seip to hym/ **I**  
 seye not to þee til seuene tipes/ but til seuenty siþe seuene  
 tipes/ þerfore þe kyngdom of heuenes is lickenyde to a man  
 kyng/ þat wolde putte resoune wiþ his seruauntis/ and whan  
 he bigan for to putte resoune/ one was offride to hym ten þou-  
 sande of besauntis (or talentis)/ treuely whanne he hadde  
 not wherof to zylde/ his lorde comaundide hym to be solde &  
 his wife & sones· & alle þingis þat he had/ and to be payede/  
 forsoþe þe ilke seruaunt sallynge doune preyede hym seyinge/  
 haue pacience in me/ and alle þingis **I** schal zylde to þee/  
 soþely þe lorde haupnge mercy of þat seruaunt/ leet hym (or  
 suffride)· & forsaue to hym þe dette/ treuely þe ilke seruaunt  
 gon oute/ sonde one of his euen seruauntis· þat auzte hym an  
 hundride pens/ and he holdynge hym/ stranglide hym seyinge/  
 zylde þat þat þou owist/ and his euen seruaunt/ preyede hym  
 seyinge/ haue pacience in me/ and alle þingis **I** schal quyte  
 to þee/ forsoþe he wolde not· but wente & sente hym into pri-  
 soune/ til þat he payede al þe dette/ soþely his euen seruauntis  
 seinge þo þingis þat weren done/ gretely hadde sorowe/ & þei  
 camen & tolden to here lorde/ alle þingis þat weren done/  
 þanne his lorde clepide hym/ and seyde to hym/ weywarde  
 seruaunt· **I** forsaue to þee al þe dette/ for þou preyedest me/  
þerfore

## Matheu

þerfore wher it bihouede not & þee to hane mercy on thin euen  
seruaunt: as & I hadde mercy on þee/ and þys lorde wroþe/  
toke hym to turmentours: til he payede al þe dette/ so & my  
fadir of heuene schal do to þou: zif zee forþyuen not euery  
man to his broþer · of zoure hertis//



And it is done whanne ihc had endide þes wordes · C<sup>m</sup> 19<sup>m</sup>  
he passide fro galilee · & came into þe endis of Jude  
ouer Jordan/and manye cumpanyes (of men) sue-  
den hym: and he belide hem þere/ and pharisees  
camen nyȝ to hym temptynge hym & seyinge/ wher it be  
leueful to a man for to leue (or forsake) his wife: of whateuer  
cause/þe whiche answerynge: seip to hem/ hane zee not redde:  
for he þat made men at the bygynnyng: male & female he  
made hem/and he seyde/ for þis þing a manschal leue fadir &  
modir · & he schal cleue (or drawe) to his wiif: & þei schulen  
be two in one fleysche/ and so þei ben not now two: but one  
fleysche/þerfore a man departe not þat þing þat god enioynede  
(or knytte togedir/) þei seyn to hym/what þanne comaundide  
moyse: to ȝyue a litil booc of forsakynge: and to leue of/and  
he seip to hem/ for moyse · at þe hardenesse of zoure hertis:  
suffride þou forsake zoure wiifes/ forloþe at þe bygynnyng  
it was not so/ treuely I seye to þou · þat who euer leueþ his  
wiif · no but for fornycatō · & weddiþ anoper: doip auoutrie/  
and he þat weddiþ þe forsaken (wiif) · doip auoutrie/his disci-  
plis seyn to hym/ zif þe cause of a man wiþ a wife is so: it  
spediþ not to wedde/þe whiche seip to hem/not alle men taken  
þis worde: but to whom it is zouen/sopely þer ben geldyngis:  
þe whiche ben þus borne of þe modris wombe/ & þere ben  
geldyngis: þat ben made of men/ and þere ben geldyngis ·  
þat hane geldyde hem self: for þe kyngdom of heuenes/ he  
þat may take · take he/ ¶ þanne litil children weren offride  
vp to hym þat he schulde putte handis to hem & preye/ sopely  
his disciplis blameden hem/ but ihc seip to hem/ suffriþ litil  
children



## Matheu

children come to me: and nyl zee forbede hem for to come to me/ for of suche is þe kyngdom of heuenes/ and whanne he had putte to hem handis: he wente þens/ and lo one comynge to: seih to hym/ gode mayster what of good þing schal I do: þat I haue euerlastyng lijf: þe whiche seih to hym/ wht<sup>a</sup> arist þou me of gode þing/ þer is one gode god/ for zif þou wolte entre into lijf: kepe þe comaundementis/ he seih to hym/ whiche: trewely ihc seyde/ þou schalt not do mansleinge · þou schalt [not] do auoutrie · þou schalt not do þeft · þou schalt not seye false witnessynge/ worschip þi fadir & þi modir: and þou schalt loue þi neyzebore as þi self/ þe zonge man seih to hym/ I haue kepte alle þes þingis fro my zoube/ what zit sayleth to me: ihc seih to hym/ zif þou wolte be parfite: go & selle alle þingis þat þou hast · & zyeue to poore men · & þou schalt haue tresoure in heuene: & come · & sue þou me/ forsoþe whanne þe zonge man had herde þes wordis: he wente away sorowful · for he was haupnge many possessionis/ forsoþe ihc seyde to his disciplis/ I seye to zou treuþe · for a richeman of harde schal entre into þe kyngdom of heuenes/ and estefone I seye to zou/ it is lizter (or esier) a camel for to passe þourgh an eedelis yze · þan a richeman to entre into þe kyngdom of heuenes/ trewely þes wordis herde: þe disciplis wondriden gretely seyinge/ who þerfore may be saaf: forsoþe ihc biholdynge: seyde to hem/ anentis men þis þing is impossible: but anentis god alle þingis ben possible/ þanne petre answerynge: seyde to hym/ lo we forsaken alle þingis & suen þee: what þerfore schal be to vs: ihc forsoþe seyde to hem/ treuely I seye to zou · þat zee þat hane forsake alle þingis & suen me: in regeneracōn (or genderynge azen) whan mannes sone schal sitte in þe seet of his mageste: and zee schulen sitte on twelue seetis · demynge þe twelue kynredis of isrl/ and euery man þat schal forsake hous or breþeren or sistren · or fadir or modir · or wiif or sones · or feeldis · for my name · he schal take an hundridfold · & schal welde euerlastyng lijf/ forsoþe many firste schulen be lasse: and þe laste þe firste//

The

## Matheu

**T**he kyngdom of heuenes is lijk to an houghbonde C<sup>m</sup> 20<sup>m</sup>  
man: pat wente oute firſte erly (or by þe morowe)  
to hijre werkemen into his vynezerde/ forſoþe þe  
couenaunt made wiþ werkemen · of a peny for þe  
day: he ſente hem into his vynezerde/ and he gone oute aboute  
þe þridde houre: ſixe oþer ſtondynges ydil in þe chepynges/ and  
he ſeyde to hem/ go & zee into my vynezerde: and þat þat ſchal  
be riȝtful · I ſchal ȝyue to ȝou/ ſoþely þei wenten forþ/ for-  
ſoþe eſteſones he wente oute · aboute þe firſte houre & þe  
nygher: and dide on liche maner/ but aboute þe elleuenē  
houre he wente oute · & ſonde oþer ſtondynges & he ſeyde to  
hem/ what ſtonden zee heere ydil al day? þei ſeyn to hym/ for  
no man haþ hijride vs/ he ſeiþ to hem/ go zee into my vyne-  
zerde/ forſoþe whanne euengye was made: þe lorde of þe  
vynezerde ſeiþ to his procuratour/ clepe þe werkemen: zilde  
to hem here hijre: bigynnyng at þe laſte: til to þe firſte/ þer-  
fore whanne þei weren comen þat camen aboute þe elleuenē  
houre: and þei token ſynguler pens (þat is euery man a peny) ·  
treuely & þe firſte comynges: demeden þat þei weren to take  
more/ treuly & þei token echone · by hymſelf a peny/ and  
þei takynges grucchiden aȝen þe houghbondemen: ſeyinge/ þes  
laſte diden (worche) one houre: and þou haſt made hem euene  
to vs · þat hane borne þe charge of þe day & þe heete: and  
he antweryng to one of hem: ſeyde/ frende: I do þee no  
wronge/ wheþer þou haſte not acordide wiþ me for a peny?/  
take þat þing þat is þin: and go/ forſoþe I wole ȝyue & to  
his laſte (man): as & to þee/ wher it is not leueful to me · for  
to do þat þat I wole? wheþer þin yze is wickide for I am  
good? to þer ſchulen be þe laſte men firſte: and þe firſte men  
laſte/ for manye ben clepide: but ſewe ben choſen/ ¶ And ihc  
ſtepynges vp to ierlīm · toke his twelue diſciplis in pryuate · &  
ſeiþ to hem/ lo we gone vp to ierlīm & mannes ſone ſchal he bi-  
taken to þe prynces of priſtis & ſcribis · & þei ſchulen con-  
dempne



## Matheu

dempne hym to deþ/ and þei schulen bitake hym to heþene men: for to be scornþde & scourgide & crucifiede/ and þe þridde day he schal rise azen/ þanne þe modir of þe sones of zebedee came nyȝ to hym wiþ hire sones honourþnge & aringe sumþing of hym/ þe whiche seyde to hire/ what wolte þou? sche seiþ to hym/ seye þat þes two my sones sitten: one at þi rizthalfe & one at þi listehalfe in þi kyngdom/ forsoþe ih̄c answerþnge seyde/ zee witen not what zee aren (or schulen are)/ may zee drynke þe cuppe: þat I am to drynke? þei seyn to hym/ we motwne/ he seiþ to hem/ forsoþe zee schulen drynke my cuppe: but to sitte at þe rizthalfe · or listehalfe is not myn to ȝyue to ȝou: but to whom it is made reedy of my fadir/ and þe ten herþnge: hadden indignacō of þe two breþeren/ toþely ih̄c clepide hem to hym: and seiþ/ zee witen for þynces of heþen men be lordes of hem: and þei þat ben more haunten power into hem/ it schal not be so amonge ȝou/ but who euer wole be made more amonge ȝou: be he ȝoure mynysre/ and who euer amonge ȝou wole be firste: he schal be ȝoure seruauant/ as mannes sone came not for to be seruyde · but for to serue · & for to ȝyue his soule (or lijf) redempciō for manye/ and hem goinge oute of Jericho: manye cumpanyes of puple sueden hym/ and lo two blynde men sittyng biȝidis þe weye herden þat ih̄c passide: and þei crieden seyinge/ lorde þe sone of dauid: haue mercy of vs/ forsoþe þe cumpanye blamyde hem for to be stille/ and þei crieden more & more: seyinge/ lorde þe sone of dauid: haue mercy of vs/ and ih̄c stode & clepide hem: & seiþ/ what wolen zee þat I do to ȝou: þei seyn to hym/ lorde þat oure ȝzen ben openyde/ forsoþe ih̄c haupnge mercy on hem: touchide here ȝzen/ and anone þei ȝzen & sueden hym//

And



## Matheu



**A**nd whanne ihc came nyȝ to iherlām · and came to C<sup>m</sup> 21<sup>m</sup>  
 bethſage · to þe mount of oliuete · þanne ihc ſente  
 his two diſciplis · ſeyinge to hem/ go zee into þe  
 caſtel þ̄ is azenes zou · anone zee ſchulen fynde a  
 ſche aſſe tiede · & a colte wiþ hire/ vnbpynde zee · and brynge to  
 me/ and zif any man ſchal ſeye to zou any þing · ſeye zee þat  
 þe lorde haȝ nede to hem · & anone he ſchal leue hem/ treuely  
 al þis was done · þat þat þing · þat was ſeyde by þe prophete ·  
 ſchulde be fulfild · ſeyinge/ ſeye zee to þe douȝter of ſion · lo  
 þi kyng comeȝ to þee homely (or mekely) ſittyng on an aſſe &  
 a fool · (the ſone of a beest vnder zok) forſoþe diſciplis goinge ·  
 diden as ihc comaundide hem/ and þei brouȝten to a ſche aſſe  
 & þe fool · & puttiden here cloþes on hem · & maden hym ſitte  
 aboue/ forſoþe ful myche cumpanye · ſtrewide here cloþes in  
 þe wey/ ſoþely oþer kuttiden braunchis of trees · & ſtrewiden  
 in þe weye/ but þe cumpanyes þat wenten biſore & þat ſueden ·  
 crieden ſeyinge/ Oſanna (þat is I preye ſaue) · to þe ſone of  
 dauid · bleſſide is he þat comeȝ in name of þe lorde · oſanna  
 in hizeſt (þingis)/ ¶ And whanne he had entride into iherlām ·  
 al þe cytee was ſtired · ſeyinge/ who is þis · treuely þe pupilis  
 ſeyden/ þis is ihc þe prophete of nazereth of galilee/ and ihc  
 entride into þe temple of god · and caſte oute of þe temple · alle  
 ſellynge & byinge · & he turnyde vpsodoune þe bordes of þe  
 chaungers · and þe chapers of men ſellynge culuers and he  
 ſeiȝ to hem/ it is writen/ myn hous ſchal be clepide an hous of  
 preyer · forſoþe zee hane made it a denne of þeeues/ and blynde  
 & crokyde camen nyȝ to hym in þe temple · and he helide hem/  
 forſoþe þe prynces of priſtis and ſcribis · ſeinge þe meruey-  
 lous þingis þat he dide · & children cryinge in temple · & ſeyinge  
 oſanna to þe ſone of dauid · dedeyneden & ſeyden to hym/  
 heret hou what þes ſeyn · ſoþely ihc ſeiȝ to hem/ zhe/ wher  
 zee hane not redde · for of þe moup of children (þat kunnen not  
 ſpeec) or of ſoukyngge mylke · hou haſt made parſite herebynge/

## Matheu

and hem forsaken: he wente forþ oute of þe cytee into beth-  
 anye/ and here he dwellyde: and tauzte hem of þe kyngdom of  
 god/ ¶ Forsoþe on þe morowe he turnynge azen into þe cytee:  
 hungryde/ and he seinge a figge tree bysides þe weye: came to  
 it/ and fonde no þing þer inne: no but leeuys onely/ and he seip  
 to it/ neuer be fruyte borne of þee: into wyþ outen/ and anone  
 þe figge tree was driede vp/ and þe disciplis seinge: won-  
 driden seyinge/ how anone driede it? soþely ih̄c answerynge:  
 seip to hem/ treuely I seye to zou · zif zee schulen haue seip as  
 a corne of seneuey & doute not: not onely zee schulen do of þis  
 figge tree: but & zif zee seyn to þis hil · take þee & caste þee into  
 þe see: and so it schal be done/ and alle þingis what euer zee  
 schulen are in preyer bileuynge: zee schulen take/ and whanne  
 he came into þe temple þe prynces of pristis & eldremen of þe  
 puple camen nyz to hym techynge · seyinge/ in what power  
 doist þou þes þingis: and who zawe to þee þis power? ih̄c an-  
 swerynge seyde to hem/ and I schal are zou atworde · þe  
 whiche zif zee schulen seye to me: and I schal seye to zou in  
 what power I do þes þingis/ of whens was þe baptysm of  
 Joon: of heuene or of men? & þei þouzten wyþine hem self:  
 seyinge/ zif we schulen seye of heuene: he schal seye to vs/  
 whi þerfore bileue zee not to hym? soþely zif we schulen of  
 men: we dreden þe cumpange of puple · for alle hadden Joon  
 as a prophet/ and þei answerynge to ih̄c: seyden/ we witen  
 not/ and he seip to hem/ neþer I seye to zou: in what power I  
 do þes þingis/ forsoþe what seemeth to zou? summan hadde  
 two sones/ and he comynge nyz to þe firste · seyde/ sone · go for  
 to wirche þis day: into my vynezarde/ soþely he answerynge:  
 seip/ I nyl/ forsoþe astirwarde he stirede by penaunce (or for-  
 þynkinge): wente/ forsoþe he comynge to þe toþer: seyde þe  
 liche maner/ and he answerynge: seip/ lord I go/ and he  
 wente not/ who of þe two: dide þe faderis wille? þei seyn to  
 hym/ þe firste/ Jh̄c seip to hem treuely · I seye to zou · for pup-  
 lics & hooris schulen go before zou · into þe kyngdom of god/  
 forsoþe

## Mathen

forsoþe ion came to zou in þe wepe of ryztwefnesse and zee bileueden [not] into hym/ but puplicans & hooris: bileueden into hym/ soþely zee seinge: neþer hadden penaunce affirwarde: þat zee bileueden to hym/ ¶ Heere zee anoper parable/ þer was an housbondeman þat plauntide a vynezerde/ and zawe an hegge þer aboute: & valse a prestoure þer inne: and bildide a toure/ & hijride it (or sette to seerme) to erþe tiliers: and wente ser in pilgrymage/ forsoþe whanne þe tyme of fruptis neyzede: he sente his seruauntis to þe erþe tiliers: þat þei token fruptis of it/ and his seruauntis taken: þe erþe tiliers beetē one: anoper þei slewen: but anoper þei stonedē (to deēp)/ eftesone he sente oþer seruauntis mo þan þe firste: and liche maner þei diden to hem/ forsoþe at þe lasse he sente his sone to hem: seyinge/ þei schulen schame (or drede) my sone/ soþely þe erþe tiliers seinge þe sone: seyden wiþinne hem self/ þis is þe eyre/ come zee: see we hym: and we schulen haue þe heretage/ and hym taken: þei castiden out of þe vynezerde: and slowen/ þerfore whanne þe lorde of þe vynezerde schal come: what schal he done to þe erþe tiliers? þei seyn to hym/ he schal leese euyl: euylmen: & sette to hijre his vynezerde to oþer erþe tiliers: þe whiche schulen zilde to hym fruptis in here tymes/ Jh̄c seip to hem/ redde ze neuer in scriptures: þe soon whiche bildinge men reproueden: þis is made into þe heed of þe corner/ of þe lorde þis þing is made: & it is merueylous in oure yzen/ þerfore I seye to zou: for þe kyngdom of god schal be taken fro zou: & schal be zouen to a folke: doinge fruptis of it/ and he þat schal falle on þis soon: schal be broken to gedir/ forsoþe vpon whom it schal falle: it schal to gedir poune hym/ and whanne þe prynces of pristis & pharisees hadden herde his parabis: þei knewen þat he seyde of hem/ and þei seekynge to holde hym: dreedē þe cumpanges of puple: for þei hadden hym as a prophet//

And





Ad ihc answerynge: seyde estelones in parabis to hem · seyinge/ þe kyngdom of heuenes is made lyk to a man kyng · þat made weddyngis to his sone/ and he sente his seruauntis for to clepe men biden to þe weddyngis: and þei wolden not come/ estelone he sente oþer seruauntis seyinge/ seye zee to þe men beden to þe feest · lo I haue made reedy my mete/ my boolis & volatilis ben slayne: and alle þingis reedy: come zee to þe weddyngis/ soþely þei despiseden (or reken not) and þei wenten away · one into his bynezerde: forsoþe anoþer to his marchaundise/ but þe oþer helden his seruauntis & slewen hem: punyschide wiþ contek/ forsoþe þe kyng whanne he hadde herde: was wroþe/ and his oostle sente: he losse (or distrupede) þe manuellers and brente here cytee/ þanne he seih to his seruauntis/ soþely þe weddyngis ben reedy: but þei þat weren clepide to þe feest · weren not worþi/ þerfore go zee to þe oute goinge of weyes · & whom euer zee schulen fynde: clepiþ to þe weddyngis/ and his seruauntis gone into þe weyes · gederiden to gebir alle þat þei founden: good & euyl/ and þe weddyngis of men sittyng at þe mete: ben fulfild/ forsoþe þe kyng entride þat he schulen se men sittyng at þe mete: and he siþe þer a man not cloyde wiþ bryde cloyes/ and he seih to hym/ frende how entredist þou hidir · not hauping bryde cloyes/ and he was dumble/ þanne þe kyng seide to þe mynystris/ his handes and feete bounden · sende zee hym into þe vttermore dirkenesses/ þere schal he wepyng: & betyng to gebir of teeh/ forsoþe many ben clepide: but fewe chosen/ þanne pharisees goinge awaye token counseyl: þat þei schulden take ihu in worde/ and þei senten to hym here disciplis wiþ herodians · (þat ben men of heroudis): seyinge/ mayster we witen þat þou art soþesast & þou techist · in treuþe þe weye of god/ and þere is no cure (or charge) to þee of any man/ for þou biholdist not to þe persone of men/ þerfore seye to vs: wheþer it seemeþ to þee · is it leueful to ȝyue to cesar (or emperour) tribute

## Matheu

bute (or rente) / forsoþe þe wickidnesse of hem knowen. ih̄c seip /  
 ypocritis what tempten zee me / schewe zee to me þe prynte  
 of þe money / and þei offreden (or token) to hym a peny / and  
 ih̄c seip to hem / whos is þis ymage. and þe wrytynge aboue /  
 þei seyn to hym / of cesar / þanne he seip / þerfore zilde zee to  
 cesar þo þingis þat ben of cesar. and to god þo þingis þat ben of  
 god. ¶ And þei herynge wondriden / & hym leste. þei wenten  
 awey / in þat day saduceys þat seyn þer is no risynge azen.  
 camen nyȝt to hym & axiden hym. seying / mayster moyses seyde /  
 zif any man be deade not haupnge a sone. þat his broþer wedde  
 his wiif. & reyle seede to his broþer / forsoþe seuene breþeren  
 weren at vs / and þe firste a wiif weddide. is deade / and he not  
 haupnge seede. leste his wiif to his broþer / also þe secunde & þe  
 þridde. til þe seuene / forsoþe þe laste of alle. and þe womman  
 is deade / þerfore in þe risynge azen. whos wife of þe seuene  
 schal sche be. for alle hadden hire / soþely ih̄c antwerpunge seip  
 to hem / zee erren. neþer knowynge þe scriptures. neþer þe  
 vertue of god / forsoþe in þe risynge azen neþer þei wedden  
 neþer ben weddide. but þei ben as aungels of god in heuene /  
 soþely of þe risynge azen of deade men zee hane not redde. þat  
 it is seyde of þe lorde. seyinge to zou / I am god of abraham &  
 god of ysaac. and god of iacob / he is not god of deade men. but  
 of lyuynge men / and þe cumpanyes of puple herynge. won-  
 driden in his techynge / forsoþe pharisees herynge þat he had  
 putte silence to saducees. camen to gedir into one / and one of  
 hem a techet of þe lawe. axide ih̄c temptynge hym / mayster.  
 whiche is a greet maundemente in þe lawe. ih̄c seip to hym /  
 þou schalt loue þe lorde þi god of al þi herte. & in alle þi soule.  
 & in al þi mynde / þis is þe firste and þe moste maundement /  
 forsoþe þe secunde is lijk to þis / þou schalt loue þi neȝzebo-  
 re as þi selfe / in þes two maundementis. hangiþ al þe lawe &  
 prophetis / soþely þe pharisees gederide togedir. ih̄c axide hem  
 seyinge / what seemeþ it to zou of c̄st. whos sone is he / þei seyn  
 to hym of dauid / he seip to hem / þerfore how in spirit clepiþ  
 dauid

## Matheu

daupd hym lorde: seyinge/ þe lord seyde to my lorde · sitte o  
my rizthalse: til þat I putte þin enemyes a stool of þi feet  
þerfore 3if daupd clepiþ hym lorde: how is he his sone? an  
no man myzte answere a worde to hym: neþer any man wa  
hardy fro þat day · for to are hym more//

C<sup>m</sup> 23<sup>m</sup>



Thanne ihc spak to þe cumpanyes of puple · & to hi  
disciplis: seyinge/ vpon þe chayre of moyses: scribi  
& pharisees saten (redynge þe lawe)/ þerfore kep  
zee & do zee · alleþingis whateuer þingis þei schulen  
seye to zou: but nyl zee do astir here werkis/ soþely þei seyn  
done not/ soþely þei bynden to greuouse chargis & vnportabl  
& þat motwne not be borne and putten into schulders of men.  
but wiþ here synger þei wolten not moue hem/ þerfore þe  
done alle here werkis þat þei be seen of men/ forsoþe þei a  
largen here filateries (þat ben smale scrowis): and magnyfier  
here hemmes/ soþely þei louen þe firste sittynge places in so  
pers · & þe firste chapers in synagogis: and salutacons in þe  
cheppynge · & to be clepide of men maystris/ soþely nyl zee be  
clepide maystris: for one is zoure mayster/ forsoþe alle zee ben  
breþeren/ and nyl zee clepe to zou fadir on erþe: for one is  
zoure fadir þat is in heuenes/ neþer be zee clepide maystris:  
for one is zoure mayster cñ/ he þat is more of zou: schal be  
zoure mynyster/ forsoþe he þat schal hiþe hym self: schal be  
mekide/ and he þat schal meke hym self: schal be enhaunside/  
soþely wo to zou scribis & pharisees ppocritis: for zee closen  
þe kyngdom of heuenes bifore men/ soþely zee entren not: ne  
suffre men entrynge for to entre/ ¶ Wo to zou scribis & pha  
risees ppocritis · þat eten þe houses of widowis: in longe  
preper preyinge/ for þis þing zee schulen take þe more doom/  
¶ Wo to zou scribis & pharisees ppocritis · þat cumpassen þe  
see & þe lande: þat zee make one profelite (þat is a conuertide  
to your ordre)/ and whanne he schal be made: zee maken  
hym a sone of helle · double more þan zou/ ¶ Wo to zou  
blynde



## Matheu

blynde leders hat seyn · who euer schal swere by þe temple of  
 god: no þing is/ soþely he þat schal swere in þe golde of þe  
 temple: oþer (or is dettoure) to paye it/ zee foolis & blynde/  
 forsoþe what is more þe golde or þe temple: þat halowþ þe  
 golde/ and who euer schal swer in þe auter: no þing is/ but  
 he þat schal swere in þe zifte þat is on þe auter: oþer it/  
 blynde men/ forsoþe what is more þe zifte: or þe auter: þat  
 halowþ þe zifte/ forsoþe he þat swereþ in þe auter: swerþ  
 in it: and in alle þingis þat ben heron/ and he þat swerþ in  
 þe temple · swerþ in it · & in hym þat dwelliþ in þe temple/  
 and he þat swerþ in heuene: swerþ in þe trone of god · & in  
 hym þat sittþ her on/ ¶ **W**o to zou scribis & pharisees ypocritis ·  
 þat tiben mynnte & annet & comyn: and hane leste þo  
 þingis þat ben greuouser (or of more charge) of þe lawe: (as)  
 doom & mercy & seiþ/ and þes þingis it behouede (or needide)  
 for to do: & not to leeue hem/ blynde leders · clensynge a  
 knatte: but swolowynge a camel/ ¶ **W**o to zou scribis &  
 pharisees ypocrites þat maken clene þat þing of þe cuppe &  
 of þe plater þat is wiþ outhen forþ: forsoþe wiþinne þei ben  
 ful of raueyne & vncleynesse/ þou blynde pharisee · clense firste  
 þat þing of þe cuppe & plater · þat is wiþine forþe: þat & þat  
 þing þat is wiþ outhen forþe · be made clene/ ¶ **W**o to zou  
 scribis & pharisees ypocritis · þat ben lijk to sepulchris made  
 whijt/ þe whiche wiþ outhen forþ seemen sayre to men: soþely  
 wiþinne: þei ben ful of boones of deade men & al filþe/ so &  
 zee forsoþe wiþ outhen forþ apperen iuste to men: but wiþinne  
 zee ben ful of ypocrisie & wickednesse/ ¶ **W**o to zou scribis &  
 pharisees ypocritis · þat bilden sepulchris of prophetis: and  
 maken sayre þe biriels of iuste men · & seyn/ zif we hadden ben  
 in þe dages of oure faderis: we schulden not haue ben here  
 felowis in þe blood of prophetis/ and so zee ben in witnessynge  
 to zoure self: for ze ben þe sonex of hem þat slowen þe pro-  
 phetis/ and zee fulfillen þe mesure of zoure faderis/ zee ser-  
 pentis fruytis or buriounyngis of eddris (þat seen here mo-  
deris

## Mathew

deris): how schulen zee flee fro þe dome of helles: þerfore I sende to zou prophetis & wylsamen & scribis (or writers)/ and of hem zee schulen flee & crucifie: & of hem zee schulen beete in zoure synagogis: & zee schulen pursue fro cytee into cytee: þat al þe iuste blode come vpon you: þat was sched on þe erþe: fro þe blood of iuste abel: til þe blood of zacharie þe sone of barachie: whom zee slowen bitwixe þe temple & þe auter/ treuely I seye to zou: alle þes þingis schulen come on þis generacōn/ Irlm irlm þat sleeest prophetis: and stoneest hem þat ben sente to þee/ how ofte wolde I gader to gedir þi sonen: as a henne gaderiþ to gedir hir chykyngs vnder hir twengis: and þou woldist not/ lo zoure hous schal be leste to zou deserte (or forsaken) forsoþe I seye to zou zee schulen not see me fro hens forþ: til þat zee seyn/ blesse (is) he þat comiþ in þe name of þe lorde//

C<sup>m</sup> 24<sup>m</sup>



And ihc gone oute of þe temple: wente/ and his disciplis camen nyȝ to hym: þat þei schulden schewe to hym þe bildyngis of þe temple/ forsoþe he answered: seiþ to hem: se zee alle þes þingis: treuely I seye to zou/ a soon schal not be leste heere on a soon: þe whiche schal not be distrupede/ toþely hym sittynge on þe hil of oluete: þe disciplis camen nyȝ to hym: pruely seyinge seye to vs whanne þes þingis schulen be: and what token of þi comynge & of endynge of þe worlde / and ihc answered: seyde to hem/ se zee þat no man deceyue zou/ many schulen come in my name seyinge: I am crist/ and þei schulen deceyue manye/ toþely zee ben to heere battaylis: & oppynouns of bataylis/ se zee þat zee be not distourblide/ forsoþe it bihoueh þes þingis for to be done: but not ȝit is þe ende/ folc schulen rise azenes folc: & retwme into retwme: and pestilences & hungrys & erþe mouyngis schulen be by places/ forsoþe alle þes þingis: ben bigynnynge of sorowis/ þanne þei schulen bitake zou into tribulacōns: & þei schulen flee zou & zee schulen be

## Matheu

be in haate to alle folkis for my name/ and panne many  
schulen be sclaunderide & to gedir bitraye (eche oher): and in  
hate haue to gedir/ and many false prophetis schulen rise: and  
deceyue many/ and for wickidnesse schal be plenteuous: he  
charite of mange schal ware colde/ forsope he þat schal dwelle  
stable vnto he ende: he þis schal be saaf/ and þis gospel of  
kyngdom/ schal be prechide in al þe worlde · into witnessynge  
to alle folkis: and panne þe ende schal come/ þerfore whanne  
zee schulen se þe abhomy nacōn of discounforþ þat is seyde  
of dangel þe prophet · stondynge in holy place · he þat reedis  
vndirsonde/ panne þei þat ben in Judee: flee þei to moun-  
teynes/ and he þat (is) in þe hous roof: come he not doune to  
take any þing of his hous/ and he þat is in þe feelde: turne not  
azen to take his coote/ forsope wo to wymmen wiþ childe &  
norischpyng: in þo dayes/ forsope preye zee þat zoure sleinge:  
be not made in wynter or in saboth/ forsope panne schal be greet  
tribulacōn · what maner was not fro þe begynnynge of þe  
worlde til now: neþer schal be made/ and no but zif þe dayes  
hadden ben breggide: al slepche (þat is mankynde ·) schulde  
not be made saaf/ but þo dayes schulen be made schorte: for  
þe chosen men/ panne zif any man schal seye to zou · lo heere  
is cōst or þere: nyl zee bileue/ forsope false cristis & false pro-  
phetis schulen rise: & þei schulen ȝyue grete tokenes: & wondris:  
so þat þe chosen be led into erroure · zif it may be done/ lo I  
haue bifore seyde to zou · zif þei schulen seye to zou · lo he is in  
deserte: nyl zee gone oute/ lo in pryue chaumbris (or places)  
he is: nyl zee bileue/ soþely as leyte gos oute fro þe este · & ap-  
peris til into þe weste: so schal be in þe compynge of mannes  
sone/ where euer þe body schal be: and þe eglis schulen be ge-  
deride þidir/ forsope anone astir þe tribulacōn of þe dayes: þe  
sunne schal be made dirke · & þe mone schal not ȝyue hir lizt/  
and sterres schulen falle doune fro heuene · & þe vertues of  
heuenes schulen be mouede/ and panne þe token of mannes  
sone schal appere in heuene: and panne alle þe kynredis (or  
lynagis)



## Mathew

lynagis) of erþe schulen weple/ and þei schulen se mannes sone  
 compnge in cloudis of heuene: wiþ myche vertu & mageste/  
 and he schal sende his aungels wiþ a trumpe and greet voyce:  
 and þei schulen gedir his chosen fro foure wyndis of heuene:  
 fro þe bizeste þingis of heuenes: til to þe termes (or endis) of  
 hem/ lerne zee a parable of a sijge tree/ whanne his bowe (or  
 braunche) is nowetendre & leues sprungen: zee witen þat somer  
 is nȝ/ so & zee whanne zee schulen se alle þes þingis: wiþ þat  
 it is nȝ in þe zatis/ trewely I seye to zou for his generacōn  
 schal not passe: til þat alle þingis ben done/ heuene & erþe schu-  
 len passe: but my wordis schulen not passe/ forsoþe of þe ilke  
 day & hour no man woot: neþer aungels of heuenes: no but  
 þe fadir alone/ forsoþe as it was in þe dayes of noe: so schal be  
 & þe compnge of mannes sone/ for as in þe dayes bifore þe greet  
 flood: þei weren etynge & drynkynge: weddyng & takynge to  
 weddyng til into þat day: in þe whiche noe entride into þe  
 schip/ and þei knewe not til þe greet flood came & toke alle men:  
 so schal be þe compnge of mannes sone/ þanne twomen schulen  
 be in þe seelde: one schal be taken to: & anoter lefte/ two  
 (wymmen) schulen be gryndynge in one querne: one schal be  
 take to: & þe toþer forsaken/ two in one bed: þe tone schal be  
 taken to: & þe toþer forsaken/ þerfore wake zee: for zee witen  
 not in what houre: zoure lorde is to come/ soþely þat þing wite  
 zee: for zif þe housbonde man wiste in what houre þe heef were  
 to come: trewely he schulde wake: & suffre not his hous to be  
 vndirmyndyde/ and þerfore & zee be reedy: for in what houre  
 zee gessen not mannes sone is to come/ who gessif þou is a  
 trewe seruaunt & prudent (or war): whom his lorde has or-  
 deynde on his meyne: þat he ȝyue to hem mete in tyme:  
 bleside is þat seruaunt whom his lorde whan he schal come:  
 schal fynde so doinge/ trewely I seye to zou for vpon alle his  
 goois he schal ordeyne hym/ forsoþe zif þe ilke euyl seruaunt  
 schal seye in his herte: my lorde makif dwellynge (or tary-  
 inge) to come: & bygynneþ to smyte his euene seruauntis: soþely  
 zif

## Matheu

zif he ete and dryncke wif drunken lede men: þe lorde of þe  
ilke seruaunt schal come in þe dawe in whiche he hopþ not · &  
in houre þat he knowþ not & schal departe hym · and putte his  
parte wif ypocritis/ here schal he wepyng & beetynge togedir  
of teer//

**T**hanne þe kyngdom of heuenes schal be lijk to ten C= 25<sup>m</sup>  
virgyns: þe whiche takynge here laumpis wenten  
oute metynge þe spouse (or housbonde): and þe  
spouse (or wif)/ for syue of hem weren foolis: and  
syue prudent/ but þe syue foolis here laumpis taken: taken  
not oyle wif hem/ forsoþe þe prudent taken oyle in here ves-  
sels: wif laumpis/ forsoþe þe spouse (or housbonde) makynge  
dwellynge: alle nappiden & slepten/ soþely at mydnyzt a crie  
was made: lo þe spouse cometh: go see outh metynge to hym/  
þanne alle þe virgyns risen vp: & anourneden here laumpis/  
soþely þe foolis seyden to þe wisemen/ zife see to vs of zoure  
oyle: for outh laumpis ben quenched/ þe prudent answer-  
ynge/ lest parauenture it suffice not to vs & to zou: go raper to  
men sellynge · & bye to zou/ forsoþe þe while þei wenten for to  
bye: þe spouse come/ and þo þat weren reedy entreden in wif  
hym to þe weddyngis · & þe zate is schitte/ soþely at þe laste: &  
þe oþer virgynes camen seyinge/ lorde lorde open to vs/ and  
he answerynge: seih/ trewely I seye to zou: I knowe not zou/  
and to wake see & preye: for see witen not þe day ne þe hour/  
soþely as a man going in pilgrimage clepide his seruauntis:  
and bitoke to hem his goodis/ and to one he zawe syue talentis  
(or besauntis) · forsoþe to anoter one/ to echē astir his owne  
vertue: and wente forþe anone/ forsoþe & he þat hadde take  
syue talentis: wente forþe & wrouzte in hem & wan oþer syue/  
also & he þat had taken one: goinge forþe dalue it into þe erþe:  
and hid þe money of his lorde/ but astir myche tyme þe lorde  
of þe seruauntis came: and puttide resoun wif hem/ and he  
þat had take syue talentis comynge to offride oþer syue: sey-  
inge/

## Mathen

inge/ lorde þou bitokeſt to me ſyue talentis/ lo I haue geten  
 ouer ſyue oper/ his lorde ſeiþ to hym/ wel be þou gode ſeruaunt  
 & ſeiþful · for vpon ſewe þingis þou haſte ben trefwe I ſchal or-  
 deyne þee vpon manye þingis · entre þou into iope of þi lorde/  
 forſoþe & he þat had taken two talentis/ came to & ſeiþ/ lorde  
 þou bitokeſt to me two talentis/ lo I haue geten ouer oper two/  
 his lorde ſeiþ to hym/ wel be þou good ſeruaunt & trefwe ·  
 for vpon ſewe þingis þou haſt ben trefwe/ I ſchal ordeyne þee  
 vpon manye þingis · entre into þe iope of þi lorde/ forſoþe &  
 he þat hadde taken one talent/ comynge to ſeiþ/ lorde I wote  
 for þou art an harde man þou reſeſt where þou haſt not ſowen ·  
 & þou gederidiſt to gedir/ where þou haſte not ſprad abroode/  
 and I dredynge/ wente & hid þi talent in þe erþe/ lo þou haſte  
 þat þat is þin/ ſopely his lorde anſwerynge/ ſeyde to hym/  
 euyl ſeruaunt & ſlowe · wiſtiſt þou þat I reſe where I ſowe  
 not · & gedir to gedir where I ſprad not abroad/ þerefore it  
 bihouede þee to ſende (or bitake) my money to chaungers/ þat  
 I comynge ſchulde haue receyuede · forſoþe þat þing þat is  
 myn/ wiþ vſures/ and ſo takip away fro hym þe talent/ and  
 ſyue it to hym þat haþ ten talentis/ for to euery man hauyng  
 ſchal be zouen/ and he ſchal haue plente/ and to hym þat haþ  
 not · & þat þat he ſemep to haue · ſchal be taken fro hym/ and  
 caſte zee oute þe vnprofitable ſeruaunt · & ſende zee hym into  
 vttirmore dirkenessi/ þere ſchal be wepyng & beetyng to  
 gedir of teep/ forſoþe whanne mannes ſone ſchal come in his  
 mageſte · & alle his aungelis wiþ him/ þanne he ſchal ſitte on þe  
 ſeege of his mageſte/ and alle folkis ſchulen be gediride biſore  
 hym · & he ſchal departe hem attwynne/ as a ſcheperde departip  
 ſcheep fro kidis/ and ſopely he ſchal ſette þe ſcheep on his rizt-  
 halfe/ þe kiddis forſoþe on his liſtehalfe/ þanne þe kyng ſchal  
 ſey to hem/ þat ſchulen be on his rizthalfe/ come zee þe bleſ-  
 ſide of my ſadir · welde zee (or take zee in poſſeſſion) þe kyng-  
 dom made reedy to zou/ fro þe makynge of þe worlde/ forſoþe  
 I was hungri/ and zee zauen to me for to ete/ I priſtide/ & zee  
 zauen



## Mathew

zauen to me for to drynke/ I was herboroules; and zee gede-  
riden (or herborouden)/ nakide & zee billiden me/ I was in  
prifoune; and zee camen to me/ panne iuste men schulen an-  
fwere to hym; fayinge/ lorde whanne fizen we pee hungry; and  
we fedden pee/ prift; & we zauen to pee drynke/ whanne for-  
fope fizen we pee herborowles; & we gederiden/ and nakide; &  
we helliden pee/ or whanne fizen we pee fijk or in prysoune; &  
we camen to pee/ and he anfwerynge fchal feye to hem/  
treuely I feye to zou · as longe as zee diden to one of hes my  
leste brehren; zee diden to me/ panne he kyng fchal feye & to  
hem; hat schulen be on his liftehalfe/ departif fro me zee cur-  
fide into euerlaftynge fyr; he whiche is made reedy to be deuyl  
& his aungels/ fohely I hungride; and zee zauen not to me for  
to ete/ I priftide; & zee zauen not to me for to drynke/ I was  
herborles; and zee gaderiden not me/ nakide; and zee couer-  
iden not me/ fijk & in prifoune; and zee visitiden not me/  
panne & hei schulen anfwere to hym fayinge/ lorde whanne  
fizen we pee hungrynge or priftynge or herborles or nakide or  
fijk or in prysoune & we ferueden not to pee/ panne he fchal  
anfwere to hem; fayinge/ treuely I feye to zou · how longe  
zee diden not to one of hes leste; neper zee diden to me/ and  
hes schulen go into euerlaftynge turment; forfope he iuste  
men into euerlaftynge lijf//



**A**nd it is done whanne ihc had endide alle hes wordis; C<sup>m</sup> 26<sup>m</sup>  
he feyde to his disciplis/ wite zee for aftir two dayes  
pafke fchal be made & mannes fone fchal be bitaken  
hat he be crucifiede/ panne he prynces of priftis &  
he eldre men of he puple ben gederide into he halle of he  
prynces of priftis hat was feyde cayphas; and hei maden a  
counteyl hat hei fchulden holde ihu wif gile & flee (hym)/  
fohely hei feyden/ not in he feeste day; leste parauenture nofte  
were made in he puple/ forfope whanne ihc was in behange in  
he hous of fymount leprous; a womman haupnge a bore of  
alabaftre

## Matheu

alabaſtre of precious oynement came nyȝ to hym • & ſched  
oute on þe heed of hym reſpynge/ and þe diſciplis ſeinge hadden  
dedeyn ſeyinge/ wherto þis loſſe/ forſoþe it myȝt be ſolde for  
myche/ & be ȝouen to poore men/ ſohely ih̄c witynge/ ſeiþ to  
hem/ what ben zee heuy to þis womman/ ſohely a good werke  
ſche has wrouȝte in me/ for whi zee ſchulen euermore haue  
pore men wiþ ȝou/ but zee ſchulen not algatis haue me/ for  
ſoþe þis womman ſendynge þis oynement into my body/ ſche  
made for to birie me/ treuely I ſeye to ȝou/ where euer þis goſ  
pel ſchal be prechide in al þe worlde/ it ſchal be ſeyde þat & þis  
womman dide into mynde of hym/ þanne one of þe twelue þat  
was ſeyde Judas ſcarioth/ wente forþ to þe prynces of priſtis  
& ſeiþ to hem/ what wolen zee ȝyue to me/ and I ſchal bitake  
hym to ȝou/ and þei ordeyneden to hym/ þritty platſ of ſiluer/  
and fro þat tyme he ſouȝte couenablete/ for to bitake hym/  
forſoþe in þe firſte day of þe feſte of paſke/ þe diſciplis camen  
to ih̄u/ ſeyinge/ where wolte þou we maken reedy to þee/ for  
to ete paſke/ and ih̄c ſeiþ/ go zee into þe cytee to ſumman/  
and ſeye zee to hym/ þe mayſter ſeiþ/ my tyme is nyȝ/ at þee  
I make my paſke wiþ my diſciplis/ and þe diſciplis diden/ as  
ih̄c comaundide to hem/ and þei maden reedy paſke/ forſoþe  
euenynge made/ he ſatte at þe mete wiþ his twelue diſciplis/  
and he ſeye to hem/ etynge/ treuely I ſeye to ȝou/ for one of  
ȝou is to bitraye me/ and þei ful ſoorp/ bigunnen eche to  
ſeye/ lorde wher I am/ and he anſwerynge/ ſeiþ/ he þat wiþ  
me puttith þe hande in þe plater/ ſchal bitraye me/ forſoþe  
mannes ſone goiþ/ as it writen of hym/ but wo to þat man/  
by whom mannes ſone ſchal be bitrayede/ it were good to hym/  
ziȝ þat man hadde not ben borne/ forſoþe Judas þat bitrayede  
hym/ anſweriden ſeyinge/ mayſter wher I am/ he ſeiþ to hym/  
þou haſt ſeyde/ forſoþe hem ſouppynge Ih̄c took breed & bleſſide  
& brake & ȝafe to his diſciplis/ & ſeiþ/ take zee & ete/ þis is my  
body/ and he takynge þe cuppe/ dide þankyngis & ȝafe to hem/  
ſeyinge/ dryncke zee alle herof/ þis is my blood of þe netwe tes  
tament

## Matheu

tament: he wylche schal be schede oute for many into remp-  
 sion of synnes/ forsoþe I seye to zou . I schal not drynke fro  
 þis tyme of þis fruyte of þe vyne . til into þat day whanne I  
 schal drynke it newe wiþ zou in þe kyngdom of my fadir/ and  
 an ympne (or herynge) seyde: þei wenten oute into þe mounte  
 of olyuete/ þanne ihc seih to hem/ alle zee schulen suffre  
 sclaundre in me: in þis nize/ for it is writen/ I schal smyte þe  
 scheperde: and þe scheep of þe floce schulen be scateride for-  
 loþe aftir þat I schal rise agen: I schal go bifore zou into ga-  
 lilee/ soþely petre answerynge: seih to hym/ and zif alle schulen  
 be sclaunderide in þee: I schal neuer be sclaunderide/ Jhc seih  
 to hym/ treuely I seye to þee . for in þis nize bifore þe cocke  
 crowe: þries þou schalt denye me/ petre seih to hym/ and zif  
 it schal bihoue me to dye wiþ þee: I schal not denye þee/ also &  
 alle þe disciplis seyden/ þanne ihc came wiþ hem into a tonne  
 þat is seyde Jersamany: and he seyde to his disciplis/ sitte zee  
 heere: þe while I go þidir & preyen/ and petre taken to . & two  
 sones of zebede: he bigan for to be distourblide (or heuy) &  
 soory (in herte)/ þanne he seih to hem/ my soule is sorowful  
 til to þe dey/ susteyne zee (or abide) heere: & wake zee wiþ  
 me/ and he gone forþ a titil: sel doune into his face . preyenge  
 & seyenge/ my fadir zif it is possible: passe þis cuppe fro me/  
 neþeles not as I wolte: but as þou (wolte)/ and he came to his  
 disciplis: and sonde hem slepyng/ and he seih to petre/ so/  
 wher zee myzten not one houre wake wiþ me: wake zee &  
 preyen: þat zee entre not into temptacōn/ forsoþe þe spirit is  
 reedy: but þe fleysche feek (or unstable)/ este þe secounde tyme:  
 he wente & preyede seyenge/ my fadir zif þis cuppe may not  
 passe no but zif I drynke: þi wille be done/ and estelone he  
 came and sonde hem slepyng/ forsoþe here yzen weren greu-  
 yde (or heuyede)/ and hem leste: he wente estelone . & preyede  
 þe þride tyme: þe same worde seyenge/ þanne he came to his  
 disciplis: and seih to hem/ slepe zee now: and reste zee/ lo þe  
 houre þat neyðede: and mannes son schal be taken into þe  
 handis



## Mathew

handis of synners/ rise see: go we/ lo he þat schal trape me:  
 schal nyȝ/ and ȝit hym spekyng: lo Judas one of þe twelue &  
 wiþ hym came a greet cumpanye & wiþ swerdis & battis sente  
 of þe prynces of pristis & of þe eldre men of þe puple /forsoþe  
 he þat bitrapede hym: zafe to hem a token seyinge/whomeuer  
 I schal kisse: he it is & holde see hym/ and anone he comynge  
 nyȝ to ihū: seyde/ heyle mayster/ and he kissede hym/ and ihc  
 seis to hym/ stonde: wherto art þou comen/ þanne þei camen  
 nyȝ & castiden handis into ihū: and helden hym/ and lo one of  
 hem þat weren wiþ ihū & holdynge oute þe hande: drowe oute  
 his swerde/ and he smytynge þe seruaunt of þe prynce of  
 pristis: kytte of his litil ere/ þanne ihc seip to hym/ turne þi  
 swerde into his place/ soþely alle þat schulen take swerde:  
 schulen perische by swerde/ wher gefist þou þat I may not  
 prepe my sadir: & he schal ȝyue to me now: more þan twelue  
 legiouns of aungels/ how þerfore schulen þe scriptures be ful-  
 filde/ for so it bihouep to be done/ In þat houre ihc seyde to  
 þe cumpanyes of puple/ as to a þeeȝ see þane gon oute wiþ  
 swerdes & battis for to catche me/ day bi day I satte at ȝou  
 techynge in þe temple: and see hilden not me/ forsoþe alle  
 þing was done: þat þe scriptures of prophetis schulden be ful-  
 filde/ ¶ þanne alle þe disciplis fledden: hym forsaken/ and  
 þei holdynge ihū: ledde hym to caphas prynce of pristis &  
 where scribis & pharisees & þe eldre men of þe puple hadden  
 comen to gedir/ forsoþe petre suedde hym ser: til into þe halle  
 of þe prynce of pristis/ and he gone wiþinne: satte wiþ ser-  
 uauntis þat he schulde se þe ende/ forsoþe þe prynces of pristis  
 & al þe counseyl souȝten false witnessyng azenes ihū: þat þei  
 schulden take hym to deþ/ & þei founden not: whanne many  
 false witness hadden comen to/ treuly at þe laste two false wit-  
 nessis camen & seyde/ he þis seyde/ I may distrupe þe temple of  
 god: and aftir þe þridde day bilde it azen/ and þe prynce of  
 pristis ryfinge: seip to hym/ antwereste þou no þing to þo  
 þingis: þe whiche þes wytnessen azenes þee/ forsoþe ihc was  
 stille/

## Matheu

stille/ and þe pryncce of pristis seiþ to hym/ I coniure þee by  
 quicke god· þat þou seye to vs· zif þou be crist þe sone of god/  
 and ih̄c seyde to hym/ þou hast seyde/ neþeles I seye to zou·  
 anoper tyme· (or fro þis tyme forþ·) zee schulen se mannes  
 sone sittynge at þe rizthalse of þe vertue of god· & comynge in  
 cloudis of heuene/ þanne þe pryncce of pristis kitte (or to  
 rente) his cloþes· seyinge/ he haþ blasfemyde/ what zit nede  
 hane we to witnæssis/ lo nowe zee hane herde blasfemyde/  
 what seemeþ to zou/ and þei answerynge· seyden/ he is  
 giltty of deeth// ¶ þanne þei spittiden into his face· and smy-  
 ten hym wiþ buffetis/ forsoþe oþer zauen strokis wiþ þe  
 pawme of handis into his face· seyinge/ þou crist prophecie  
 to vs who is he þat smote þee/ soþely petre satte wiþ outen in  
 þe porche/ and one hande mayden came nyz to hym· seyinge/  
 and þou were wyþ ih̄u of galilee/ and he denyede before alle  
 men· seyinge/ I woote not what þou seyst/ forsoþe hym go-  
 inge oute þe zate· anoper hande mayden siþe hym· & seiþ to  
 hem þat weren þere/ and þis was wiþ ih̄u of nazareþ/ and  
 eftesone he denyede wiþ an oþer· for he knewe not þe man/  
 and aftir a litil· þei þat stoodden camen nyz· and seyden to pe-  
 tre/ treuely and þou art of hem/ for whi & þi speche makis þee  
 open/ þanne he bigan to warie & to swere· þat he knewe not  
 þe man/ and anone þe cocke crewe/ and petre biþouzte on  
 þe worde of Ih̄u· þat he had seyde· before þe cocke crowe·  
 pries þou schalt denye me/ & he gone oute· wepte bittirly//



Forsoþe þe moroutide made· alle þe pryncis of pris- C<sup>m</sup> 27<sup>m</sup>  
 tis & eldre men of þe puple token counseyll azenes  
 ih̄u· þat þei schulden take hym to deþ/ and þei led-  
 den hym bounden· and bitoke to pilate of pounce·  
 mayre (or chief iustise)/ þanne Judas þat bitrayede hym· se-  
 inge þat he was dampnyde· he ledde by penaunce (or for-  
 þinkyng)· brouzte azen þritty platis of siluer· to þe prynces of  
 pristis & to þe eldre men of þe puple· seyinge/ I haue synned·

I

bytrayinge

## Matheu

bytrayinge iude blood/ and hei seyden what to us/ to  
 and the platis of siluer caste aweiye in þe temple/ he w  
 aweiye/ and goinge aweiye/ he hengide hymself wip a ge  
 forsøþe þe prynces of pristiis tooken þe platis of siluer/  
 den/ it is not leueful to sende hem into þe tresourie/ for  
 þe pris of blood/ soþely counseyl taken/ þei brouzten  
 hem þe seelde of a potter into bytyng of deade men/ for  
 þing þe ilke seelde is elepide acheldemak/ þat is seeld  
 blood/ til into þis day/ þanne it is fulfild þat is seyde by  
 prophete Jeremye/ seyng/ and þei tooken þritty plati  
 siluer/ þe pris of a man prepsider/ whom þei prepsiden of  
 tones of isrl/ þei zauen hem into þe seelde of þe potter/ as  
 lorde ordeynede to me/ soþely ihc stode bifore þe mayre  
 domesman) and þe domesman aride hym seyng/ art thou ky  
 of iewis/ ihc seip to hym/ þou seyst/ and whanne he was accus  
 of þe prynces of pristiis & eldre men of þe puple/ he answer  
 no þing/ þanne pilate seip to hym/ herist þou not how man  
 witnessyngis þei seyn azenes þee/ and he answeride not  
 hym to any worde/ so þat þe domesman wondride gretel  
 forsøþe bi a solempe day/ þe domesman was wonte for to  
 lyuer to þe puple one bounden/ whom þei wolde/ forsoþe  
 had one nobleman bounden/ þat was seyde barrabas/ þerfor  
 pilate seyde to hem gederide to geder/ whom wolen zee  
 leese (or deluyver) to zou/ wher barrabas or ihc / þat is seip  
 cryst/ soþely he wiste þat by enuie þei bitrayeden hym/ for  
 soþe hym sittynge for iustice (or domesman)/ his wijs sente  
 hym / seyng/ no þing to þee/ and to þat iuste man/ soþely  
 haue suffride þis day many þingis for hym/ by a vision (o  
 stwenene/) forsøþe þe prynces of pristiis & þe eldre men/ sey  
 den (or counseyliden) to the puples þat þey schulden are bar  
 rabas/ but ihu þei schulden leese/ forsøþe þe president answer  
 yng/ seip to hem/ whom of þe two wolen zee to be leste (or de  
 lyueride) to zou/ and þei seyden barrabas/ pilate seip to hem/  
 what þerfore schal I do of ihu þat is seyde crist/ alle seyn þe he

crucifiede/



## Matheu

crucifiede/ he president seyde to hem/ soþely what of euyl hap  
 he done/ and þei crieden more/ seyinge he he crucifiede/ for-  
 soþe pilate seinge/ þat he profitide no þing · but he more  
 noþle was made/ water taken · watchide his handis bifore  
 he puple/ seyinge/ I am innocent (or gylteleffe) of his iuste  
 man/ hisee you/ and al þe puple answerynge/ seyde/ his blood  
 vpon vs · & on oure sones/ þanne he leste to hem barrabas/  
 but he took to hem ihū scourgide · þat he schulde be crucifiede/  
 ¶ þanne knyztis of þe president takynge ihū in þe moothalle/  
 gederiden to hem al þe cumpange of knyztis/ and þei vncloþ-  
 ing hym/ diden aboute hym a reede mantel/ and þei foldynge  
 a crowne of hornes/ puttiden on his heede/ and a reed in his  
 rizthande/ and þe knee bowide (or folden) bifore hym/ þei  
 scornyn den hym seying/ heyle kyng of iewis/ and þei spittynge  
 into hym/ taken a reed smyten his heed/ and astir þat þei hadden  
 scornyn de hym/ þei vncloþiden hym of þe mantil · & þei cloþiden  
 hym wiþ his clothes · & ledden hym for to crucifie/ ¶ soþely þei  
 going oute founden a man of cyrinense comynge fro a toun ·  
 symount by name/ þei consyreyneden hym/ þat he schulde take  
 his croffe/ and þei camen into a place · þat is clepide galgatha/  
 þat is þe place of caluarie/ & þei zauen hym for to drynke wyne  
 meynde wiþ galle/ and whanne he had tastide/ he wolde not  
 drynke/ soþely astir þat þei hadden crucifiede hym/ þei depart-  
 iden his clothes · sendynge lot/ þat it schulde be fulfild · þat is  
 seyde by þe prophete seyinge / þei departiden my clothes/ and  
 vpon my cloþe þei senten lot/ and þei sittynge/ kepten hym/  
 and þei puttiden on his heede/ þe cause of hym writen/ þis is  
 ihc of nazareth/ kyng of iewis/ ¶ þanne two þeeles ben cruci-  
 fiede wiþ hym one on þe rizthalse · & one on þe listehalse/ for-  
 soþe men passynge forþ blaffemeden hym/ mounge here  
 heedis & seyinge/ vath (or fyets þee) þat distrest þe temple of  
 god · & in þe þridde day bildest it agen/ saue þou þi self/ gif  
 þou art þe sone of god/ come doune of þe croffe/ also þe pryn-  
 ces of yris scornynge wiþ scribis and eldre men/ seyden/ he  
 made

## Matheu

made oþer men ſaaf/ he may not make hym ſelf ſaaf/ zif he is  
 kyng of iſrl. come he now doune fro þe croſſe & we bileuen to  
 hym/ he triſtiþ in god. Delquert he hym nowe zif he wole/ for-  
 ſoþe he ſeyde. for I am goddis ſone/ forſoþe & he þeeſes þat  
 weren crucifiede wiþ hym. puttiden to hym wiþ reproſe þe  
 ſame þing/ ſoþely fro þe ſirte houre dirkeſſis ben made on  
 al þe erþe. til to þe nyne houre/ and aboute þe nyne houre.  
 Ih̄c crieðe wiþ greet voyce. ſeyinge/ hely. hely lamaſabata-  
 nye. þat is my god wherto (or why) haſt þou forſaken me/  
 ſoþely ſummen ſtondyng here & heryng. ſeyden/ þis clepiþ  
 helie/ and anone one of hem rennyng. fillide a ſpounge ta-  
 ken wiþ eyfel or vynesgre. & puttide to a rede. & ſaue to hym  
 for to drinke/ but oþer ſeyden/ ſuffre þou. ſe we wheþer helie  
 come delquertyng hym/ forſoþe ih̄c eſteſones cryng wiþ  
 greet voyce. ſente oute þe ſpirit/ and lo þe veyle of þe temple  
 is kitted (or rente) into two parties. fro þe biſeſt til doune/  
 and þe erþe is mouede. & ſtones ben cleſte. & biriels ben  
 openyde. & manye bodies of ſeyntes þat ſlepen (or weren  
 deade.) riſen azen/ and þei goinge oute of here biriels. after  
 his reſurreccōn. camen into þe holy cytee. and apperiden to  
 manye/ treuely centurio & þei þat weren wiþ hym keepyng  
 ih̄u. þe mounge of þe erþe ſeen. & þo þingis þat weren done.  
 dreddengretly ſeyinge/ verreyly þis was goddis ſone/ forſoþe  
 þere weren here. manye wimmen aſer. þat ſueden Ih̄u fro ga-  
 lilee. mynſtryng to hym/ amonge whiche was mary maw-  
 deleyn. & mary of James. & modir of ioſeph. & þe modir of  
 zebedees ſones. ¶ Forſoþe whanne þe euenyng was made.  
 þere came one riche man fro armathie Joſeph by name. þe  
 whiche & he was a diſciple of ih̄u/ he wente to pilat. & axide þe  
 body of Ih̄u/ þanne pilat comaundide þe body to be zolden/  
 and þe body taken. Joſeph wlapide it in a clene ſandel (or  
 linnen clooth) & puttide it in his newe birpel. þat he hadde  
 betwen in a ſoon/ and he walowide to a greet ſoon at þe dore  
 of þe biriell. and wente away/ forſoþe mary mawdeleyn & ano-  
 þer

## Matheu

her mary weren here · sittynge azenes þe sepulcre/ ¶ forsoþe  
 on þat oper day þat is astir pask euenynge · þe prynces of pris-  
 tis & pharisees camen to gedir to pilat · seyinge/ sire we hane  
 mynde for þe ilke traptour (or decepuour) · seyde zit luyngē:  
 astir þre dayes I schal rise azen/ þerfore comaunde þou þe  
 sepulcre for to be kepte · til vnto þe þridde day/ lest þe parauen-  
 ture his disciplis comen & steelen hym · & seyn to þe puple · he  
 haþ risen fro deade/ an þe laste errour schal be worse þan þe  
 former/ pilat seih to hem/ zee hane þe keepynge/ go zee · kepe  
 zee as zee kunnen/ forsoþe þei goinge forþ · kepten (or war-  
 diden) þe sepulcre · markynge (or seelynge) þe soon wiþ keep-  
 ers//



Esophe in þe euenynge of þe saboth (or halyday) C<sup>m</sup> 28<sup>m</sup>  
 þat schyneth in þe firste day of þe woker · mary matw-  
 deleyne came and anoper marye · for to se þe sepul-  
 cre/ and lo þere was made a greet erþe mouynge/  
 forsoþe an aungel of þe lorde came doune fro heuene · & com-  
 ynge to turnyde away þe soon & satte þeron/ soþely his lok-  
 ynge was as leyte · and his clothes as snowe/ forsoþe for drede  
 of hym þe keepers ben aferde · and þei ben made as deade men/  
 forsoþe þe aungel answeringe · seyde to þe wymmē · nyl zee  
 drede/ for I wote þat ze seken · ihū þat is crucifiede/ he is not  
 heere/ soþely he roos as he seyde/ come zee & se þe place  
 where þe lorde was putte/ and zee goinge soone · seye zee to  
 his disciplis & to petre · for he hath risen/ and lo he schal go bi-  
 fore zou into galilee/ þere zee schulen se hym · lo I haue bifore  
 seyde to zou// ¶ and mary matwdeleyne & anoper mary wen-  
 ten oute soone fro þe biriel · wiþ drede & greet ioye rennyngē  
 for to telle his disciplis/ and lo ihc ran azenes hem · seyinge/  
 heyle zee/ forsoþe þei camen to & hilde his feet · and worchip-  
 eden hym/ þanne ihc seih to hem/ nyl zee drede/ go zee telle  
 zee to my breþeren · þat þei go into galilee · þere þei schulen  
 se me/ þe whiche whanne þei hadden gone · lo summe of þe  
keepers



## Matheu

kepers camen into he cytee • & telden to he prynces of prystis •  
 alle hngis hat weren done/ and hei gederide to gedir wip he  
 eldre men • a counseyl taken • zauen to he knyztis plenteuous  
 money • seyinge/ seye zee for his disciplis camen by nyzt • &  
 hane stolne hym • vs slepynge/ and zif his be herde of he pre-  
 sident (or iustice) • we schulen counsel hym & make you siker/  
 and he money taken • hei diden as hei weren tauzte/ and his  
 worde is puplischede at he iewis • til into his day// Jforsohe  
 elleuene disciplis wenten into galilee/ into an hil where ihc  
 hadde ordeynpde to hem/ and hei seyinge hym • worschipiden/  
 tohely summe of hem doutiden/ and ihc comyng to • spac to  
 hem • seyinge/ al power is zouen to me • in heuene & in erpe/  
 herfore zee goinge teche alle folkis • cristenynge hem in he  
 name of he fadir & of he sone & of he holy gost/ techynge hem  
 for to kepe alle hngis • what euer hngis I haue comaundide  
 zou/ and lo I am wip zou in alle dayes • til to he endynge of  
 he worlde//

## Mark

C<sup>m</sup> I<sup>m</sup>



Ere bigynnes he gospel of mark • The  
 bigynnyng of he gospel of ihu crist he  
 sone of god • as it is writen in ysaie he  
 prophete/ lo I sende myn aungel bifore  
 hi face • hat schal make reedy he weye  
 bifore hee/ he voyce of one cryng in de-  
 serte • make zee reedy he weye of he lorde •  
 make zee his papes ryztful/ Joon was in  
 desert baptisynge & prechynge he bapty m of penaunce • in re-  
 myssion of synnes/ and alle men of irlm wenten oute to hym •  
 and al he cuntre of Jude/ and weren baptiside of hym in he  
 flood of iordan • knowelechynge here synnes/ and Joon was  
 clopide

## Mark

cloþide wiþ heeris of camels: and a girdel of skynne about his  
 leendis/ and he ete locustis & hony of þe wode: and prechide  
 seyinge/ a strengre þan I schal come astir me · of whom I  
 knelynge am not worþi for to vndo (or vnbynde) þe þwonge  
 of his schoon/ I haue baptiside you in water: forsoþe he schal  
 baptise you in þe holy goost// ¶ And it is done in þo dayes: ih̄c  
 came fro nazareþ of galilee · & was baptiside of Joon in Jor-  
 dan/ and anone he stepinge vp of þe water: sate heuenes open-  
 yde · & þe holy goost comynge doune · as a culuer · & dwellynge  
 in hym/ & a voyce is made fro heuenes/ þou art mylouede sone:  
 in þee I haue pleside/ and anone þe spirit puttide hym into de-  
 serte and he was in deserte fourty dayes & fourty nyztis: and  
 was temptide of sathanas/ and he was wiþ beestis: and aungels  
 mynystriden to hym// forsoþe astir þat Joon was taken: Jh̄c  
 came into galilee · prechyng þe gospel of þe kyngdom of god: &  
 seyinge/ for tyme is fulfild: and þe kyngdom of god schal come  
 niz/ forþynke zee (or do zee penaunce): and bileue zee to þe  
 gospel/ and he passinge biþdis þe see of galilee: tye Symount  
 & andreu his broþer · sendynge nettis into þe see/ soþely þei  
 weren fischers/ and ih̄c seyde to hem/ come zee astir me: I  
 schal make you to be made fischers of men/ and anone þe net-  
 tis forsaken: þei sueden hym/ and he gone forþ þens a litil · & ze  
 iames of zebedee · & Joon his broþer · & hem in þe boot mak-  
 ynge nettis · & anone he clepide hem/ and zebedee here sadir  
 leste in þe boot wiþ hisride seruauntis: þei sueden hym// ¶ And  
 þei wenten forþ into capharnaum/ and anone in þe sabotis he  
 gon in · into þe synagoge: tauzte hem/ and þei wondriden on  
 his techynge/ soþely he was techynge hem as haupnge potwer:  
 and not as scribis/ and in þe synagoge of hem was a man in  
 an vnclene spirit: and he criede seyinge/ what to vs & to þee:  
 þou ih̄u of nazareþ/ hast þou comen biþore þe tyme for to dis-  
 truye vs/ I woot þat þou art þe holy of god/ and ih̄c pretenyde  
 to hym: seyinge/ ware dumber: and go oute of þe man/ and  
 þe vnclene goost debreyngde hym & cryngde wiþ greet voyce:  
 wente



## Mark

wente aweye fro hym/ and alle men wondriden: so þat þei  
 fouzten to gedir amonge hem seyinge/ what is þis þing/  
 what is þis newe techynge/ for in power he comaundith to  
 vnclene spiritis: and þei obescen to hym/ & þe tale (or tyd-  
 ynge) of hym: wenten forþ anone into þe cuntre of galilee/ and  
 anone þei goinge oute of þe synagoge: camen into þe hous of  
 symount & andrewe: wif James and ioon/ toþely þe modir  
 of symountis wise: reside (or laye sick) in þe feueres/ and  
 anone þei seyn to hym of hir/ and he compnge to: reride hire  
 vp: þe hande of hire taken/ & anone þe feuer leste hire: and sche  
 mynystride to hem/ forsoþe þe euenynge made: whanne þe  
 sunne wente doune: þei brouzten to hym alle haupnge euyl:  
 & haupnge deuelis/ and al þe cytee was gederide at þe zate/  
 and he helide many þ̄ weren traueplide wif dyuerse sooris:  
 and he castide oute many deuelis/ and he suffride hem not for  
 to speke: for þei knewen hym/ and in þe mornynge ful early  
 he risynge gone oute wente into deserte place: and preyede  
 here/ and Symount suede hym & þei þat weren wif hym/ and  
 whanne þei hadden founden hym: þei seyden to hym/ for alle  
 men seeken þee/ and he seiþ to hem/ go we into þe nexte townes  
 & cytees: þat & here I preche/ for to þis þing I came/ and he  
 was: prechynge in þe synagoges of hem & in al galilee: and  
 castynge oute fendis// ¶ And a leprous man came to hym:  
 bisechynge hym/ and þe kne solden: seyde/ zif þou wolte: þou  
 mayste clense me/ and ih̄c haupnge mercy on hym: streypte  
 oute his hande/ and touchynge hym: seiþ to hym/ I wole/ be  
 þou made clene/ and whanne he had seyde: anone þe lepre  
 partide aweye fro hym/ and he is clenfide/ and he þretenyde  
 to hym/ and anone he putte hym oute: and seiþ to hym/ se þou:  
 seye to no man/ but go schewe þee to þe prynces of priustis: &  
 offer for þi clensynge þo þingis þat moyses bad: into witness-  
 ynge to hem/ and he gon oute: bigan to preche. & defame (or  
 publische) þe worde: so þat now he myzte not go into þe cy-  
 tees: but he wif oute forþ in deserte places/ and þei camen to  
 gedir to hym on alle tidis//





And este he entride into capharnaum: aftir fyrte C<sup>m</sup> 2<sup>m</sup>  
 dayes/ and it is herde þat he was in an hous · &  
 manye camen togedir · so þat it toke hem not: neþer  
 at þe zate/ and he spak to hem a worde/ and here  
 camen to hym men bryngynge a sijk man in palestie: þe whiche  
 was borne of foure men/ and whanne þei myzten not offer hym  
 to hym for þe cumpanye of puple: þei maden þe roof nakide  
 where he was/ and makynge open: þei setten doune þe bed · in  
 whiche þe sijk man in palestie lay/ soþely whanne ihc sice þe  
 seif of hem: he seif to þe sijk man in palestie/ sone: þi synnes  
 ben forzouen to þee/ forsoþe here weren summe of þe scribis  
 sittynge & þenkyng in here hertis/ what spekist þu þis þus? he  
 blaffemest/ who may forzue synnes: but god alone? þe whiche  
 þing anone knowen by þe holy gost · for þei þouzten wiþinne  
 hemself: ihc seif to hem/ what þenken zee þes thingis in zoure  
 hertis? what is lister for to seye to þe sijk man in palestie ·  
 synnes be forzouen to þee: or for to seye take þi bed & walke/  
 soþely þat zee witen · þat mannes sone has power in erþe to  
 forzue synnes: he seif to þe sijk man in palestie/ I seye to þee  
 rise vp · take þi bed: and go into þin hous/ and anone he roos  
 vp/ and þe bed taken vp he wente bifore alle men · so þat alle  
 men wondriden & honouredengod: seyinge/ for we sizen neuer  
 so// ¶ And he went out estetones to þe see: & al þe cumpanye  
 of puple came to hym: and he tauzte hem/ and whanne he  
 passide: he sice leuy alþei sittynge at þe tolboþe/ and he seif  
 to hym/ sue me/ and he risynge: suede hym/ and it is done  
 whanne he satte at þe mete in his hous: many puplicans &  
 synful men: saten togedir at þe mete wiþ ihu & his disciplis/  
 soþely here weren manye þat solowiden hym/ and scribis &  
 pharisees seinge for he ete wiþ puplicans & synful men: seyden  
 to his disciplis/ whi etist zoure mayster & drynkist wiþ publi-  
 cans & synners/ þis þing herde: ihc seif to hem/ hoole men  
 hane no neede to a leche: but þei þat hane euyl/ forsoþe I came  
 not

## Mark

not to clepe iuste men: but synners// ¶ And þe disciplis of ion (baptist) & þe pharisees weren fastynge: & þei camen & seyn to hym/ whi þe disciplis of Ion & of pharisees fasten: but þi disciplis fasten not? and ihc seih to hem/ wheþer þe sones of weddynges motwene faste: as longe as þe spouse is wiþ hem? how longe tyme þei hane þe spouse wiþ hem: þei motwene not faste/ forsoþe dayes schulen come: whanne þe spouse schal be taken away fro hem: and þanne þei schulen faste in þo dayes/ no man sewiþ a pacche of rude (or netwe) clooth: to an olde clooth/ ellis he takiþ suppliment (or pacche:) and a more brekyngge is made/ and no man sendiþ netwe wijn into olde botels (or wijn vessels) ellis þe wijn schal berste þe wijn vessels: & þe wijn schalbe heelde oute: & þe wijn vessels schulen perische/ but netwe wijn schal be sente into netwe wijn vessels/ and it is done eftesones whanne þe lorde walkide in þe sabotis by þe cornes: & his disciplis bigunnen to passe forþe & plucke eris/ toþely þe pharises seyden/ lo what þi disciplis done in sabotis þat is not leueful? and he seih to hem/ redden zee neuer what dauid dide: whan he had nede? and he hungride/ and þei þat weren wiþ hym: howe he wente into þe hous of god: undir abiathar pryncce of pristis: & ete looues of proposicion: þe whiche it was not leueful to ete: no but to pristis alone/ & he zaue to hem þat weren wiþ hym/ and he seyde to hem/ þe saboth is made for man: and not man for þe saboth/ and so mannes sone is lorde also of þe saboth/

C<sup>m</sup> 3<sup>m</sup>



And he entride eftesone into þe synagoge: and þer was a man hauynge a drie hande/ and þei aspieden hym: zif he heelide in sabotis: for to accuse hym/ and he seih to þe man hauynge a drie hande/ rise into þe mydel/ and he seih to hem: is it leueful to do wel in þe sabothis or euyl? for to make a soule saaf: wher to leese? and þei weren stille/ and he biholdynge hem aboute wiþ wrappe: hauynge sorowe vpon þe blyndenesse of here hertes: seih to þe man/

## Mark

man/ holde forþ þin hande/ and he helde forþ/ and þe hande  
 is restoride to hym/ soþely þe pharisees goinge oute • anone  
 made counseyl wiþ herodians azenes hym/ how þei schulden  
 leese hym// ¶ Forsoþe ihc wiþ his disciplis/ wente to þe see/  
 and myche cumpange fro galilee & Judee suede hym • and fro  
 irłm • & fro ydume • & fro bizende iordan • & þei þat abouten  
 tyre & sidon a greet multitude • herynge þe þingis þat he dide/  
 camen to hym/ & ihc seiþ to his disciplis/ þat þe litil boot  
 schulde serue hym for þe cumpange of puple/ lest þei oppressi-  
 den hym/ soþely he helide manye • so þat þei selden faste to  
 hym/ þat þei schulden touche hym/ forsoþe how many euer  
 hadden sooris & vnclene spiritis • whan þei sizen hym/ selden  
 doune to hym/ and crieden seyinge/ þou art þe sone of god/  
 and gretely he manasside hem/ þat þei schulden not make hym  
 knowen/ and he stepþinge into an hil/ clepide to hym whom he  
 wolde/ and þei camen to hym/ and he made þat þere weren  
 twelue wiþ hym • & þat he schulde sende hem for to preche/ and  
 he ȝaue to hem power of helynge sekenessis/ & of castynge oute  
 sendes/ and to Symount he putte name petre/ and James of  
 zebede • & Joon þe broþer of James • & he putte to hem names  
 boenarges (þat is þe sones of þundryng)/ and Andrewe &  
 philip • & Bertholomew • & matheu • & Thomas & James al-  
 phei & thadee • & Symount canane • & Judas scarioth þat bi-  
 trayede hym/ and þei camen to an hous/ and þe cumpange of  
 puple came togedir eftesone • so þat þei myȝten not neþer ete  
 breede/ and whan his disciplis (or kynnesmen) hadden herde/  
 þei wenten oute for to holde hym/ soþely þei seyden/ for he is  
 turnede into wodenesse/ and þe scribis þat camen doune fro  
 irłm/ seyden for he haþ belzebub/ and for in þe prynce of  
 deuelis • he castiþ oute sendes/ and hem gederide to gedir/ he  
 seyde to hem in parabis/ how may sathanas caste oute satha-  
 nas/ and ȝif a rewme be departide in it self/ þe ilke rewme may  
 not stonde/ and ȝif an hous be departide in it self/ þe ilke hous  
 may not stonde/ and ȝif sathanas haþ risen azenes hym self/  
 he



## Mark

he is disperplide • & he schal not mowe stande • but haþ  
 ende/ noman gon into a stronge mannes hous • may ta  
 away his vessels: no but he bynde firste • þe stronge man/ a  
 þanne he schal dyuersely: rauysche his hous// ¶ Treuely I te  
 to you • for alle synnes & blasfemes • by whiche þei haue bla  
 femyde: schulen be forzouen to þe sones of men/ soþely he þ  
 schal blasfeme azenes þe holy goost: schal not haue remysse  
 into wiþ outen ende/ but he schal be gilty • of euerlastyn  
 trespassse/ for þei seyn/ he haþ an vnclene spirit/ and his m  
 dir & breþeren camen/ and þei stondynge wiþ outen forþ  
 senten to hym • clepyng to hym/ and a cumpanye satte abou  
 hym/ and þei seyn to hym/ lo þi modir & þi breþeren wiþ oute  
 forþ seeken þee/ and he answeryng to hem: seih/ who is m  
 modir & my breþeren/ and biholdynge hem aboute • þat late  
 in þe cumpas of hym: he seih/ lo my modir & my breþeren  
 forsoþe who þat doih þe wille of god: he is my broþer & m  
 suster & modir//

C<sup>m</sup> 4<sup>m</sup>



And este ihc bigan for to teche at þe see: and mych  
 cumpanye of puple is gederide to hym • so þat h  
 steyninge into a boot • satte in þe see/ and al þ  
 cumpanye of puple: was aboute þe see on þe lande/  
 and he tauzte hem in parablis: many þingis/ and he seyde to  
 hem in his techynge/ here zee/ lo a man sowynge: goih oute  
 for to sowe/ and þe while he sowih: anoter seede felde aboute  
 þe weye • & briddis of heuene camen & eten it/ forsoþe anoter  
 selde doune on stony places: where it hadde not myche erþe/  
 anone it is sprungen vp: for it hadde not depnesse of erþe/ and  
 whanne þe sunne roos vp: it welowide for heet/ and it dryede  
 vp: for it had not root/ and anoter selde doune into hornes/  
 & hornes steyzeden vp & strangliden it: and it zawe not fruyte/  
 and anoter selde doune into good lande: and it zawe fruyte  
 steyninge vp & waringe/ and one brouzte pritty folde fruyte •  
 & one sixty folde: & one an hundrid folde/ and he seyde/ he þat  
 haþ

## Mark

hāp eris of herynge: here/ ¶ And whanne he was synguler (or  
by hym self:) he twelue þat weren wiþ hym · areden hym for  
to expoune þis parable/ and he seyde to hem/ to zou it is zouen  
for to knowe þe myserie (or pryuetey) of þe kyngdom of god/  
sopely to þem þat ben with outen forþ: alle þingis ben made  
in parablis/ þat þei seinge se: and se not/ & þei herynge here:  
& vnderstonde not/ þat sum tyme þei be conuertide: and synnes  
be forzouen to hem/ and he seiþ to hem/ witen zee not þis pa-  
rable · & how zee schulen knowe alle parablis/ þe þat sowiþ:  
sowiþ a worde/ þes sopely ben þat ben aboute þe weye where þe  
worde is sowen · & whanne þei hane herde: anone cometh sa-  
thanas · & takiþ away þe worde · þat is sowen in here hertis/  
and so þes ben þat ben sowen on a stoon: þe whiche whanne  
þei herden þe worde: anonetaken it wiþ ioye/ and þei hane not  
root in hemself: but þei ben temperal: (þat is lasten but a litil  
tyme)/ aftirwarde tribulaciō sprungen vp & persecucion for  
þe worde: anone þei ben sclaunderide/ and þer ben oþer þat  
ben sowen in hornes/ þes ben þat heren þe worde & myssece  
of þe worlde & decepte of richessis · & oþer charge of couepteise  
entrynge: in stranglen þe worde · & it is made wiþ outen fruyte/  
and þes it ben þat ben sowen on good lande · þe whiche heren  
þe worde & taken it & maken fruyte · one þritty folde · one  
sirty folde · & one an hundride folde/ ¶ And he seiþ to hem/  
wher a lanterne come · þat it be putte vnder a buschel/ wher  
not þat it be putte: vpon a candilsticke/ forsoþe þer is no þing  
hidde: þat schal not be made open/ neþer any þing is pry-  
uey: þe whiche schal not come into apeert/ zif any man hāp  
eris of herynge: here he/ and he seyde to hem/ se zee what zee  
heren/ in what mesure zee mesuren: it schal be meten · & be  
caste to zou/ sopely it schal be zouen to hym þat hāp/ and it  
schal be taken away · fro hym þat hāp not · also & þat þat he  
hāp/ ¶ And he seyde/ so þe kyngdom of god is · as zif a man  
caste seede into þe erþe · & it sleiþ & it risiþ vp in nyzt & day &  
bryngiþ forþ seed · & waxiþ faste: þe while he woot not/ forsoþe  
þe

## Mark

þe erþe by his owne wircþynge: makip fruchte/ firſte an erþe  
 grene corne)/ aſtirwarde an ere: aſtirwarde ſul fruchte in  
 ere/ and whanne of it ſelf it haþ brouzte forþ fruchte: anone  
 ſendiþ a ſikel (or hook): for riip corne comeþ/ and he ſeyde/  
 what þing ſchul we licken þe kyngdom · or to what parat  
 ſchulen we comparifounne it? as a corne of ſeneuey · þe whi  
 whanne it is ſowen in þe erþe: is leſſe þanne alle ſeed is þ  
 ben in þe erþe/ and whanne it is bredde (or quþkenyde ·)  
 ſtepyþ vp into a tree · & is made more þan alle wortis (i  
 erbis)/ and it ſchal make greet braunchis · ſo þat briddis  
 þeuene moſtne dwelle vnder þe ſchadowe þer of/ and in mar  
 tuche parables he ſpac to hem a worde · as þei myzten her  
 ſopely he ſpac not to hem: wiþouten parable/ forſoþe he ex  
 pounyde to his diſciþlis alle þingis: on ſidiſhonde (or by hem  
 ſelf)/ ¶ And he ſeiþ to hem in þat day whenne euenynge wa  
 made: paſſe we azenwarde/ and þei leeuyng þe cumpange o  
 puple: taken hym/ ſo þat he was in þe boot · & oþer booti  
 weren wiþ hym/ and a greet ſtoorme of wynde is made: and  
 ſente watwis in þe boot · ſo þat þe boot was ful/ and he was in  
 þe hyndir parte of þe boot: ſlepyng on a pilowe/ and þei reþter  
 hym: and ſeyn to hym/ maþter parteyneþ it not to þee: þa  
 we periſchen? and he ryſynge vp · manafide to þe wynde: and  
 ſeyde to þe ſee/ be ſtille · ware dounge/ and þe wynde ceefide:  
 and greet peefiblenefſe is made/ and he ſeiþ to hem/ what drede  
 zee: not zit hane zee ſeiþ/ and þei dredden wiþ grete drede:  
 and ſeyde to eche oþer/ who geſſiþ þou is þis: for þe wynde &  
 þe ſee obetſchen to hym//

1<sup>m</sup> 5<sup>m</sup>



And þei camen ouer þe watwe of þe ſee: into þe cuntre  
 of genazareth/ and anone a man in vnclene ſpirit  
 ran oute of a biriell: to hym goinge oute of þe boot/  
 þe whiche man had an hous in graues (or biriells)/  
 and neþer wiþ cheynes now: myzte any man bynde hym/ for  
 ofte tymes he bounden in ſtockis & cheynes: had broken þe  
 cheynes



## Mark

cheynes and had broken þe stockis to smale gobitis/ & no man  
 myzte daunte (or tame) hym/ and euermore nyzt & day in bi-  
 riels or hillis he was crynge & betynge hym self wip stones/  
 soþely he seinge ihū aser/ ran & worschipide hym/ and he cry-  
 inge wip greet voyce/ seyde/ what to me & to þee · þou ihū þe  
 sone of hizest god/ I coniure þee by god/ þat þou turment me  
 not/ forsoþe ihc seyde to hym/ þou unclene spirit/ go oute fro  
 þe man/ and ihc axide hym/ what name is to þee/ and he seiþ  
 to hym/ a legioun is name to me/ for we ben manye/ and he  
 preyede hym myche/ þat he schulde not putte hym oute of þe  
 cuntre/ forsoþe þer was þere aboute þe hil · a floce of hoggis  
 lesowynge in feeldis/ and þe spiritis preyeden ihū seyninge/  
 sende vs into hoggis/ þat we entre into hem/ and anone ihc  
 grauntide to hem/ and þe unclene spiritis entreden into þe  
 hoggis/ and wip greet birre (or haste) þe flocke was caste  
 Doune into þe see · to two þousande · & þei ben stranglide in þe  
 see/ soþely þei þat sedden hem/ fledden & tolden into þe cytee  
 & into þe feeldis/ and þei wenten oute for to see what was  
 done/ & þei camen to ihū/ and þei sizen hym þat was trauey-  
 lide of þe sende · sittynge cloþide · & of hool mynde/ and þei  
 dredden/ and þei tolden to hem þat sizen · howe it was done  
 to hym þat had a sende · & of þe hoggis/ & þei bigunnen for to  
 prepe · þat he schulde go aweye fro here coostis/ and whanne  
 he steyzede into a boot/ he þat was traueylide of þe deupl/ bi-  
 gan to prepe hym þat he schulde be wip hym/ soþely ihc recep-  
 uede hym not/ but seiþ to hym/ go þou into þin hous (to þi  
 meyne) & telle hem how many þingis þe lorde hap done to  
 þee · & hadde mercy of þee/ and he wente forþ · & bigan for to  
 preche in decapolie (þat is a cuntre of ten cytees) how manye  
 þingis ihc had done to hym · & alle men wondriden// ¶ And  
 whanne ihc had steyzede into þe boot eftesone ouer þe see/  
 myche cumpanye of puple came togedir to hym · & was aboute  
 þe see/ and one of þe prynces of synagogis/ by name iayrus  
 came/ and seinge hym seiþ doune at his feet/ and preyede myche  
 seyninge/

## Mark

seyinge/ fortwhi my douzter is in þe lasse þingis: come þou  
 putte þin hande on hire þat sche be saaf & lyue/ and he wente  
 forþ wif hym: and myche cumpanye of puple suede hym: and  
 oppresside hym/ and a womman þat was in þe flure of blood  
 twelue zeer · & had suffride manye þingis of ful manye leechis ·  
 & spendide alle hir þingis · & noþing profitide: but hadde more  
 worse whanne sche hadde herde of ihū · sche came in þe cum-  
 panye byhynde/ and touchide his clooth/ soþely sche seyde/ for  
 zif I schal or touche or his clooth: I schal be saaf · & anone þe  
 welle of hire blood is dryede vp: & sche feelide in body · þat  
 sche was heelide of þe wounde (or seekenesse)/ and anone ihc  
 knowynge in hym self þe vertue þat had gone oute of hym: he  
 turnyde to þe cumpanye · seih/ who touchide my clothes? and  
 his disciplis seyde to hym/ þou seest þe cumpanye oppressynge  
 þee · & seyst þou who touchide me? and ihc lokide aboute · for  
 to se hir þat had done þis þing/ forsoþe þe womman dredynge  
 & quakynge: witynge þat it was done in hir · came & felde  
 doune bifore hym & seyde to hym al treuþe/ forsoþe ihc seyde  
 to hire/ douzter þi seih haþ made þee saaf/ go in pees: & be  
 saaf fro þi seekenes/ zit hym spekynges: messangeris camen to  
 þe prynce of þe synagoge · seyinge/ for þi douzter is deade/  
 what traueylist þou þe mayster forþet/ forsoþe þe worde herde  
 þat was seyde: Ihc seih to þe prynce of þe synagoge/ nyl þou  
 drede: onely bileue þou/ and he receyuyde not any man to  
 sue hym: no but peter & iames · & Joon þe broþer of iames/  
 and þei comen into þe hous of þe prynce of þe synagoge/ and  
 he sate nyste · & men wepynges & wepynges myche/ and he gone  
 in: seih to hym/ what ben zee trublide & wēpen: þe wenche is  
 not deade but slepiþ/ & þei scorneden hym/ forsoþe alle caste  
 oute: he takih þe sadir & modir of þe wenche · & hem þat weren  
 wif hym · & þei entren in · where þe wenche laye/ and hehold-  
 ynge þe hande of þe wenche: seih to hire/ tabita cumy þat is  
 interpretide (or expounyde) wenche to þee I seye rise/ and  
 anone þe wenche roos & walkide/ soþely sche was of twelue  
 zeer:

## Mark

zeer: & hei weren abaytschide wiþ greet stoneynge/ and he comaundide to hem gretely: þat no man schulde wite it/ and he comaundide to ȝue to hir for to ete/ and ih̄c gone oute þens: wente into his owne cuntre · & his disciplis folowiden hym//



And þe saboth made: ih̄c bigan for to teche in a syn- C<sup>m</sup> 6<sup>m</sup>  
 agoge/ and many herynge: wondriden in his tech-  
 ynge: seynge/ of whens to hym þis · alle þes þingis/  
 & what is þe wijsdom þat is ȝouen to hym: & suche  
 vertues þe whiche ben made by his handis: wher þis is not  
 þe smyth (or carpenter) þe sone of marȝe þe broþer of James  
 & Ioseph & Judas & Symount: wheþer & his sistris ben not  
 here wiþ vs: and þei weren sclaunderide in hym/ and ih̄c seyde  
 to hem/ for a prophete is not wiþ outhonour · but in his  
 owne cuntre: and in his hous & in his kyn/ and he myȝt not  
 make þere any vertue · no but hee lide a few seek men · þe handis  
 putteto/ and he wondride for þe vnbeleue of hem/ and he wente  
 aboute castels in enuproune techynge/ & he clepide twelue · &  
 bigan for to sende hem by two · & ȝaue to hem power of vn-  
 cleane spiritis/ and comaundide hem þat þei schulde not take  
 any þing in þe weȝ: no but a ȝerde onely/ not a scrippe ne  
 brode neþer money in þe girdel: but schodde wiþ sandalies  
 (þat ben open abouen)/ and þat þei weren not cloþide: wiþ  
 two cootis/ and he seyde to hem/ whider euer ȝee schulen entre  
 into an hous: dwelle ȝee þere til ȝee gone oute þens/ and who  
 euer schal not receyue ne here ȝou: ȝee goinge oute fro þens:  
 schakip aweȝe þe poudre/ fro ȝoure feet: into witnesynge to  
 hem/ and þei goinge oute: prechiden þat men schulden do pen-  
 aunce/ & þei castiden oute many sendes · & anoyntiden wiþ oyle  
 many sijk men & þei weren hee lide/ and kyng heroude herde/  
 forsoþe his name was made open · & he seyde for ion baptist ·  
 haþ risen aȝen fro deade men: and herfore vertues worchen  
 in hym/ soþely oþer seyden: for it is helpe/ but oþer seyden:  
 for it is a prophete · as one of prophetis/ þe whiche þing herde:  
heroude



## Mark

heroude seip/ whom I haue bihedede ion: his haþ risen fro deade men/ forsoþe þe ilke heroude sente & hilde Ion & bonde hym into prisoune · for herodias þe wife of philip his broþer/ for he hadde weddide hir/ soþely Ion seyde to heroude/ it is not leueful to þee · for to haue þe wiif of þi broþer/ herodias forsoþe leyde a spies to hym: and woldestlee hym & myzte not/ soþely heroude dredde Ion · witynge hym a iuste man & hooly: and kepte hym/ and hym herde: he dide many þingis & gladly herde hym/ and whanne a couenable day had fallen · heroude in his birþe day made a soper to þe prynces & tribunes: and to þe firste (or grettist) of galilee/ and whanne þe douzter of þe ilke herodias had entride in & lepte · & pleside to heroude · & also to men restynge: þe kyng seyde to þe wenche/ are þou of me what þou wolte: & I schal ȝyue to þee/ and he swore to hire · for what euer þou schalt are: I schal ȝyue to þee: þouȝ þe halfe of my kyngdom/ þe whiche whanne sche hadde gon oute: seyde to hire modir/ what schal I are: and sche seyde/ þe heede of ion baptist/ and whanne sche had entride anone wiþ hast to þe kyng: sche arede seyinge/ I wole þat anone þou ȝyue to me in a dische þe heed of ion baptist/ and þe kyng was soory for þe oþe/ and for men sittynge to gedir at þe mete: he wolde not hir be made soory · but a manqueller sente he com-  
aundide þe heed of ioon baptist for to be brouzte/ and he bi-  
hedide hym in þe prisoune: and brouzte his heede in a dische · & ȝaue it to þe wenche/ and þe wenche ȝaue to hire modir/ þe whiche þing herde: his disciplis camen & tooken his body: & puttide it in a biriel// ¶ And apostlis comynge to gedir to ihū: tolden to hym alle þingis þat þei hadden done & tauzte/ & he seip to hem/ come ȝee by ȝou self into deserte place: reste a litil/ forsoþe þere weren many þat camen & wenten aȝen: and þei hadden not space for to ete/ and þei slepyng into a boot: wenten into deserte place · by hem self/ and þei sizen hem go-  
inge aweye · & many knewen & goinge on feet fro alle cytees þei runnen to gedir þidir & came bifore hem/ and ihc goinge  
oute.

## Mark

oute · fize myche compange · ⁊ hadde mercy on hem . for þei  
 weren as ſcheep not hauynge a ſcheprede and he bigan for to  
 teche hem manye þingis and whanne myche houre (or forþ  
 dayes) was made nowē his diſciplis comen nyȝ ſeyinge þis  
 place is deſerte and nowē þe houre haȝ paſſide letue hem .  
 þat þei goinge into þe nerte tounes ⁊ villagis: bie to hem metis  
 whiche þei ſchulen ete/ and he anſwerynge ſeiþ to hem/ ȝyue  
 zee to hem for to ete/ and þei ſeyden to hym goinge bie we  
 looues wiȝ two hundride pens: and we ſchulen ȝyue to hem for  
 to ete/ and he ſeiþ to hem/ how many loues haue zee: go zee  
 ⁊ ſe/ and whanne þei hadden knowen: þei ſeyn ſyue ⁊ two  
 fiſchis/ and he comaundide to hem/ þat þei ſchulden make alle  
 men ſitte to mete: aſtir companges vpon grene/ and þei ſeten  
 doune by parties: by hundridis ⁊ fiſties/ and he ſyue loues  
 taken ⁊ two fiſchis: he biholdynge into heuene/ bleſſide ⁊ brake  
 þe looues ⁊ ȝaue to his diſciplis: þat þei ſchulden putte bifore  
 hem/ and he departide two fiſchis to alle/ and alle eten ⁊ weren  
 fulſilde/ and þei token þe reliſes of broken mete twelue coſyns  
 ful/ and of fiſchis/ ſohely þei þat eten: weren ſyue houſande  
 of men// ¶ And anone he conſtreynede his diſciplis for to ſteȝze  
 into a boot/ þat þei ſchulden paſſe bifore hym ouer þe ſee to  
 bethſayda: þe while he leſte þe puple/ and whanne he hadde  
 leſte hem: þei\* wenten into an hil for to preȝe/ and whanne • ſc in MS.  
 euenynge was: þe boot was in myddis þe ſee: ⁊ he al one in  
 þe lande/ ⁊ he fize hem traueplynge in rotwynge/ ſohely þe  
 wynde was contrarie to hem/ and aboute þe fourþe wakyng  
 of þe nyȝt/ he wandrynge on þe ſee came to hem: and wolde  
 paſſe hem/ and as þei ſizen hym wandrynge on þe ſee: geſſiden  
 for to be a fantum/ ⁊ crieden/ forſoþe alle ſizen hym: ⁊ þei  
 weren diſcourblide/ and anone he ſpac wiȝ hem: and ſeyde to  
 hem/ triſte zee/ I am: nyl zee drede/ and he came vp to hem  
 into þe boot: and þe winde ceſſide/ and þei more wondriden  
 wiȝinne hem/ and þei vndreſtoden not of þe looues/ ſohely  
 here herte was blyndide/ and whanne þei hadde paſſide ouer  
 þe

## Mark

he see: þei camen into þe lande of genazareth: and setten i lande/ and whanne þei hadden gone oute of þe boot: anon þei knewen hym/ & þei rennyngge þourgh al þe cuntre: bigunnen to bere hem aboute in beddis þat hadden hem euyl: wher þei herden hym to ben/ and whidir euer he entride into vil-  
lagis & tounes or into cytees: þei puttiden sliik men in streetis & prepeden hym þat þei schulden touche: oþer þe hemme o his clooth/ and how manye euer touchiden hym: weren mad  
saaf//

C<sup>m</sup> 7<sup>m</sup>



And pharisees & summe of scribis comyng fro ierlm. camen to gedir to hym/ and whanne þei hadden seer summe of his disciplis ete breede wiþ comoun handes (þat is not waschen:) þei blameden hem/ forsoþe pharisees & alle ietwis eten not \* no but þei waschen ofte herehandis: holdyng þe tradiciouns (or statutis) of eldre men/ and þei turnyng azen fro þe chepyng: eten no but þei waschen/ and many oþer þingis ben taken to hem for to kepe  
\* sic as waschyng of \*cumpes & cruetis: and of vessels of brasse & of beddis/ and pharisees & scribis: areden hym seyinge/ whi gone not þi disciplis aftir þe tradicioun of eldre men: but wiþ comoun handis þei eten breed? and he answerynge: seyde to hem/ ysaie propheticiede wel of zou ypocritis: as it is writ- en/ þis puple worschipiþ me wiþ lippis: forsoþe here herte is fer fro me/ in veyne treuely þei worschipeu me techyng doctrynes & preceptis of men/ forsoþe zee forsakyng þe maun- dement of god: holden þe tradiconis of men/ waschyng of cru- etis & cuppis \* & manye oþer þingis lijk to þes zee done/ and he seyde to hem/ wel zee hane made þe maundement of god voyde: þat zee kepe zoure tradicion/ forsoþe moyses seyde/ worschip þi fadir & þi modir/ and he þat schal curse fadir or modir: by deþ die he/ soþely zee seyn/ zif a man schal seye to fadir or modir: corban þat is what euer zifte of me schal pro- fite to þee/ and ouer zee suffren not hym do any þing to fadir or



## Mark

or modir · brekyng þe worde of god · by zoure traditiō · þat  
 zee hane zouen · and zee done manye oþer ſuche þingis/ and  
 he eſteſones clepyng to þe cumpange of puple · ſeyde to hem/  
 zee alle here me & vnderſtondiþ/ no þing wiþouten man is en-  
 trynge into hym · þat may defoule hym/ but þo þingis þat  
 comen forþ of a man · þo it ben þat defoulen a man/ forſoþe  
 zif any man hane eris of herynge here he// ¶ And whanne he  
 had entride into an hous fro þe cumpange of puple · his diſ-  
 ciplis axeden hym þe parable/ and he ſeiþ to hem/ ſo & zee ben  
 vnprudent (or vnwiſe)/ vnderſtonde zee not for alle þing wiþ  
 outen forþe entrynge into a man · may not defoule hym/ for  
 it haþ not entride into his herte · but into þe wombe/ and by-  
 neþe it goiþ oute · purgyng alle meetis/ ſopely he ſeyde/ for  
 þes þingis þat gone oute of a man · þo defoulen a man/ for-  
 ſoþe fro wiþinne of þe herte of men comen forþ euyl þouztis ·  
 auoutries · fornycaciōs · manſleingis · peſtis · coueytiſe · (or  
 ouer harde keepinge of goodis) · wickidneſſis · gile · vnchaſtite ·  
 euyl þze · blaſfempes · pride · & folie · alle þes euelis · fro wiþ-  
 ine comen forþ & defoulen a man/ and ih̄c riſyng þens · wente  
 in þe endis of tyre & ſydon/ and he gone into an hous wolde  
 no man wite (or knowe) · & he myȝte not daare (or be pryue)/  
 ſopely a womman anone as ſche herde of hym · whos douȝter  
 had an vnclene ſpirit · entride & fel doune at his feet/ ſopely þe  
 womman was heþen · of þe generaciō of tyroſeniſſe/ and ſche  
 preyde hym þat he wolde caſte oute a deuyl fro hire douȝter/  
 þe whiche ſeyde to hir/ ſuffre þou ſones to be fulfild firſte/ it  
 is not good to take þe breed of ſones · & ſende to houndis/ and  
 ſche anſweride & ſeyde to hym/ forſoþe lorde/ for whi & litil  
 whelpis eten vnder þe borde of þe crummes of children/ and  
 ih̄c ſeiþ to hir/ for þis worde go · þe ſende is wente oute of þi  
 douȝter/ and whanne ſche hadde gone home · ſche ſonde þe  
 wenche ſittyng on þe bed · & þe deuyl gone oute fro hire//  
 ¶ And eſteſones ih̄c goinge oute fro þe endis (or cooſtis) · of  
 tyre · came þourgh ſydon to þe ſee of galilee · þat is bitwixe þe  
 mydel



## Mark

mydel endis of decapolios/ and hei ledden to hym a deaf man  
 & doumbe: & preyeden hym pat he putte to hym þe hande/ and  
 he takynge hym asidis fro þe cumpanye: sendis his syngeris  
 into his litil eris: & spittynge: touchide his tonge/ & he bihold-  
 ynge into heuene: sorowide wipinne & seip/ effata/ pat is be  
 þou openyde/ anone his eris weren openyde: & þe bonde of his  
 tunge is vnbunden: & he spak ritzly/ and he comaundide to  
 hem: pat þei schulden seye to no man/ forsoþe how myche he  
 comaundide to hem: so myche more: þei prechiden more/ and  
 bi þat þe more þei wondriden: seyinge/ he dide wel alle þingis:  
 and deaf men he made to here: & doumbe for to speke//

C<sup>m</sup> 8<sup>m</sup>



Da þo dayes whanne myche cumpanye of puple was  
 wip ihu: & hadden not what þei schulden ete: his  
 disciplis gederide to gedir: he seip to hem/ I haue  
 reuþe on þe cumpanye of puple/ for lo now þe  
 þridde day: þei susteynen (or abiden) me: and hane not what  
 þei schulen ete/ and zif I leue hem fastynge in to here housis:  
 þei schulen faple in þe weye/ forsoþe summe of hem camen fro  
 ser/ and þe disciplis answereden to hym/ wher of schal a man  
 fille hem wip looues: here in wilDIRnesse/ and he aride hem/  
 how many looues hane zee/ þe whiche seydē: seuene/ and he  
 comaundide þe cumpanye to sitte doune on þe erþe/ and he  
 takynge þe seuene looues & doinge þankynge: brake & zawe  
 to his disciplis: pat þat þei schulden putte hem forþ to þe cum-  
 panye/ & þei hadden sewe smale fischis: & he blesside hem: &  
 comaundide for to be putte forþ/ and þei eten & ben fulfildē/  
 and þei tooken vp þat leste of relife: seuene leepis ful/ forsoþe  
 þei þat eten: weren as foure \*hundride of men: & he leste hem/  
 and anone he wente vp into a boot wip his disciplis: and came  
 into þe parties of dalmaynþa/ and pharisees wenten oute:  
 & bigunnen to seek (or to are) wip him aringe a token of hym  
 fro heuene: temptyng hym/ and he sorowynge wipinne in spi-  
 rit: seip/ what seekiþ his generacon a token/ treuely I seye  
 to

\* Error 4000

## Mark

to you • zif a token schal be zouen to his generacōn// ¶ And he leeuynge hem • wente vp eftesone into a boot: and wente ouer þe see/ and þei forzetten to take breed • & þei hadden not wiþ hem: no but one loof in þe boot/ & he comaundide to hem: seyinge/ se zee & he war of þe sourdowz of pharisees: & of þe sourdowz of heroude/ and þei pouzten one to anoter seyinge: for we hane not breed/ þe whiche þing knowen • ihc seip to hem/ what þenken zee: for zee hane not breed/ zit zee knowen not • ne vnderstonden/ zit zee hane zoure herte blyndide/ zee haupnge yzen • seen not/ and zee haupnge eris: heren not/ ne þer zee haue mynde whanne I brake syue looues • into syue housande • & howe manye cofyns ful of broken meete tooken zee vp/ þei seyn to hym • twelue/ whanne & seuen looues into foure housande of men: howe many leepis of broken mete tooken zee vp/ and þei seyn seuen/ and he seyde to hem/ how vnderstonde zee not zit/ and þei comen to bethsayda • and þei bryngen to hym a blynde man • & preyde hym: þat he schulde touche hym/ and þe hande of blynde man taken: he ledde hym oute of þe streete/ and spittynge into his yzen • his handis putte • he axide hym zif he sise any þing/ and he biholdynge: seip/ I sise men as trees walkynge/ aftirwarde eftesones he puttide handis on his yzen: & he bigan for to se/ & he is reueride: so þat he sise clerely alle þingis/ and he sente hym into his hous: seyinge/ go into þin hous/ and zif þou schalt go into þe strete: sepe to no man// ¶ And ihc entride in & his disciplis • into þe castels of cesarie of philip: & in þe weye he axide his disciplis seyinge to hem/ whom seyn men me for to be/ þe whiche answereden/ summe ion baptist: oþer seyn helie/ but oþer seyn: as one of þe prophetis/ þanne he seip to hem/ but whom seyn zee: me for to be/ petre antwerynge seip to hym/ þou art crist/ and he pretenyde hem: þat þei schulden not sepe to any man of hym/ and he bigan for to teche hem • for it bihoueth mannes sone to suffre manye þingis & to be reprove of þe hizest priistis • & of eldre men • & scribis to be slayne: and  
aftir



## Mark

astir þre dages for to rise azen/ and he spaclepely þe worde  
and petre takynge hym/ bigan for to blame hym/ þe whiche  
turnyde · seinge his disciplis/ manafide to petre · seyinge/ ge  
astir me sathanas/ for þou sauerist not þo þingis þat ben of  
god/ but þo þingis þat ben of men/ and þe cumpanye of puple  
gederide wif his disciplis/ he seyde to hem/ zif any man wole  
sue me/ denye he hym self · & take he his crosse/ and sue he  
me/ soþely whoso wole make his soule (þat is his lijf) saaf/ he  
schal leete it/ forsoþe he þat schal leete his soule (þat is his lijf)  
for me & for þe gospel/ schal make it saaf/ soþely what profiteþ  
it to a man/ zif he wyne al þe worlde/ and do peprynge to  
his soule/ or what chaungynge schal a man ȝpue for his soule/  
forsoþe who þat schal knoweleche me · & my wordis in þis ge  
neracon auoutresse/ and mannes sone schal knoweleche hym/  
whanne he schal come in þe glorie of his fadir wif his aun  
gels/ and he seyde to hem/ treuely I seye to ȝou for þere ben  
summe of men stondynge heere · þe whiche schulen not taste  
deþ/ til þei seen þe retorne of god comynge in vertue//

C<sup>m</sup> 9<sup>m</sup>



And astir sire · ih̄ took petre & James & Ioon & leed  
ih̄ hem bi hem self · al one into an hize hil/ and he  
is transfiguride bifore hem/ and his clothes ben  
made schynynge & white ful myche as snowe/ and  
whiche maner a fuller may not make whijt on erþe/ and helie  
wif moyses apperide to hem/ and þei weren spekyng with  
ih̄u/ and petre answerynge seip to ih̄u/ mayster it is good/ vs  
to be heere/ make we heere þre tabernaclis/ one to þee · one to  
moyses/ & one to helie/ soþely he wiste not what he schulde  
seye/ forsoþe þei weren agaste by dreede/ & þere is made a  
cloude schadowynge hem/ & a voyce came of þe cloude seyinge/  
þis is my moste derworþe sone/ heere see hym/ and anone þei  
biholdynge aboute sizen no more any man · no but ih̄u onely  
wif hem// ¶ And he comynge doune fro þe hil/ he comaun  
dide hem · þat þei schulden not telle to any man þo þingis þat  
þei

## Mark

þei hadden seen: no but whanne mannes sone haþ risen fro  
 deade (spiritis)/ and þei helden þe worde at hem self seekyng  
 what schulde be whanne he had risen fro deade/ & þei ariden  
 hym seyinge/ what therefore seyn pharisees & scribis: for it bi-  
 boueh helpe for to come firste/ þe whiche answerynge: seih to  
 hem/ whanne helie schal come firste: he schal restore alle þin-  
 gis/ and how it is writen into mannes sone: þat he schal suffre  
 manye þingis & be dispiside/ but I seye to zou & helie is  
 comen: and þei didnen to hym what euer þingis þei wolden & as  
 it is writen/ and he comynge to his disciplis: siþe a greet cum-  
 panye aboute: and scribis togedir aringe wiþ hem/ and anone  
 al þe companye seinge Ihu: was astonpede & dredde/ & þei  
 rennyng to: gretten hym/ and he aride hem/ what seeken zee  
 amonge zou? and one of þe companye answerynge: seyde/  
 mayster I haue brouzte to my sone: hauynge an unclene spi-  
 rit/ þe whiche where euer he schal take hym: hurtih hym/ and  
 he tropiþ (or vomeþ) & beetih to gedit wiþ teþ: and waxih  
 drie/ and I seyde to þi disciplis þat þei schulden caste hym  
 oute: and þei myzten not/ þe whiche answerynge to hem:  
 seyde/ a þou schrewide generacō & oute of bileue & how longe  
 schal I be at zou? how longe schal I suffre zou? bryngih hym  
 to me/ and þei brouzten hym hym to/ and whanne he hadde  
 seen hym: anone þe spirit trublide hym/ and he caste doune into  
 þe erþe: walotwide troþinge/ and he aride his sadir/ how myche  
 of tyme it is: siþ þis þing sel to hym: and he seih fro childe-  
 hede/ and ofte he haþ sente hym: and into fir & into watir & þat  
 he schulde lese hym/ but & zif þou mayste any þing helpe vs:  
 þou hauynge mercy on vs/ soþely ihc seih to hym/ zif þou  
 mayste bileue: alle þingis ben possible to a man byleupnge/ and  
 anone þe sadir of þe childe crynge wiþ teeris seyde/ lord I  
 bileue/ helpe myn vnbelefulnesse/ and whanne ihc hadde seen  
 þe companye of puple rennyng to gedit: he manasside to þe  
 unclene spirit: seyinge to hym/ þou deef & doumbe spirit: I  
 comaunde þee & go oute fro hym: and entre not more into hym/

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and he cryinge and myche to braydyng hym: wente out  
 hym/ and he is made as deade: so þat many seyden · þe  
 was deade/ forsoþe ihc holdyng his hande: lifte hym vp · þe  
 roos// ¶ And whanne he hadde entride into an hous: his  
 ciplis axeden hym pryuely/ whi myzten not we caste oute hym  
 and he seyde to hem/ þis kynd in no þing may gon oute  
 but in preper & fastyng/ and þei gone fro þens: wente  
 into galilee · & he wolde no man wite/ he tauzte his discip  
 and seyde to hem/ for mannes sone schal be bitrayede into  
 handis of men: and þei schulen slee hym/ and hym slayne:  
 þe þridde day schal rise azen/ and þei knewen not þe word  
 and dredden for to are hym// ¶ And þei camen to caphe  
 naum/ whiche whanne he was in þe hous: axide hem/ whi  
 tretiden zee in þe weye: and þei weren stille/ toþely þei discip  
 tiden amonge hem in þe weye: who of hem schulde be mor  
 and he sittynge clepide þe twelue: and seiþ to hem/ zif an  
 wole be þe firste amonge zou: he schal be þe laste · & mynys  
 (or seruaunt) of alle/ and he takynge a child: ordeynede hym  
 in þe mydel of hem/ whom whanne he had biclippide: he sei  
 to hem/ who euer schal receyue one of suche children in my  
 name: he receyueþ me/ and who euer receyueþ me · he receyue  
 þe not me alone: but hym þat sente me/ ¶ Joon answeride to  
 hym: seyinge/ mayster we teen sum one for to caste oute sen  
 dis in þi name · þe whiche sueþ not vs: and we hane forbeden  
 hym/ toþely ihc seiþ to hym/ nyl zee forbede hym/ þer is no  
 man þat doþ vertue in my name: and may soone speek euyl  
 of me/ forsoþe he þat is not azenes vs: is for vs/ toþely who  
 euer schal ȝyue dryncke to zou a cuppe of colde water in my  
 name · for zee ben of crist: trewely ¶ I seye to zou · he schal not  
 leese his meede/ and who euer schal sclaundre one of þes litil  
 bileuyng in me: it is good to me þat a mylnestone of an asse ·  
 were done aboute his necke · and were sente into þe see/ and  
 zif þin hande sclaundre þee: kitte away/ it is good to þee · fe  
 ble to entre into lijf: þanne hauynge two handis go into helle ·  
 into



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into firr þat neuer schal be quencheide/ wher þe worme of hem dieþ not: and þe firr is not quencheide/ and zif þi foot sclaundre þee: kytte it of/ it is good to þee for to entre crokide into euerlastyngge liif: þan haupnge two feet to be sente into helle firr • þat neuer schal be quencheide/ where þe worme of hem dieþ not: & þe firr is not quencheide/ þat zif þin yze sclaundre þee: caste it oute/ it is good to þee to entregogil yzede into þe rewme of god: þan haupnge two yzen for to be sente into helle firr/ where þe worme of hem dieþ not • & þe firr is not quencheide// ¶ Forsoþe euery man schal be saltide (or made sauery) wiþ firr • & euery flayne sacrifice schal be saueride wiþ salte/ salte is good þing/ þat zif salte be vnsauery: in what þing schulen zee make it sauery? haue zee salte in zou: and haue zee pees amonge zou//



**A**nd ih̄c risynge vp fro þens: came into þe endis of Jude ouer iordan/ and estefone þe cumpange of puple camen to gedir to hym/ and as he was wonte: estefone he tauzte hem/ and pharisees comynge nyȝ ariden hym/ zif it be leueful to a man for to leue (or forsake) his wiif: temptynge hym/ and he answerynge: seiþ to hem/ what comaundide moyses to zou: þe whiche seyden/ moyses suffride to write a libil of forsakynge: and to forsake/ to whom ih̄c answerynge: seiþ/ to þe hardenesse of zoure herte: moyses wrote to zou þis precepte/ forsoþe fro þe bigynnyng of creature: male & female god made hem/ and he seyde/ for þis þing a man schal leue fadir & modir: and schal cleue to his wife • & þei schulen be two in one fleysche/ and so nowe þei ben not two: but one fleysche/ þerfore þat þing þat god loynede to gedir: no man departe// ¶ And estefone in þe hous: his discipulis ariden hym of þe same þing/ and he seiþ to hem/ who euer schal leue his wiif & wedde anoper: he doþ auouttrie vpon hir/ and zif þe wiif schal leue hir housbonde • & be weddide to anoper: sche doþ auoutrie/ and þei offreden to hym litil children: þat

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þat he schulde touche hem/ soþely disciplis þretiden to men  
 offrynge/ whom whan ih̄c hadde seen/ he bare heuþly (or vn-  
 worþily) • & seiþ to hem/ suffre zee litil children to come to  
 me/ and forþede zee hem not/ forsoþe of suche is þe kyngdom  
 of god/ treuely I seye to zou • who euer schal not receyue þe  
 kyngdom of god as þis litil childe/ he schal not entre into it/  
 and he biclippyng hem & puttyng handis vpon hem bleside  
 hem/ ¶ And whanne ih̄c was gone oute in þe weye/ a man  
 rennyng bifore/ þe knee bowide/ preyede hym seyinge/ good  
 mayster what schal I do • þat I receyue euer lastyng lijf/ for-  
 soþe ih̄c seyde to hym/ what seyst þou me good/ no man good  
 no but god al one/ þou hast knowen þe comaundementis/ do  
 þou none auoutrie • flee not • steel not • seye not false witness-  
 ynge • do no fraude • worschip þi fadir & modir/ and he an-  
 swerynge/ seiþ to hym/ mayster I haue kepte alle þes þingis/  
 fro my zouþe/ soþely ih̄c bihelde hym/ and he seyde to hym/  
 one þing sayliþ to þee/ go • selle what euer þingis þou hast • &  
 zye to pore men/ and þou schalt haue tresoure in heuene • &  
 come þou sue me/ þe whiche made sorowful in þe worde/ wente  
 aweye mournyng/ forsoþe he was haupng many possessiouns/  
 and ih̄c biholdyng aboute/ seiþ to his disciplis/ how harde  
 þei þat hane money/ schulen entre into þe kyngdom of god/  
 forsoþe þe disciplis weren astonyede in his wordis/ and ih̄c  
 estefones answerynge/ seiþ to hem/ zee litil sones • how harde  
 þing is it men trisyng in richessis/ for to entre into þe kyng-  
 dom of god/ it is lizter (or esier) a camel for to passe þourgh a  
 nedlis yze/ þan a riche man for to entre into þe kyngdom of  
 god/ whiche wondriden more at hem self seyinge/ and who may  
 be made saaf/ and ih̄c biholdyng hem/ seiþ to hem/ anentis  
 men it is impossible/ but not anentis god/ for alle þingis ben  
 possibill anentis god// ¶ And astirwarde petre bigan for to  
 seye to hym/ lo we hane leste alle þingis/ and hane suede þee/  
 Ih̄c answerynge/ seiþ/ treuely I seye to zou • þer is no man  
 þat schal leue hous or breþeren • or sistris • or fadir or modir •  
or

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or sones or feeldis for me & for þe gospel • þe whiche schal not take an hundridesolde so myche nowe in þis tyme • housis & breperen & sistris & modris & sones & feeldis wiþ persecucōns; and in þe worlde to comynge euerlastynge lijt/ forsoþe many schulen be þe firste; þe laste/ & þe laste þe firste// ¶ Forsoþe þei weren in þe weye steþzinge to ierlm̄ & ih̄c wente bifore hem; and þei wondriden/ and solowynge dredden/ and estefone ih̄c takynge to twelue; bigan for to seye to hem • what þingis weren to come to hym/ for lo we steþzen to ierlm̄; and mannes sone schal be bitrayede to prynces of pristis & to scribis & to eldre men; and þei schulen dampne hym by deþ/ and þei schulen bitake hym to heþene men • and þei schulen scorne hym • & dispite hym • & beet hym • & þei schulen slee hym; and in þe þridde day he schal rise azen/ and James & Joon zebedees sones; comen nyȝt to hym seyinge/ mayster we wolen þat what euer we schulen are; þou do to vs/ and he seyde to hem/ what wolen zee þat I do to zou; and þei seyden ȝyue to vs þat we sitte one at þi rizt halfe • & þat oþer at þi listte • in þi glorie/ forsoþe ih̄c seiþ to hem/ zee witen not what zee schulen are/ mowne zee drynke þe cuppe whiche I am to drynke; or be waschen wiþ þe baptym in whiche I am baptiside; and þei seyden to hym we mowne/ soþely ih̄c seiþ to hem; treuely zee schulen drynke þe cuppe þat I drynke & zee schulen be waschen wiþ þe baptym in whiche I am baptiside/ soþely for to sitte at my rizt halfe; is not myn for to ȝyue to zou • but to whom it is ordeynyde// ¶ And þe ten herynge hadden indignacōn of James & Joon/ soþely ih̄c clepyng hem; seiþ to hem/ zee witen þat þei þat seemen (or ben seyn) to haue prynceshode of folkis; lordeschipen of hem • & þe prynces of hem haue power of hem/ forsoþe it is not so in zou • but who euer schal wole be made more; schal be ȝoure mynystre/ and who euer schal wole be firste in zou; schal be seruaunt of alle/ for whi and mannes sone came not þat it schulde be mynystride to hym; but þat he schulde mynystre • & ȝyue his soule azen bynge for manȝe//

¶ And



## Mark

¶ And þei camen to Jericho/ and hym goinge forþ fro Jericho & his disciplis & a ful myche cumpanye of puple: þe sone of thymey barthymeus blynde: satte biſidis þe weye beggynge/ þe whiche whan he had herde · for it is ih̄c of nazareth: bygan for to crie & ſeye/ Jhū þe sone of dauid: haue mercy on me/ and manye þretiden hym: þat he ſchulde be ſtille/ and he criede myche more/ Jhū þe sone of dauid: haue mercy on me/ and ih̄c ſtondyng comaunde hym for to be clepide/ and þei clepiden þe blynde man: ſeyinge to hym/ be þou of better herte/ riſe vp: he clepiþ þee/ þe whiche his cloþe caſte aweiþe: ſtirynge came to hym/ and ih̄c anſwerynge: ſeyde to hym/ what wolte þou ¶ I do to þee? þe blynde man ſeyde to hym mayſter þat ¶ I ſe/ ſohely ih̄c ſeyde to hym · go: þi ſeiþ haþ made þee ſaaf/ and anone he ſize: and ſuede hym in þe weye//

C<sup>m</sup> 11<sup>m</sup>



¶ And whanne ih̄c came nyz to ierlm̄ & to bethanye to þe mounte of oluete · he ſente two of his disciplis · & ſeiþ to hem/ go zee to þe caſtel þat is azenes zou/ and anone zee entrynge in þidir: ſchulen fynde a colte tizede · on þe whiche none of men ſate zit/ vnbynde zee & brynge hym/ and zif any ſchal ſeye any þing to zou: ſeye zee þat he is nedeful to þe lord · & anone he ſchal leue hym þidir/ and þei goinge forþ: founden a colte bounden biſore þe zate wiþ outhen forþ in þe metynge of two weyes: and þei vnbounden hym/ and ſumme of men ſtondyng þere: ſeyden to hem · what done zee · vnbyndynge þe colte? & þei ſeyden to hym: as ih̄c comaunde hem/ and þei leſten hem/ and þei brouzten þe colte to Jhū · & þei puttiden to hym here cloþes: and ih̄c ſatte vpon hym/ forſoþe manye ſtrewiden here cloþes in þe weye/ ſohely oþer men kuttiden bowis fro trees: and ſtrewiden in þe weye/ and þei þat wenten biſorne/ & þat ſueden: crieden ſeyinge/ oſanna · bleſſide is he þat cometh in name of þe lord/ bleſſide þe kyngdom þat cometh of oure ſadir dauid: oſanna in beyzþes// ¶ And he entride into ierlm̄ into þe temple · and alle þingis

## Mark

þingis seen aboute whanne þe houre was now euenynge: he wente into bethanþe wiþ twelue/ and anoper day when he wente oute of bethanþe: he hungride/ and whanne he had seen a fige tree afer hauþinge leeuës: he came zif happely he schulde fynde any þing þerinne/ and whanne he came to it • he fonde noþing • outaken leeuës/ for it was no tyme of figis/ and ihc answerynge seyde to it/ now no more wiþouten ende: any man ete fruyte of þee/ & his disciplis herden: and þei camen to ierlm// ¶ And whanne he had entride into þe temple: he bigan for to caste oute men sellþng & byþinge in þe temple/ and he turnyde upsodoune þe bordis of chaungers: and þe chapers of men sellþnge culuers/ and he suffride not þat any schulde bere a vessel þourgh þe temple/ and he tauzte hem seyþng/ wher it is not writen • for myn hous schal be clepide a hous of preyþng to alle folkis/ forsoþe zee hane made it a denne of þeefes/ þe whiche þing herde • þe princis of priistis & scribis souzten how þei schulden leese hym • forsoþe þei dredden hym • for al þe cumpange of puple wondride on his techþng/ and whanne euenynge was made: he wente oute of þe cytee/ and whanne þei passiden erly: þei sizen þe fige tree made drie fro the rootis/ and petre hauþng mynde: seyde to hym/ mayster lo þe fige tree whom þou cursidist: hap driede vp/ and ihc answerynge seiþ to hym/ hane zee þe seiþ of god/ trewely I seye to zou • þat who euer seiþ to þis hil • take & sende þee into þe see & doutiþ not in his herte but bileueþ: for what euer seye he it made: it schal be made to hym/ þerfore I seye to zou • all þingis whateuer þingis zee preyþng schulen are: bileue zee þat zee schulen take • & þei schulen come to zou/ and whanne zee schulen stonde for to preye: forþue zee zif zee hane any þing azenes any man • þat and zoure fadir þat is heuenes forþue to zou zoure synnes/ þat zif zee schulen not forþue: neþer zoure fadir þat is in heuenes schal forþue to zou zoure synnes// ¶ And estones þei comen to ierlm and whanne he walkide into þei temple: he bigest priistis & scribis & eldre men comen

nꝝz

## Mark

mydel endis of Decapolios/ and þei ledden to hym a deaf man  
 & dounge: & preyeden hym þat he putte to hym þe hande/ and  
 he takynge hym asidis fro þe cumpanye: sendis his syngeris  
 into his litil eris: & spittynge: touchide his tonge/ & he bihold-  
 ynge into heuene: sorowide wipinne & seih/ effata/ þat is he  
 þou openyde/ anone his eris weren openyde: & þe bonde of his  
 tunge is vnbounden: & he spak ríztly/ and he comaundide to  
 hem: þat þei schulden seye to no man/ forsoþe how myche he  
 comaundide to hem: so myche more: þei prechiden more/ and  
 bi þat þe more þei wondriden: seyinge/ he dide wel alle þingis:  
 and deaf men he made to here: & dounge for to speke//

C<sup>m</sup> 8<sup>m</sup>



X þo dayes whanne myche cumpanye of puple was  
 wip ihu: & hadden not what þei schulden ete: his  
 disciplis gederide to gedir: he seih to hem/ I haue  
 reuþe on þe cumpanye of puple/ for lo now þe  
 þridde day: þei susteynen (or abiden) me: and hane not what  
 þei schulen ete/ and zif I leue hem fastynge in to here housis:  
 þei schulen fayle in þe weye/ forsoþe summe of hem camen fro  
 ser/ and þe disciplis answereden to hym/ wher of schal a man  
 fille hem wip looues: here in wildirnesse? and he aride hem/  
 how many looues hane zee? þe whiche seyden: seuene/ and he  
 comaundide þe cumpanye to sitte doune on þe erþe/ and he  
 takynge þe seuene looues & doinge þankyngis: brake & zawe  
 to his disciplis: þat þat þei schulden putte hem forþ to þe cum-  
 panye/ & þei hadden fewe smale fischis: & he blesside hem: &  
 comaundide for to be putte forþ/ and þei eten & ben fulfildē/  
 and þei tooken vp þat leste of relife: seuene leepis ful/ forsoþe  
 þei þat eten: weren as foure \*hundride of men: & he leste hem/  
 and anone he wente vp into a boot wip his disciplis: and came  
 into þe parties of dalmainytha/ and pharisees wenten oute:  
 & bigunnen to seek (or to are) wip him aringe a token of hym  
 fro heuene: temptyng hym/ and he sorowynge wipinne in spi-  
 rit: seih/ what seekiþ þis generacon a token? treuely I seye  
 to

\* Error 4000



## Mark

to zou · zif a token schal be zouen to his generacōn// ¶ And he leeynghe hem · wente vp estefone into a boot: and wente ouer þe see/ and þei forzetten to take breed · & þei hadden not wiþ hem: no but one loof in þe boot/ & he comaundide to hem: seyinge/ se zee & he war of þe soursdowz of pharisees: & of þe soursdowz of heroude/ and þei pouzten one to anoter seyinge: for we hane not breed/ þe whiche þing knowen · ihc seih to hem/ what þenken zee: for zee hane not breed/ zit zee knowen not · ne vnderstonde/ zit zee hane zoure herte blyndide/ zee haupnge yzen · seen not/ and zee haupnge eris: heren not/ ne þer zee haue mynde whanne I brake fyue looues · into fyue housande · & howe manye cosyns ful of broken meete tooken zee vp/ þei seyn to hym · twelue/ whanne & seuene looues into foure housande of men: how many leepis of broken mete tooken zee vp/ and þei seyn seuene/ and he seyde to hem/ how vnderstonde zee not zit/ and þei comen to bethsayda · and þei bryngen to hym a blynde man · & preyde hym: þat he schulde touche hym/ and þe hande of blynde man taken: he ledde hym oute of þe streete/ and spittynge into his yzen · his handis putte · he axide hym zif he sise any þing/ and he biholdynge: seih/ I sise men as trees walkynge/ aftirwarde estefones he puttide handis on his yzen: & he bigan for to se/ & he is restoride: so þat he sise clerely alle þingis/ and he sente hym into his hous: seyinge/ go into þin hous/ and zif þou schalt go into þe strete: seye to no man// ¶ And ihc entride in & his disciplis · into þe castels of cesarie of philip: & in þe weye he axide his disciplis seyinge to hem/ tohom seyn men me for to be/ þe whiche answereden/ summe ion baptist: oþer seyn helie/ but oþer seyn: as one of þe prophetis/ þanne he seih to hem/ but tohom seyn zee: me for to be/ petre answerynge seih to hym/ þou art crist/ and he pretenyde hem: þat þei schulden not seye to any man of hym/ and he bigan for to teche hem · for it bihoueth mannes sone to suffre manye þingis & to be reproveþ of þe bizest pristis · & of eldre men · & scribis to be slayne: and  
aftir

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astir þre dayes for to rise azen/ and he spac pleyuely þe worde/  
and petre takynge hym/ bigan for to blame hym/ þe whiche  
turnyde · seinge his disciplis/ manafide to petre · seyinge/ go  
astir me sathanas/ for þou sauerist not þo þingis þat ben of  
god/ but þo þingis þat ben of men/ and þe cumpange of puple  
gederide wiþ his disciplis/ he seyde to hem/ zif any man wole  
sue me/ denye he hym self · & take he his crosse/ and sue he  
me/ soþely whoso wole make his soule (þat is his lijf) saaf/ he  
schal leese it/ forsoþe he þat schal leese his soule (þat is his lijf)  
for me & for þe gospel/ schal make it saaf/ soþely what profiteþ  
it to a man/ zif he wyne al þe worlde/ and do peyrynge to  
his soule/ or what chaungynge schal a man ȝyue for his soule/  
forsoþe who þat schal knoweleche me · & my wordis in þis ge-  
neracon auoutresse/ and mannes sone schal knoweleche hym/  
whanne he schal come in þe glorie of his fadir wiþ his aun-  
gels/ and he seyde to hem/ treuely I seye to ȝou for þere ben  
summe of men stondynge heere · þe whiche schulen not taste  
deþ/ til þei seen þe retorne of god comynge in vertue//

C<sup>m</sup> 9<sup>m</sup>



And astir sire · ih̄ took petre & James & Joon & leed-  
ih̄ hem bi hem self · al one into an hize hil/ and he  
is transfiguride bifore hem/ and his clothes ben  
made schynynge & white ful myche as snowe/ and  
whiche maner a fuller may not make whijt on erþe/ and helie  
wiþ moyses apperide to hem/ and þei weren spekyng with  
ih̄u/ and petre answerynge seih to ih̄u/ mayster it is good/ vs  
to be heere/ make we heere þre tabernaclis/ one to þee · one to  
moyses/ & one to helie/ soþely he wiste not what he schulde  
seye/ forsoþe þei weren agaste by dreede/ & þere is made a  
cloude schadowynge hem/ & a voyce came of þe cloude seyinge/  
þis is my moste dertworþe sone/ heere zee hym/ and anone þei  
biholdynge aboute sizen no more any man · no but ih̄u onely  
wiþ hem// ¶ And he comynge doune fro þe hil/ he comaun-  
dide hem · þat þei schulden not telle to any man þo þingis þat  
þei

## Mark

þei hadden seen: no but whanne mannes sone haþ risen fro  
 deade (spiritis)/ and þei helden þe worde at hem self seekyng  
 what schulde be whanne he had risen fro deade/ & þei ariden  
 hym seyinge/ what therfore seyn pharisees & scribis: for it bi-  
 boueh helpe for to come firste/ þe whiche answerynge: seip to  
 hem/ whanne helie schal come firste: he schal restore alle þin-  
 gis/ and how it is writen into mannes sone: þat he schal suffre  
 manye þingis: & be dispiside/ but I seye to zou: for & helie is  
 comen: and þei diden to hym what euer þingis þei wolden: as  
 it is writen/ and he comynge to his disciplis: lize a greet cum-  
 panye aboute: and scribis togedir aringe wiþ hem/ and anone  
 al þe companye seinge Ihus: was astonvede & dredde/ & þei  
 rennyng to: gretten hym/ and he aride hem/ what seeken zee  
 amonge zow? and one of þe companye answerynge: seyde/  
 mapster I haue brouzte to my sone: haupnge an vnclene spi-  
 rit/ þe whiche where euer he schal take hym: hurtip hym/ and  
 he froþip (or vomeþ) & beetip to gedir wiþ teþ: and warip  
 drie/ and I seyde to þi disciplis þat þei schulden caste hym  
 oute: and þei myzten not/ þe whiche answerynge to hem:  
 seyde/ a you schrewide generacō & oute of bileue: how longe  
 schal I be at zou? how longe schal I suffre zou? bryngip hym  
 to me/ and þei brouzten hym hym to/ and whanne he hadde  
 seen hym: anone þe spirit trublide hym/ and he caste doune into  
 þe erþe: walowide froþinge/ and he aride his fadir/ how myche  
 of tyme it is: siþ þis þing fel to hym: and he seip fro childe-  
 hede/ and ofte he haþ sente hym: and into fir & into watir: þat  
 he schulde leese hym/ but & zif þou mayste any þing helpe vs:  
 þou haupnge mercy on vs/ soþely ihc seip to hym/ zif þou  
 mayste bileue: alle þingis ben possible to a man byleuynge/ and  
 anone þe fadir of þe childe crynge wiþ teeris seyde/ lorde I  
 bileue/ helpe myn vn bilefulness/ and whanne ihc hadde seen  
 þe companye of puple rennyng to gedir: he manasside to þe  
 vnclene spirit: seyinge to hym/ þou deaf & dourme spirit: I  
 comaunde þee: go oute fro hym: and entre not more into hym/



## Mark

and he crynge and myche to braydyng hym: wente oute fro hym/ and he is made as deade: to þat many seyden · þat he was deade/ forsoþe ih̄c holdynge his hande: lifte hym vp · & he roos// ¶ And whanne he hadde entride into an hous: his disciplis areden hym pryuel/ whi myzten not we caste oute hym/ and he seyde to hem/ þis kynd in no þing may gon oute: no but in preper & fastynge/ and þei gone fro þens: wente forþ into galilee · & he wolde no man wite/ he tauzte his disciplis: and seyde to hem/ for mannes sone schal be bitrayede into þe handis of men: and þei schulen slee hym/ and hym slayne: on þe þridde day schal rise azen/ and þei knewen not þe worde: and dredde for to are hym// ¶ And þei camen to capharnaum/ whiche whanne he was in þe hous: aride hem/ what tretiden zee in þe weye: and þei weren stille/ toþely þei disputiden amonge hem in þe weye: who of hem schulde be more/ and he sittynge clepide þe twelue: and seiþ to hem/ zif any wole be þe firste amonge zou: he schal be þe laste · & mynystre (or seruaunt) of alle/ and he takynge a childe: ordeynede hym in þe mydel of hem/ whom whanne he had biclippide: he seiþ to hem/ who euer schal receyue one of sucþe children in my name: he receyueþ me/ and who euer receyueþ me · he receyueþ not me alone: but hym þat sente me/ ¶ Joon answeride to hym: seyinge/ mayster we seen sum one for to caste oute fendis in þi name · þe whiche sueþ not vs: and we hane forbeden hym/ toþely ih̄c seiþ to hym/ nyl zee forbode hym/ þer is no man þat doþ vertue in my name: and may soone speek euyl of me/ forsoþe he þat is not azenes vs: is for vs/ toþely who euer schal ȝyue dryncke to zou a cuppe of colde water in my name · for zee ben of crist: trewely ¶ I seye to zou · he schal not leese his meede/ and who euer schal sclaundre one of þes litil bileupnge in me: it is good to me þat a mynestone of an asse · were done aboute his necke · and were sente into þe see/ and zif þin hande sclaundre þee: kitte awey/ it is good to þee · feble to entre into lijf: þanne haupnge two handis go into helle ·  
into

## Mark

into fyr þat neuer schal be quenche/ wher þe worme of hem  
dieþ not: and þe fyr is not quenche/ and zif þi foot sclaundre  
þee: kytte it of/ it is good to þee for to entre crokide into euer-  
lastynge liif: þan haupnge two feet to be sente into helle fyr ·  
þat neuer schal be quenche/ where þe worme of hem dieþ  
not: & þe fyr is not quenche/ þat zif þin yze sclaundre þee:  
caste it oute/ it is good to þee to entregogil yzede into þe rewme  
of god: þan haupnge two yzen for to be sente into helle fyr/  
where þe worme of hem dieþ not · & þe fyr is not quenche//  
¶ Forsoþe every man schal be saltide (or made sauery) wiþ  
fyr · & every slayne sacrifice schal be saueride wiþ salte/ salte  
is good þing/ þat zif salte be unsauery: in what þing schulen  
zee make it sauery? haue zee salte in zou: and haue zee pees  
amonge zou//



And ihc risynge vp fro þengs: came into þe endis of Jude ouer iordan/ and eftesone þe cumpanye of pu-  
ple camen to gedir to hym/ and as he was wonte:  
eftesone he tauzte hem/ and pharisees comynge nyz  
ariden hym/ zif it be leueful to a man for to leue (or forsake)  
his wiif: temptynge hym/ and he answerynge: seiþ to hem/  
what comaundide moyses to zou: þe whiche seyden/ moyses  
suffride to write a libil of forsakynge: and to forsake/ to whom  
ihc answerynge: seiþ/ to þe hardenesse of zoure herte: moyses  
wrote to zou þis precepte/ forsoþe fro þe bigynnynge of crea-  
ture: male & female god made hem/ and he seyde/ for þis þing  
a man schal leue fadir & modir: and schal cleue to his wiife ·  
& þei schulen be two in one fleysche/ and so now þei ben not  
two: but one fleysche/ þerfore þat þing þat god iopnede to ge-  
dir: no man departe// ¶ And eftesone in þe hous: his disci-  
plis ariden hym of þe same þing/ and he seiþ to hem/ who euer  
schal leue his wiif & wedde anoper: he doiþ auoutrie vpon hir/  
and zif þe wiif schal leue hir housbonde · & be weddide to ano-  
þer: sche doiþ auoutrie/ and þei offreden to hym litil children:  
þat

## Mark

þat he schulde touche hem/ soþely disciplis pretiden to me  
 offrynge/ whom whan ihc hadde seen/ he bare heuþly (or vn  
 worþily) • & seiþ to hem/ suffre zee litil children to come to  
 me/ and forbede zee hem not/ forsoþe of suche is þe kyngdom  
 of god/ treuely I seye to zou • who euer schal not receyue þe  
 kyngdom of god as þis litil childe/ he schal not entre into it/  
 and he biclippyng hem & puttyng handis vpon hem bleßide  
 hem/ ¶ And whanne ihc was gone oute in þe weye: a man  
 rennyng bifore/ þe knee bowide/ preyede hym seyinge/ good  
 mayster what schal I do • þat I receyue euer lastyng liif: for  
 soþe ihc seyde to hym/ what seyst þou me good? no man good  
 no but god al one/ þou hast knowen þe comaundementis/ do  
 þou none auoutrie • flee not • steel not • seye not false witness  
 yng • do no fraude • worschip þi fadir & modir/ and he an  
 swerynge/ seiþ to hym/ mayster I haue kepte alle þes þingis:  
 fro my zouþe/ soþely ihc bihelde hym/ and he seyde to hym/  
 one þing sayliþ to þee/ go • selle what euer þingis þou hast • &  
 zye to pore men/ and þou schalt haue tresoure in heuene • &  
 come þou sue me/ þe whiche made sorowful in þe worde/ wente  
 aweye mournyng/ forsoþe he was haupngemany possessiouns/  
 and ihc biholdyng aboute/ seiþ to his disciplis/ how harde  
 þei þat hane money/ schulen entre into þe kyngdom of god/  
 forsoþe þe disciplis weren astonyede in his wordis/ and ihc  
 estefones answerynge/ seiþ to hem/ zee litil sonex • how harde  
 þing is it men tristyng in richessis/ for to entre into þe kyng  
 dom of god/ it is lizter (or esier) a camel for to passe þourgh a  
 nedlis yze/ þan a riche man for to entre into þe kyngdom of  
 god/ whiche wondriden more at hem self seyinge/ and who may  
 be made saaf/ and ihc biholdyng hem/ seiþ to hem/ anentis  
 men it is impossible/ but not anentis god/ for alle þingis ben  
 possible anentis god// ¶ And astirwarde petre bigan for to  
 seye to hym/ lo we hane leste alle þingis/ and hane suede þee/  
 Ihc answerynge/ seiþ/ treuely I seye to zou • þer is no man  
 þat schal leue hous or breþeren • or sistris • or fadir or modir •  
 or



## Mark

or sones or feeldis for me & for þe gospel • þe whiche schal not  
take an hundridesolde to myche nowe in þis tyme • housis &  
breþeren & sistris & modris & sones & feeldis wip persecuciōns;  
and in þe worlde to comynge euerlastynge lijf/ forsoþe many  
schulen be þe firste: þe laste/ & þe laste þe firste// ¶ Forsoþe þei  
weren in þe weye slepyng to iherlm̄ & ih̄c wente bifore hem; and  
þei wondriden/ and solowynge dredden/ and estefone ih̄c tak-  
ynge to twelue; bigan for to seye to hem • what þingis weren  
to come to hym/ for lo we slepyzen to iherlm̄; and mannes sone  
schal be bitrayede to prynces of pristiis & to scribis & to eldre  
men; and þei schulen dampne hym by deþ/ and þei schulen bi-  
take hym to heþene men • and þei schulen scorne hym • & dis-  
pite hym • & beet hym • & þei schulen slech hym; and in þe þridde  
day he schal rise azen/ and James & Joon zebedees sones; co-  
men nyȝ to hym seyinge/ mayster we wolen þat what euer we  
schulen are; þou do to vs/ and he seyde to hem/ what wolen  
zee þat I do to zou; and þei seyden ȝue to vs þat we sitte  
one at þi rizt halfe • & þat oþer at þi liste • in þi glorie/ forsoþe  
ih̄c seiþ to hem/ zee witen not what zee schulen are/ motwne  
zee drynke þe cuppe whiche I am to drynke; or be waschen  
wip þe baptysm in whiche I am baptiside; and þei seyden to  
hym we motwne/ soþely ih̄c seiþ to hem; treuely zee schulen  
drynke þe cuppe þat I drynke & zee schulen be waschen wip  
þe baptysm in whiche I am baptiside/ soþely for to sitte at my  
rizt halfe; is not myn for to ȝue to zou • but to whom it is or-  
deynede// ¶ And þe ten herynge hadden indignaciō of James  
& Joon/ soþely ih̄c clepyng hem; seiþ to hem/ zee witen þat  
þei þat seemen (or ben seyn) to haue prynceshode of folkis;  
lordeschipen of hem • & þe prynces of hem haue power of hem/  
forsoþe it is not so in zou • but who euer schal wole be made  
more; schal be ȝoure mynysstre/ and who euer schal wole be  
firste in zou; schal be seruaunt of alle/ for whi and mannes  
sone came not þat it schulde be mynysstride to hym; but þat he  
schulde mynysstre • & ȝue his soule azen bynginge for manȝe//

¶ And

## Mark

**A**nd þei camen to Jericho/ and hym goinge forþ fro Jeric  
 & his disciplis & a ful myche compagne of puple: þe sone  
 thymey barthymeus blynde: satte biſidis þe weye beggyng  
 þe whiche whan he had herde · for it is ih̄c of nazareth: byg  
 for to crie & ſeþe/ Jhū þe sone of daupd: haue mercy on me  
 and manye þretiden hym: þat he ſchulde be ſtille/ and he crie  
 myche more/ Jhū þe sone of daupd: haue mercy on me/ and  
 ih̄c ſtondynge comaundide hym for to be clepide/ and þei cl  
 piden þe blynde man: ſeyinge to hym/ be þou of better hert  
 riſe vp: he clepiþ þee/ þe whiche his cloþe caſte aweye: ſir  
 ynge came to hym/ and ih̄c anſwerynge: ſeyde to hym/ wha  
 wolte þou I do to þee? þe blynde man ſeyde to hym mayſtr  
 þat I ſe/ ſothely ih̄c ſeyde to hym · go: þi ſeiþ haþ made þe  
 ſaaf/ and anone he ſiþe: and ſuede hym in þe weye//

C<sup>m</sup> 11<sup>m</sup>



**A**nd whanne ih̄c came nyȝ to iſrl̄m & to bethanye to þ  
 mounte of olyuete · he ſente two of his disciplis ·  
 ſeiþ to hem/ go zee to þe caſtel þat is azenes zou  
 and anone zee entrynge in þidir: ſchulen fynde a  
 colte tizede · on þe whiche none of men ſate zit/ vnbynde zee  
 & brynge hym/ and zif any ſchal ſeþe any þing to zou: ſeþe zee  
 þat he is nedeful to þe lorde · & anone he ſchal leue hym þidir/  
 and þei goinge forþ: founden a colte bounden biſore þe zate  
 wiþ outen forþ in þe metynge of two weyes: and þei vnbounden  
 hym/ and ſumme of men ſtondynge þere: ſeyden to hem · what  
 done zee · vnbyndynge þe colte? & þei ſeyden to hym: as ih̄c  
 comaundide hem/ and þei leſten hem/ and þei brouzten þe  
 colte to Jhū · & þei puttiden to hym here cloþes: and ih̄c ſatte  
 vpon hym/ forſoþe manye ſtrewiden here cloþes in þe weye/  
 ſothely oþer men kuttiden bowis fro trees? and ſtrewiden in  
 þe weye/ and þei þat wenten biſorne/ & þat ſueden: crieden  
 ſeyinge/ ofanna · bleſſide is he þat cometh in name of þe lorde/  
 bleſſide þe kyngdom þat cometh of oure ſadir daupd: ofanna in  
 heȝȝes// **A**nd he entride into iſrl̄m into þe temple · and alle  
 þingis

## Mark

þingis seen aboute whanne þe houre was now euenynge: he  
 wente into bethanye wip twelue/ and anoper day when he  
 wente oute of bethanye: he hungride/ and whanne he had seen  
 a fige tree afer haupinge leeuex: he came zif happely he schulde  
 fynde any þing þerinne/ and whanne he came to it · he sonde  
 noping · outaken leeuex/ for it was no tyme of figis/ and ihc  
 answerynge seyde to it/ now no more wipouten ende: any man  
 ete fruyte of þee/ & his disciplis herden: and þei camen to  
 ierlm// ¶ And whanne he had entride into þe temple: he bigan  
 for to caste oute men sellyng & byinge in þe temple/ and he  
 turnyde vpsodoune þe bordis of chaungers: and þe chapers  
 of men sellynge culuers/ and he suffride not þat any schulde  
 bere a vessel þourgh þe temple/ and he tauzte hem sepyng/  
 wher it is not writen · for myn hous schal be clepide a hous of  
 preyinge to alle folkis/ forsoþe zee hane made it a denne of  
 peeses/ þe whiche þing herde · þe princis of pristis & scribis  
 souzten how þei schulden lese hym · forsoþe þei dredden hym ·  
 for al þe cumpange of puple wondride on his techynge/ and  
 whanne euenynge was made: he wente oute of þe cytee/ and  
 whanne þei passiden ertly: þei sizen þe fige tree made drie fro  
 the rootis/ and petre haupnge mynde: seyde to hym/ mayster  
 lo þe fige tree whom þou cursidist: has driede vp/ and ihc an-  
 swerynge seip to hym/ hane zee þe seip of god/ trewely I sepe  
 to zou · þat who euer seip to his bil · take & sende þee into þe  
 see & doutif not in his herte but bileueþ: for what euer sepe be  
 it made: it schal be made to hym/ herfore I sepe to zou · all  
 þingis whateuer þingis zee preyinge schulen are: bileue zee  
 þat zee schulen take · & þei schulen come to zou/ and whanne zee  
 schulen stonde for to prepe: forzyue zee zif zee hane any þing  
 azenes any man · þat and zoure sadir þat is heuenes forzyue  
 to zou zoure synnes/ þat zif zee schulen not forzyue: neþer  
 zoure sadir þat is in heuenes schal forzyue to zou zoure synnes//  
 ¶ And eftetones þei comen to ierlm and whanne he walkide  
 into þei temple: he hizest pristis & scribis & eldre men comen  
nꝝ





ny3 to hym • & seyn to hym/ in what power doist thou þes þingis/ or who 3aue to þee þis power/ þat thou do þes þingis/ forsoþe ih̄c answernge/ seih to hem/ and I schal are you o worde • & answer e see to me/ and I schal seye to you in what power I do þes þingis/ whether was þe baptysm of Joone/ heuene or of men/ answer e see to me/ and þei þouzten wiinne þemself/ seyinge/ zif we schulen seye of heuene/ he sch seye to us/ whi þerfore bileuen e see not to hym/ zif we schul seye of men/ we dredden þe puple/ for alle men hadden ioof for he was verreyly a prophete/ and þei answernge/ seyn ih̄u/ we witen neuer/ and ih̄c answernge/ seith to hem/ neþ I seye to you in what power I do þes þingis//

C<sup>m</sup> 12<sup>m</sup>



nd ih̄u bigan to speek to hem in parablis/ a ma plauntide a vynezerde • & putte aboute it an hegge & dalle a lake & bildide a toure • & hijride it to erftiliers/ and wente forþe in pilgrymage/ and he sent to þe erþe tiliers in tyme a seruaunt þat he schulde receyue of þe fruyte of þe vynezerde • at þe erþe tiliers/ þe whiche taken beeten hym • & lesten hym voyde/ and estefones he sente to hem an oþer seruaunt/ and þei woundiden hym in þe heede • & punschiden wiþ chydnyngis (or reprovnyngis)/ and estefones he sente an oþer/ and þei slowen hym/ and oþer moo • beetyng e summe/ but sleinge oþer/ þerfore zit he haupinge a son mooste derworþe/ and to hem he sente hym þe laste seyinge/ for by hap þei schulen schame my sone (or drede wiþ reuerence)/ forsoþe þe tenauntis seyden to hemself (or togedir)/ þis is þe eyre/ come e see flee we hym/ & þe heritage schal be ouren/ and þei taknyng hym • castiden oute wiþ outen þe vynezerde/ and slowen/ þerfore what schal þe lord of þe vynezerde do/ he schal come & leese þe tenauntis/ & 3yue þe vynezerde to oþer/ wher e hane not red þis scripture/ þe soon whiche men bildyng haue dispiside/ þis is made into þe heed of þe corner/ þis þing is made of þe lord/ and is wondirful in oure 3zen/ and þei

## Mark

þei souzten for to holde hym: and þei dredden þe cumpanyes of  
 puple/ soþely þei knetwen for to hem he seyde þis parable/ and  
 hym leste: þei wenten aweye// And þei senten to hym summe of  
 þe pharisees & herodians ' for to take hym in worde/ þe whiche  
 compnger seyn to hym/ mayster we witen for þou art soþefast/  
 and reckist not of any man/ soþely neþer þou seest into þe face  
 of man: but techest þe weye of god in treuþe/ is it leueful for to  
 ȝyue tribute to cesar: or we schulen not ȝyue/ þe whiche wi-  
 tyngge here prpue falsenesse: seip to hem/ what tempten zee me/  
 bryngge zee to me a penye þat I se/ and þei offreden (or token) to  
 hym ' & he seip/ whos is þis ymage ' & þe intorptyngge/ þei seyn  
 to hym/ cesars/ forsoþe ih̄c answerynge: seip to hem/ þerfore  
 zilde zee to cesar ' þat ben of cesar: and to god þo þingis þat ben  
 of god/ and alle wondren on hym// And saduceis þat seyn no  
 resurreccōn to be: comen to hym & axiden hym seyinge/ mayst-  
 ter moyses wrote to us þat zif þe broþer of a man were deade  
 & leste a wiif & leste not sones: his broþer schal take his wiif.  
 & reyse vp seed to his broþer/ þerfore seuene breþeren weren.  
 & þe firste took a wiif & is deade: no seede leste/ and the se-  
 counde took hire & he is deade: and neþer þis leste seede/ and  
 þe þridde also/ and seuene taken hire ' & lesten not seed/ and  
 þe womman laste of alle is deade/ þanne in þe resurreccōn  
 whan þei schulen rise azen: whos wife of þes schal sche be/  
 soþely seuene hadden hir wife/ and ih̄c answerynge: seip to  
 hem/ wher zee erren not þerfore: not knowyngge scriptures  
 neþer þe vertue of god/ forsoþe whanne þei schulen rise azen  
 fro deade men: neþer þei wedden ne ben weddide: but þei  
 schulen be as aungels of god in heuenes/ soþely of deade men.  
 þat þei risen azen zee haue not red in the booc of moyses on  
 þe busche: how god seyde to hym seyinge/ I am god of abra-  
 ham ' & god of ysaac & god of iacob/ he is not god of deade men:  
 but god of lyuyng men/ þerfore zee erren myche/ And one of  
 þe scribis þat had herde hem aringe to gedit: came nyȝ/ and  
 seinge þat he had wel answeride hem: axide hym whiche was  
 he

## Mark

he firste maundement of alle/ ihc answeride to hym: pat þi  
 firste of alle maundementis is/ here is: þe lord þi god is one,  
 and þou schalte loue þe lord þi god of al þin herte · & of all  
 þi soule · & of al þi mynde · & of al þi vertue (or myzte)/ þis is  
 þe firste maundement · forsoþe þe secounde is lijk to þis/ þou  
 schalt loue þi neyzeþore as þi self/ þer is none oþer maunde-  
 ment more þan þis/ and þe scribeseiþ to hym/ mayster in treuþe  
 þou hast wel seyde: for one god is/ and þere is none outaken  
 hym/ and þat he be louyde of al herte & of al þouzte (or mynde) ·  
 & of al vnderstonðyng · & of al þe soule · & of al þe strengþe ·  
 & to loue þe neyzeþore as hym self: is more þan al brent offer-  
 yngis & sacrificis/ ihc forsoþe seinge þat he had answeride  
 wisely: seyde to hym/ þou art not fer fro þe kyngdom of god/  
 and nowe no man durste are hym more/ and ihc answerynge  
 seyde: techynge in þe temple: þerfore how seyn scribis · crist  
 for to be þe sone of dauyd: to whom dauyd hym self in þe holy  
 goost seyde/ þe lord seyde to my lord: sitte on my rizt halfe:  
 til I putte myn enemyes þe stool of þi feet/ þerfore dauyd hym-  
 self seiþ hym lord: and wher of is he his sone? and myche cum-  
 panye: gladly herde hym/ and he seyde to hem in his techynge/  
 he zee war of scribis þat wolen wandre in stoolis · & be salu-  
 tide in þe chepyng · & sitte in þe synagogis in þe firste chay-  
 ers · & in þe firste sittynge places in sopers: þe whiche deuouren  
 þe housis of widowis vnder coloure of longe preyers/ þei schu-  
 len take lenger doom// ¶ And ihc sittynge azen þe tresorie ·  
 bihelde how þe cumpanye of puple castide money into þe tre-  
 sorie/ and many riche men castiden many þingis/ soþely whanne  
 one pore widowe had comen: sche sente two mynutis · þat is  
 a serpyng/ and his disciplis clepide to gedir: he seiþ to hem/  
 treuely I seye to 3ou for þis pore widowe sente more þan alle  
 þat senten into þe tresorie/ soþely alle senten of þat þing: þat  
 was plenteuouse to hem/ but þis of hire mysseyte · sente alle  
 þingis þat sche had: alle hire lyuelode//

And





And whanne he wente oute of þe temple: one of his C<sup>m</sup> 13<sup>m</sup>

disciplis seyde to hym/ mayster: biholde what maner stones: and what maner bildyngis/ and he answered: seih to hym/ seest thou alle þes grete bild-

yngis/ þer schal not be lefte a stoon vpon a stoon: þe whiche schal not be distrupede/ and whanne he satte in þe mounte of olyuete azenes þe temple: þei ariden hym by hem self • petir & James & andrew/ seye þou to vs: whanne þes þingis schulen be made: and what token whanne alle þes þingis schulen bygynne • for to be endeide/ and ihc answered: bigan for to seye to hem/ se zee þat no man deceyue zou/ for many schulen come in my name: seyinge/ for I am: and þei schulen deceyue manye/ soþely whanne zee schulen heere bataylis and oppynouns of batayls: drede zee not/ forsoþe it bihouep þes þingis for to be done but not zit anone þe ende/ for folc schal rise vpon folc • & rewme vpon rewme • & erþe mouynge schal be by places & hunger/ bigynnyngis of sorowis (ben) þes þingis/ soþely se zee zou self/ for þei schulen take zou in counseylis: & zee schulen be beten in synagogis/ and zee schulen stonde bifore kyngis & domestmen for me into witnessyng to hem/ and into alle folkis • & it bihouep firste þe gospel to be prechide/ and whanne þei schulen leede zou bittaynges: nyl zee þenke what zee schulen speke/ but speke zee þat þing þat schal be zouen to zou in þat houre/ soþely zee ben not speakinge: but þe hooly gost/ forsoþe a broþer schal bitray a broþer into deþ: and þe fadir þe sone/ and sones schulen rise to gedir azenes fadirs & moders: & punysche hem by deþ/ and zee schulen be in haat to alle men: for my name/ but he þat schal susteyne (or sustre) into þe ende: þis schal be saaf// ¶ Forsoþe whanne zee schulen se þe abhomynacō of discoumfort stonde wher it owip not: vnderstonde he þat reedip/ þanne þei þat ben in Jude: fle into hillis/ and he þat aboue þe roof: come not doune into þe hous/ neþer entre he: þat he take any þing

## Mark

þing of his hous/ and he þat schal be in þe seelde: turne not  
 azen bihynde for to take his clooth/ soþely wo to hem þat ben  
 wiþ childe & norischynge in þo dayes/ þerfore preye zee þat  
 þei ben not done in wynter// ¶ forsoþe þe ilke dayes of tribu-  
 lacoñ schulen be suche · whiche maner weren not fro þe bigyn-  
 nyng of creature · þe whiche god made til now: neþer þei  
 schulen be/ and no but þe lorde had breggide þo dayes: al  
 fleysche (or mankynde) · had not been saaf/ but for þe chosen  
 whom he chees: þe lorde haþ breggide þe dayes (or made  
 shorte)/ and þanne zif any man schal seye to zou · lo heere is  
 crist · lo þer: bileue zee not/ for falsse cristis & falsse prophetis  
 schulen rise vp: and schulen gyue tokenes & grete wondris · to  
 deceyue zif it may be done: zhe þe chosen/ þerfore se zee: lo I  
 haue bifore seyde to zou alle þingis/ but in þo dayes aftir þat  
 tribulacōn: þe sunne schal be made dirke · & þe mone schal not  
 gyue hir schynnyng & sterres of heuenes schulen be fallynge  
 doune · & vertues þat ben in heuenes schulen be mouede/ and  
 þanne þei schulen se mannes sone comynge in cloudis of he-  
 uene: wiþ greet vertue & glorie/ and þanne he schal sende his  
 aungels & gedit his chosen fro soure wyndis/ fro þe lowest  
 þing of erþe: vnto the hizest þingis of heuene// ¶ forsoþe of  
 þe sijge tree lerne zee þe parable/ whanne nowe his draunche  
 schal be tendre · & leues ben sprungen oute: zee witen for  
 somer is in the nerte/ so & whanne zee schulen se alle þes þin-  
 gis be made: wite zee þat it is in þe nerte in þe dore/ treuely  
 I seye to zou for þis generacoñ schal not passe atweye: till alle  
 þes þingis ben done/ heuene & erþe schulen passe: forsoþe my  
 wordis schulen not passe/ treuely of þat daye or houre · no man  
 woot/ neþer aungels in heuene · neþer þe sone: no but þe fa-  
 dir/ so zee · wake zee · & preye zee · soþely zee witen not whan  
 tyme is/ for as a man þe whiche is gone set in pilgrymage ·  
 sesse his hous · & zaue to his seruauntis power of euery werke:  
 and comaundide to þe porter · þat he schulde wake/ þerfore  
 wake zee/ forsoþe zee witen not whanne þe lorde of þe hous  
 cometh

## Mark

comeþ/ in þe euen or in mydnyzt • or in cockis crowynge: or  
in þe mornynge/ lest þat whanne he schal come sodeynly: he  
fynde zou slepyngē/ forsoþe þat þat I seye to zou • I seye to  
alle: wake zee//



**F**orsoþe paske & þe feestē of þerfe looues • was astir C<sup>m</sup> 14<sup>m</sup>  
þe secounde daye • & þe hizest pristis & scribis souzten  
how þei schulden holde (crist) wiþ gile & sleē hym/  
soþely þei seyden not in þe feest day: lest parauen-  
ture noȝte were made in þe puple/ and whanne he was at be-  
thane in þe hous of symount leprouse & reside: a womman  
comynge haupnge a bore of precious oynement spikanarde/  
and þe bore broken: (sche) hilde oute on his heede/ forsoþe  
þere weren summe berynge vntowpily (or heuely) wiþinne  
hem self: and seyinge/ wherto is þis losse of oynement made:  
for þis oynement myzte haue ben solde: more þan for þre  
hundride pens: and be zouen to pore men/ and þei groyneden  
into hire/ soþely ihc seyde/ suffre zee hir/ what ben zee heuye  
to hir? sche haþ wrouzt a good werke in me/ for euer zee  
schulen haue pore men wiþ zou • & whanne zee schulen wille •  
zee mowne do wel to hem/ forsoþe zee schulen not euermore  
haue me/ sche dide þat sche had/ sche bifore come for to an-  
oynte my body: into byrpyngē/ treuely I seye to zou • wher  
euer þis gospel schal be prechide in al þe worlde: and þat þis  
womman haþ done: schal be tolde into mynde of hire/ and  
Judas scarioth one of þe twelue • went to þe hizest pristis:  
þat he schulde bitraye hym to hem/ þe whiche berynge ioy-  
zedē: and bihizte hem to ȝyue hym money/ and he souzte  
how he schulde bitraye hym couenably/ and þe firste day of  
þerfe looues • whanne paske was offride: his disciplis seyn to  
hym/ whidit wolte þou we gone & make reedy to þee: þat þou  
ete paske? and he sendiþ two of his disciplis: and seiþ to hem/  
go zee into þe cytee • and a man berynge a galoune of water:  
schal renne to zou • (or come azenes zou) • sue zee hym whider  
euer



## Mark

euer he schal entre: seye zee to þe lord of þe hous · for þe  
 mayster seiþ/ where is my fulfylling or (etynge) place? where  
 I schal ete pask wiþ my disciplis? & he schal schewe to zou a  
 greet soupyng place strewide: and here make zee redy to vs/  
 and his disciplis wenten forþ · & comen into þe cytee: and  
 founden as he had seyde to hem · & þei maden reedy pask/  
 soþely euene made: he came wiþ twelue/ and hem sittynge at  
 þe mete and etynge: ih̄c seiþ treuely I seye to zou · for one of  
 zou þat etiw wiþ me: schal bitraye me/ and þei bygunnen for  
 to be soory & to seye eche by hym self/ wher I? þe whiche seiþ  
 to hem/ one of þe twelue · þat puttiv in þe hande wiþ me in  
 þe plater/ and soþely mannes sone goiv: as it is writen of hym/  
 forsoþe wo to þat man by whom mannes sone schal be bitray-  
 ede/ it were good to hym: zif þe ilke man had not ben borne/  
 and hem etynge: ih̄c took breed/ and blesynge brake to hem  
 & seiþ/ take zee/ þis is my body/ and þe cuppe taken: he doinge  
 graces · zaue to hem/ and alle drynken þerof/ and he seiþ to  
 hem/ þis is my blood of þe newe testament: þe whiche schal  
 be sched oute for manye/ treuely I seye to zou · for nowe I  
 schal not drynke of þis fruyte of vyne: til into þat day · whan  
 I schal drynke it newe in þe rewme of god/ and þe ympne (or  
 herynge) seyde: þei wenten oute into þe hil of olyues/ and  
 ih̄c seiþ to hem/ alle zee schulen be sclaunderide in me: in þis  
 nyzt/ for it is writen/ I schal smyte þe scheperde: and þe  
 scheep of þe flocke schulen be disparplide/ but astir þat I schal  
 risen azen: I schal go bifore zou into galilee/ forsoþe petre  
 seiþ to hym/ and zif alle schulen be sclaunderide: but not I/  
 and ih̄c seiþ to hym/ treuely I seye to þee · for þou to day bi-  
 fore þat þe cocke in þis nyzt twyes zyeue his voyce: þries þou  
 art to denye me/ and he spak more/ and zif it bihoue me for to  
 dye togedir wiþ þee: I schal not denye þee/ soþely lijk maner  
 and alle seyden/ and þei comen into þe place · to whom þe  
 name gethsamany · & he seiþ to his disciplis sitte zee here: þe  
 while I preye/ and he takis petre & James & Joon wiþ hym:  
 and

## Mark

and biganne for to drede & to heupe/ and he seih to hem/ my soule is sorowfultil to þe deþ/ susteyne zee (or abide zee) heere/ and prepe zee wiþ me/ and whanne he had gone forþ a litil he fel doune on þe erþe & preyede: þat zif it myzte be • þe houre schulde passe fro hym/ and he seide sadir alle þingis ben possible to þee: turne fro me þis cuppe/ but not þat I wole: but þat þou/ and he came & fonde hem slepyng/ and he seih to petre/ Symount slepiþ þou: myztist þou not wake wiþ me one houre/ wake zee & prepe zee: þat zee entre not into temptacōn/ forsoþe þe spirit is reedy: but he slepche sijk/ and eftesone he goinge: preyede þe same wordis seyinge/ and he turnyde azen eftesone: fonde hem slepyng/ soþely here þzen weren greupde • & þei knewen not what þei schulden answere to hym/ and he come þe þridde tyme: and seih to hem/ slepe zee now & reste zee/ soþely it sufficiþ/ þe houre cometh: lo mannes sone schal be bitrayede into handis of synful men/ rise zee: go we/ lo he þat schal bitraye me is nyȝt/ ¶ And zit hym spekyng: Judas scarioth one of þe twelue: came/ and wiþ hym myche cumpayne wiþ swerdis & staues • sente fro þe hizest pristin & scribis & fro þe eldre men/ forsoþe þe traptour had zouen to hem a token: seyinge/ whom euer I schal kisse: he it is • holde zee hym & leede zee warly (or queyntly)/ and whanne he came: anone he comynge to hym • seih/ mayster/ and he kiffide hym/ and þei leyden hondis into hym: and helden hym/ soþely one of þe men stondynge aboute • leedyng oute a swerde: smote þe seruaunt of þe hizest pristin • & kutte of to hym an eere/ and ihc answeryng: seih to hem/ as a þeef zee hane gon oute wiþ swerdis and staues for to take me/ forsoþe day bi day • I was at zou techynge in þe temple: and zee helden not me/ but þat þe scriptures ben fulfild/ þanne hym forsaken: alle his disciplin fledden/ soþely sum zonge man cloþde wiþ sanel (or linnen cloþ) on þe bare: suede hym • & þei helden hym/ and þe linnen cloþ forsaken: he nakiden fledde aweye fro hem/ and þei ledde ihu to þe hizest pristin/ and alle camen togedir

## Mark

togedir into one: he priſtis & ſcribis & eldre men/ forſoþe  
 petre ſuede hym aſer til to wiþinne into þe halle of þe hiꝛeſt  
 priſt/ and he ſate wiþ þe mynyſtris/ and warmyde hym at  
 þe ſit/ forſoþe the hiꝛeſt priſtis & alle þe counſeyl · ſouzten  
 witneſſynge azenes ihū: þat þei ſchulden ȝꝛue hym to deþ·  
 neþer þei ſounden/ ſoþely manȝe ſeyden falſe witneſſynge  
 azenes hym: and þe witneſſyngeſ weren not couenable/ and  
 ſumme riſynge: ſouzte falſe witneſſynge azenes hym ſeyinge/  
 for we hane herde hym ſeyinge/ I ſchal vndo þis temple made  
 wiþ handiſ · & aſtir þe þridde day I ſchal bilde anoper: not  
 made wiþ handiſ/ & þe witneſſynge of hem was not couena-  
 ble/ forſoþe þe hiꝛeſt priſt ryllynge vp into þe mydle: aride hym  
 ſeyinge/ anſweriſ þou not any þing · to þo þingis þat ben  
 putte to þee of þeſſ/ ſoþely he was ſille: and no þing anſwer-  
 ide/ eſteſone þe hiꝛeſt priſt aride hym: and ſeyde to hym/ art  
 þou criſt þe ſone of bleſſide god? ſoþely ihc ſeyde to hym/ I  
 am/ and ȝee ſchulen ſe mannes ſone ſittynge on þe riȝthalſe  
 of þe bertue of god: and comynge in cloudiſ of heuene/ forſoþe  
 þe hiꝛeſt priſt kuttynge hiſ cloþeſ: ſeiþ/ what ȝit deſtreen ȝee  
 witneſſiſ? ȝee hane herde blaſfemye/ what ſeemeth to ȝou? þe  
 whiche alle condempnyde hym: for to be gilty of deþ/ and  
 ſumme bigunnen for to biſpitte hym & bið hiſ ȝzen · and ſmyte  
 hym wiþ buſſetiſ · & ſeyde to hym/ prophecy þou/ and þe my-  
 nyſtriſ beeten hym wiþ buſſetiſ/ and whanne petre was in þe  
 halle byneþen: one of þe hande maydens of þe hiꝛeſt priſt came/  
 and whanne ſche hadde ſeen petre warmynge hym: ſche bi-  
 holdynge ſeiþ/ and þou were wiþ ihū of nazereth/ and he de-  
 nyede ſeyinge/ neþer I woot · neþer I haue knowen: what  
 þou ſeiſt/ and he wente forþ biſore þe halle: and anone þe  
 cocke crewe/ eſteſoneſ forſoþe whanne anoper hande mayden  
 hadde ſeen: ſche bigan for to ſeyde to men ſtondynge aboute ·  
 for þiſ iſ of hem/ and he eſteſone denyede/ and aſtir a litil · &  
 eſteſone þat ſtoden nyȝ: ſeyden to petre/ berreyley þou art of  
 hem/ for whi þou art of galilee/ ſoþely he bigan for to curſe &  
 to



## Mark

to swere: for I knowe not his man whom zee seyn/ and anone  
estesones he cocke crewe/ and petre bihouzte on he worde þat  
ihū hadde seyde to hym · bifore he cocke synge twyes: pries  
hou schalt denye me/ and he bigan for to weep/ and anone he  
morne made: þe hizeste pristis makynge counseyl wip þe eldre  
men & scribis · & al þe counseyl byndynge ihu: ledde & bito-  
ken to pilate//

**A**nd pilate axide hym/ art þou kyng of iewis? and C<sup>m</sup> 15<sup>m</sup>  
he answerynge: seih to hym/ þou seyst/ and þe hi-  
zest pristis accusiden hym: in manye þingis/ pilate  
forsoþe estesone axide hym seyinge/ þou answerst  
not any þing/ seest þou in how many þingis þei accusen þee/  
forsoþe ihc more noþing answeride: to þat pilate schulde won-  
dre// ¶ forsoþe by a solempne day he was wonte to leue to  
hem one bounden: whom euer þei axiden/ forsoþe þer was he  
þat was seyde barrabas þat was bounden wip sleers of men ·  
& þat had done manslauzter in sedicion (þat is debate in þe cy-  
tee)/ and whanne þe cumpanye had stepte vp: he bigan for  
to preye · as he euer more dide to hem/ soþely pilate answer-  
ide to hem & seyde/ wolen zee I leue to zou þe kyng of Iewis/  
soþely he wiste þat þe hizest pristis hadden take hym by enuþe/  
forsoþe þe bischopis streden þe cumpanye of puple: þat more  
he schulde leue to hem barrabas/ forsoþe pilate answerynge:  
seih to hem/ what þerfore wolen zee: I schal do to þe kyng of  
iewes? and þei estesones crieden/ crucifie hym/ forsoþe pilate  
seyde to hem/ soþely what of euyl haþ he done? and þei cri-  
eden more: crucifie hym/ soþely pilate willynge to do inowz  
to þe puple · (or to fulfille here wille): leste to hem barrabas ·  
& bitoke to hem ihū smyten (or beeten) wip scourgis · þat he  
schulde be crucifiede/ ¶ forsoþe knyztis ledde hym wipinne  
into þe doore of þe moot halle: and clepiden to gedir alle þe  
cumpanye of knyztis · clopiden hym wip purpur/ and þei sold-  
ynge a crowne of þornis · puttiden to hym: and bigunnen for

## Mark

to grete hym seyinge/ heyle kyng of ietwes/ and hei smyten his  
 heuede wip a reed · & bispittiden hym/ and puttynge (or bote-  
 ynge) here knees: hei worschipiden hym/ and astir þat hei had-  
 den scornynge hym: hei vnclopeden hym fro purpur · & clo-  
 piden hym wip his clothes · & ledden hym þat hei schulden cru-  
 cifie hym/ & hei constreyneden summan passynge forþ · Sy-  
 mount of sirynence comynge fro þe toun · þe fadir of alisaun-  
 der & ruse: þat he schulde take his crosse/ and hei ledden hym  
 into a place · galgatha · þat is interpretide (or expounyde) þe  
 place of caluarie/ and hei zauen hym sor to drynke wyn med-  
 delide wip myrre: and he took not/ and hei crucifynge hym ·  
 departiden his clothes · & sendynge lotte · who what schulde  
 take/ forsoþe it was þe þridde houre (þat men clepen vndren):  
 and hei crucifieden hym/ and þe title of his cause was wryten:  
 ihc of nazereth kyng of Jewis/ and hei crucifieden wip hym ·  
 two þeefes/ one at þe rizthalse: and one at þe listehalse/ and  
 þe prophete is fulfild þat seiþ/ and he is gesside (or ordeyn-  
 yde) wip wickide men/ and passynge forþ hei blasfemeden  
 hym mouynge here heedis · & seyinge bath (or fy) · þou þat  
 distrupest þe temple of god · & in þre dayes azen bildest it/ þou  
 comynge doune fro þe crosse: make þi self saaf/ also & þe bi-  
 zest pristin scornynge hym: eche to oþer wip scribis seyden/  
 crist kyng of isrl · made oþer men saaf: he may not saue hym  
 self/ come he doune nowe fro þe crosse: þat we se & bileue/  
 and hei þat weren crucifiede wip hym: puttiden wronge (or  
 false reprove) to hym/ and þe sirte houre (or vndrun): dirke-  
 nesses ben made vpon alle erþe · til into þe nynþe houre (þat  
 is noon)/ and in þe nynþe houre ihc criede wip greet voyce:  
 seyinge/ heloy heloy lamazabathanye · þe whiche is interpre-  
 tide · my god my god · whi (or wherto) hast þou forsaken me/  
 and summe of men stondynge aboute & herynge: seyden/ lo he  
 clepþ helie/ soþely one rennyng & fyllynge a spounge wip vy-  
 negre · & puttyng aboute to a reede: zae hym drynke sey-  
 inge/ suffre zee se we zif helie come: for to do hym doune/ for-  
 soþe

## Dark

sope ihc a greet voyce sente oute: diede (or sende oute þe breepe/ and þe beyle of þe temple is kitte into two: fro þe hizeste til to byneþe/ forsope centurio seinge · whiche stood euen azenes · for so crynge he had diede: seip/ verreyly þis man was goddis sone/ soþely þere weren & oþer wpmmen · biholdynges fro aser/ amonge whiche was marpe matwdeleyne & marie of James þe lesse: and þe modir of Ioseph & Salome/ and whanne ihc was in galilee: þei folowiden hym & mynystreden to hym · & manege oþer wpmmen · þat to gedir steyzeden vp wiþ hym to ierlm// ¶ And whanne euene was nowwe made: for it was þe euene biforn þe saboth: Ioseph of armathie þe noble decurioune (þat hadde ten men vnder hym) came: þe whiche & he was abydynges þe retorne of god/ and hardily he entride into pilate: and axide þe body of Ihu/ forsope pilate wondride: zif he had nowwe diede/ and centurio axide to (or brouzete to): he axide zif he were nowwe deade/ and whanne he hadde knowen of centurio: he zawe þe body of Ihu to Ioseph/ soþely ioseph byinge sandel (or linnen clooth) · & doinge hym doune: wolappide hym in þe linnen clooth · & putte hym in a newwe sepulcre · þat was hewen in a stoon/ and walowide to a stoon: at þe moupe of þe sepulcre//



Mary matwdeleyne forsope & marie of Ioseph: bihelden C<sup>m</sup> 16<sup>m</sup>  
where he was putte/ and whanne the saboth had passide: mary matwdeleyne & marpe of James & salome brouzeten oynementis: þat þei compnge schulde anopnte Ihu/ and ful erly in one of þe woke dayes: þei camen to þe sepulcre · þe sunne nowwe sprungun vp/ and þei seyden togedir/ who schal azen turne to vs þe stoon of þe dore of þe sepulcre/ and þei byholdynges: sizen þe stoon walowide awepe/ forsope it was ful greet/ and þei ingoinge into þe sepulcre: sizen a zonge one hilide wiþ a whijt stool · sittynges at þe rizthalse · & þei weren abaysche (or gretely aserde)/ þe whiche seip to hem/ nyl zee drede/ zee seeken ihu of nazareth crucifiede/



## Mark

fiede/ he haþ risen: he is not heere/ lo he place wher þei putti-  
 den hym/ but go zee · seye zee to his disciplis & to petre: for  
 he schal go bifore zou into galilee/ þere zee schulen se hym: as  
 he haþ seyde to zou/ and þei goinge oute: fledden fro þe sepul-  
 cre/ forsoþe dreede and quakyng · had assaylide hem/ and to  
 no man þei seyden any þing · forsoþe þei dredden// ¶ And  
 ihū rysynge erly in þe firste day of þe week · apperide firste to  
 mary magdaleyne · of whom he had caste oute seuene deuylis/  
 sche goinge tolde to hem þat weren wiþ hym · hem wepyng  
 & wepyng/ and þei herynge þat he lyuede & was seen of hir:  
 bileueden not/ soþely astir þes þingis two of hem wandrynge:  
 he is schewide in anoter lickenesse to hem goinge into a toun/  
 and þei goinge tolden to oþer: neþer þei bileueden to hem/  
 forsoþe at þe laste hem elleuenerestynge: ihc apperide to hem/  
 and reproveþe þe vnbeleue of hem · & þe hardenesse of herte:  
 for þei bileueden not to hem þat hadden seen hym to haue  
 risen fro deade/ and he seyde to hem/ zee goinge into al þe  
 worlde: prechþ þe gospel to eche creature/ he þat schal beleue  
 & schal be baptiside (or cristenyde:) schal be saaf/ soþely he  
 þat schal not beleue: schal be dampnyde/ forsoþe þes tokenes  
 schulen sue hem þat schulen beleue in my name/ þei schulen  
 caste oute fendis · þei schulen speke wiþ newe tungis · þei  
 schulen do aweye serpentis/ and zif þei schulen dryncke any  
 venym (or deadely þing) þat dryngeþ deef: it schal not noye  
 hem/ þei schulen putte here handis vpon sick men: and þei  
 schulen haue hem wel/ and soþely þe lorde Ihū astir þat he  
 had spoken to hem: is taken vp into heuene · & sittþ on þe  
 rizthalfe of god/ soþely þei gon forþ · prechiden euery where ·  
 þe lorde worchyng wiþ · & confermyng þe worde · wiþ signes  
 folowynge//

þere

## Luke



Ere bigynnes þe gospel of luke. Ther C<sup>m</sup> 1<sup>m</sup>

was sum prist zacharie by name · in þe  
dayes of heroude kyng of Jude · of þe  
sorte of Abia · & his wife of þe douztris  
of aaron & hire name elizabeth/ soþely  
þei boþe weren iuste · bifore god goinge  
in alle þe maundementis & iustifyingis  
of þe lorde/ wiþ outen playnte/ and a

stone was not to hem/ for þat elizabeth was bareyne/ and boþe  
hadden gone forþe fer in here dayes// ¶ Soþely it is done  
þat zacharie was sette in prishode in þe ordre of his sorte bi-  
fore god/ astir þe custome of prishode · bi sorte he wente  
forþ þat he entride into þe temple of þe lorde/ schulen putte  
encense/ and al þe multitude of þe puple was wiþ outen forþ  
preyinge/ in þe houre of encense/ soþely an aungel of þe lorde  
apperide to hym · stonþynge on þe rizthalse of þe auter of en-  
cense/ and zacharie seinge is distourblide/ and drede felde  
doun vpon hym/ forsoþe þe aungel seip to hym/ zacharie  
drede þou not/ for þi preyer is herde/ and elizabeth þi wife  
schal bere to þee a sone/ and his name schal be clepide Joon/  
and he schal be ioye to þee & gladynges/ and manye schulen  
ioye in his natpuppte/ soþely he schal be greet bifore þe lorde/  
and he schal not dryncke wyn & cyser · & he schal be fulfild wiþ  
þe holy goost/ zit of his modir wombe/ & he schal conuerte  
manye of þe sones of isrl/ to þe lorde god of hem/ and he schal  
go bifore hym · in þe spirit & vertue of helie · & schal turne þe  
hertis of faderis into sones · & men oute of bileue · to þe pru-  
dence of iuste men · for to make reedy a parsite puple to þe  
lorde/ and zacharie seyde to þe aungel/ wher of schal I wite  
þis/ for I am olde/ and my wife has gone fer in hir dayes/  
and

## Luke

and þe aungel antwerynge: seyde to hym/ forsoþe I am gabriel þat stonde nyz bifore: and I am sente to þee for to spec & to euangelize (or schewe) to þee þes þingis/ and lo þou schalt be stille (or doumbe) · & þou schalt not mowe speek til into þe day/ in whiche þes þingis schulen be done: for þat þat þou hast not bileuede to my wordis þe whiche schulen be fulfild in here tyme/ and þe puple was abydyng zacharie: and þei wondriden for he taryede in þe temple/ forsoþe he gone oute/ myzte not speek to hem: and þei knewen þat he had seen a visoun in þe temple/ and he was bekenyng to hem: and dwellide doumbe/ and it is made · as þe dayes of his office were fulfild: he wente into his hous/ forsoþe aftir þes dayes · elizabeth his wijs consequede · & hid hir syue monethes · seyinge/ for so þe lorde dide to me in þe dayes in whiche he bihilde for to take away my schentschip amonge men/ soþely in þe sirte moneth · þe aungel gabriel is sente fro god into a cytee of galilee · to whom þe name nazareh · to a virgyn weddide to a man · to whom þe name was Ioseph · of þe hous of dauid: and þe name of þe mayden marye/ and þe aungel gone in to hire: seyde/ heyle ful of grace · þe lorde wiþ þee: bleside þou amonge wymmen/ þe whiche whanne sche hadde berde: is turblide in his worde · & þouzte: what maner salutacōn þis was/ and þe aungel seyde to hire/ ne drede þou marie/ soþely þou hast founden grace anentis god/ lo þou schalt conseque in wombe & bere a sone: and þou schalt clepe his name ihc/ þis schal be greet: & he schal be clepide sone of þe hizest/ and þe lorde god schal ȝyue to hym þe seet of dauid his fadir: and he schal regne in þe hous of Iacob wiþ outhen ende/ and of his rewme schal be none ende/ forsoþe marie seyde to þe aungel/ on what maner schal þis þing be done: for I knowe not man/ and þe aungel antwerynge: seyde to hire/ þe holy goost schal come fro aboue into þee: and þe vertue of þe hizest · schal shadowe to þee/ þerfore & þat holy þing þat schal be borne of þee schal be clepide þe sone of god/ and lo elizabeth þi cosyn: and



## Luke

and ſche haþ conſeꝑyde a ſone in hir elde/ and þis money þi  
þe ſirte to hire þat is cleꝑide bareꝑne/ for euery worde ſchal  
not be inpoſſible anentis god/ forſoþe marie ſeyde/ lo þe hande  
mayden of þe lorde/ be it done to me aſtir þi worde/ and þe  
aungel departide fro hir// ¶ Forſoþe marie riſynge vp in þo  
dayes wente wiþ haſte into hilly places • into a cytee of Jude/  
and ſche entride into þe hous of zacharie/ and grette eliza-  
beth/ and it is done as elizabeth herde þe ſalutacō of marie •  
þe zonge childe in hir wombe gladide/ and elizabeth is fulſilde  
wiþ þe hooly goost & criede wiþ grete voyce • & ſeyde/ bleſſide  
þou amonge wꝑmmen/ and bleſſide þe fruyte of þi wombe/  
and wher of þis þing to me/ þat þe modir of my lorde come  
to me/ lo forſoþe as þe voyce of þi ſalutacō is made in myn  
eris/ þe zonge childe gladide in ioye in my wombe/ and bleſſide  
þou þat haſt bileuede/ for þe ilke þingis þat ben ſeyde to þee  
of þe lorde/ ſchulen be parſitely done/ and marie ſeyde// ¶ My  
ſoule magnyfieth þe lorde/ and my ſpirit haþ ful oute gladide  
in god myn helpe ꝓꝑuer/ for he haþ biholden þe mekenefſe of  
his hande mayden/ lo forſoþe of þis • alle generacōns ſchulen  
ſeꝑe me bleſſide/ for he þat is myzty haþ done to me greet  
þingis/ & his name is holy/ and his mercy fro kynrede into  
kynrede/ to men dredynge hym/ he made myzte in his arme/  
he ſcateride proude men wiþ mynde of his herte/ he puttide  
doun myzty men fro þe ſeet/ and enhauncide meke/ he haþ  
fulſilde hungri men wiþ good þingis/ & he haþ leſte riche men  
voyde/ he haꝑynge mynde of his mercy/ took vp iſt his  
childe/ as he haþ ſpoken to oure faderis/ to abraham & to his  
ſeed into worldis// Forſoþe marie dwellyde wiþ hire as þre  
moneþes/ and turnyde azen into hire hous/ ſoþely þe tyme of  
berynge childe is fulſilde to elizabeth/ and ſche childide a  
ſone/ and þe neꝑzebors & coſyns of hire herden • for þe lorde  
haþ magnyfiede his mercy wiþ hir/ & þei togedir ioyeden to  
hire/ and it is done in þe eyzthe day þai camen for to circumcide  
þe childe/ and þei cleꝑiden hym zacharie by name of his fadir/  
and

## Luke

and his modir antwerynge: seyde/ nay: but he schal be clepide ioon/ and hei seyden to hire/ for no man is in þi kyn: þat is clepide by his name/ soþely hei made a signe to his fadir whom he wolde hym for to be clepide/ and he aringe a poyntel: wrote seyinge/ Ioon is his name/ and alle men worden driden// ¶ Forsoþe his mounþ is openyde anone & his tunge and he spak blessinge god/ and drede is made on alle her neyzeþors/ and þes wordis weren publischide vpon alle þe hilly places of Iudee/ and alle men þat herden: puttiden in here herte seyinge/ who gessit þou þis childe schal be/ and soþely þe hande of þe lorde was wiþ hym/ and zacharie his fadir is fulfild wiþ þe holy gost: and propheciende sayinge/ ¶ Blesside þe lorde god of isrl: for he haþ visitide & made redemption of his puple/ & he haþ reride to vs an horne of helpe. in þe hous of dauyd his childe/ as he spak by þe mounþ of seyntis: þat ben fro þe worlde his prophetis/ helpe of oure enemyes: and of þe hande of alle men þat hatiden vs/ to be done mercy wiþ oure faderis: and to haue mynde of his holy testament/ þe oþe þat he swore to abraham oure fadir: to gyue hym to vs: þat we delyueride fro þe hande of oure enemyes: serue to hym wiþ outen drede/ in holynes & ryztnesse bifore hym: alle oure dayes/ and þou childe schalt be clepide þe prophete of þe hizest: for þou schalt go bifore þe face of þe lorde: for to make reedy þis wepes/ for to gyue science & helpe to his puple: into remyscioun of here synnes/ by þe entraplis of mercy of oure god: in þe whiche he spryngyng vþ fro an hize: haþ visitide vs/ for to gyue lizt to hem þat saten in dirkeness & in schadowe of deþ: for to dresse oure feet into þe wey of pees/ soþely þe childe weride & was comfortide in spirit: and was in deserte til to þe day of his schewing to isrl//

Forsoþe

## Luke

**E**orsope it is done in þo dayes a maundement wente C<sup>m</sup> 2<sup>m</sup>  
 oute fro cesar august (or noble): þat al þe worlde  
 schulde be distryned/ þis firste distrynyng was  
 made of cyryne iustice (or keper of cirie) and alle  
 men wenten þat þei schulden make professiõ or knowelech-  
 ynge: eche by hym self into his cytee/ soþely & Ioseph steyzede  
 vp fro galilee of þe cytee of nazareth: into Jude into þe cytee  
 of dauid · þat is clepide bethlem · for þat he was of þe hous  
 meyne of dauid · þat he schulde knoweleche wiþ marie spouside  
 to hym wiif wiþ childe/ soþely it is done whanne þei weren  
 þer: þe dayes ben fulfild þat sche schulde bere childe/ and sche  
 childide hire firste bigoten sone/ and inwlapide hym in cloþes  
 & puttide hym in a cracche: for þer was not place to hym in þe  
 compn stable// ¶ And scheperdis weren in þe same cuntre ·  
 wakynge & kepyng þe watchis of þe nyzt: vpon here floce/ and  
 lo þe aungel of þe lorde stood bisides hem: & clerenes of god  
 schynede aboute hem: and þei dredde wiþ greet drede/ and  
 þe aungel seyde to hem/ nyl zee drede/ lo soþely I euangelize  
 (or preche) to zou greet ioye: þat schal be to al puple/ for a  
 saueour is borne to day to vs · þat is crist a lorde in þe cytee  
 of dauid/ and þis a token to zou/ zee schulen fynde þe childe  
 wlapide in cloþes: and putte in a cracche/ and sodeynly þer  
 is made wiþ þe aungel a multitude of heuenely knyzthode ·  
 herpyng god & sepyng/ glorie in þe hizest þingis of god: and  
 in erþe pees to men of gode wille/ and it is done þat whanne  
 þe aungels passiden aweye fro hem into heuene: þe scheperdis  
 spaken to gedit sepyng/ go we ouer til to bethlem: and se we  
 þis worde þat is made · þe whiche þe lorde made & schewide  
 to vs/ and þei hizinge camen: and founden marie & Ioseph ·  
 & a zonge childe putte in a cracche/ soþely þei seinge knewen  
 of þe worde þat was seyde to hem of þe childe/ and alle men  
 þat hadden herde wondriden: & of þes þingis þat weren seyde  
 to hem of þe scheperdis/ forsoþe marie kepte alle þes wordis:  
þ
berynge



## Luke

berynge to gedir in hir herte/ and he scheperdis turneden azen  
glorifpinge & berypinge god · in alle þingis þat þei hadden herde  
& seen: as it is seyde to hem/ and aftir þe eyzte dages weren  
endide · þat þe childe schulde be circumcidide: his name is cle-  
pide ihc: þe whiche was clepide of þe aungel: bifore he was  
consepude in wombe/ and aftir þat þe dages of purgacōn of  
marie weren fulfyllide aftir moyses lawe: þei tooken hym into  
irlm̄ · þat þei schulden offer hym to þe lorde · as it is writen  
in þe lawe of þe lorde/ for euery male kynde openynge þe  
wombe for to go oute: schal be clepide hooly to þe lorde/ and  
þat he schulde ȝyue an offerpnge aftir þat it is seyde in þe lawe  
of þe lorde · a payre of turturs: or two culuer briddis/ and lo  
a man was in irlm̄: to whom þe name symeon/ and þis man  
was iuste & dredeful abidyng þe comfort of isrl̄/ and þe holy  
gost was in hym/ & he had taken answer of þe holy gost hym  
not for to se deþ: no but he s̄ze firste crist of þe lorde/ and he  
came into þe temple/ and whanne his eldris ledden þe childe  
þat þei schulden do aftir þe custom of lawe for hym: and he  
toke hym into his armes: and he blesside god & seyde/ lorde  
now þou leuest þi seruaunt: aftir þi worde in pees/ for myn  
ȝzen haue seen: þin helpe ȝyuer/ þe which þou hast made reedy:  
bifore þe face of alle puplis/ list to þe schetwynge of beþen men:  
& glorie of þi puple of isrl̄// ¶ And his fadir & his modir weren  
wondryng vpon þes þingis þat weren seyde of hym/ and sy-  
meon blesside hem: and seyde to marie his modir/ lo þis is  
putte into fallynge & into rysinge azen of manye men in isrl̄/  
and into a token: to whom it schal be azen seyde/ and a swerde  
schal passe þorow þin owne soule: þat þouztis ben schetwide of  
many hertis// ¶ And anna was a prophetesse · þe douzter of  
phanuel of þe lynage of aser/ and sche had gone forþe in ma-  
nye dages · and had lyuede wif þir housbonde seuene ȝeeris fro  
hir maydenhede/ and þis was a widowe: til to fourscore ȝeer  
& foure/ þe whiche departide not fro þe temple: serupnge nyzt  
& day to fastyngis & besechyngis/ and sche þis in þe ilke houre  
aboue

## Luke

aboute comynge · knowelechide to þe lorde · and spac of hym to alle þat abiden þe redempcōn of isrl/ and as þei hadden partitely done alle þingis aftir þe lawe of þe lorde · þei turneden azen into galilee · into here cytee nazereth/ toþely þe childe were & was comfortide · ful of wisdom · & þe grace of god was in hym// ¶ And his eldris þat is fadir & modir wenten by alle zeeris into irlm · in þe solempe day of pask/ and whanne ihc was made of twelue zeeris · hem slepyng up into irlm · aftir þe custum of þe feestle day/ and þe dayes endide · whanne þei turneden azen · þe childe dwelte in irlm · and his fadir & modir knewen not/ forsoþe þei gespyng hym for to be in þe cumpanye (or felowschip) · camen þe wey (or iourney) of one day · & souzten hym amonge his cosyns & knewen/ and þei not fyndynge · wenten azen into irlm · seekynge hym/ and it is done aftir þe þridde day · þei founden hym in þe temple · sit-tyng in þe mydel of doctours heryng hem & aringe/ toþely alle men þat herden hym · wondriden vpon þe prudence & answeris of hym/ and þei seinge wondriden/ and his modir seyde to hym/ sone · whi hast þou done to vs þis? lo þi fadir & I sorowynge · hane souzte þee/ and he seiþ to hem/ what is þat zee souzten me? wissen zee not for in þo þingis þat ben of my fadir · it bihouep me for to be? and þei vnderstoden not þe worde · þe whiche he spac to hem/ and he came doune wiþ hem · & came to nazereth · & was sujet (or vndirloute) to hem/ and his modir keppe to gedir alle þes wordis · heryng to gedir in hir herte/ and ihc profitide in wisdom age & grace · anen-tis god & men//

**F**orsope in þe fiffenþe zeer of þe empire of tyberye C<sup>m</sup> 3<sup>m</sup>  
 emperour · pilate of pounceprocuryng (or keypyng)  
 Jude · toþely heroude prync of þe fourþe parte of  
 galilee · philip forsoþe his broþer prync of the  
 fourþe parte of yturie · & of þe cuntre of tracon · & lpsany  
 prync of þe surþe part of abilyn · vndir þe prynces of prissis  
 annas

## Luke

annas & caphphas: þe worde of þe lorde is made vpon ioon þ  
 sone of zacharie in deserte/ and he came into al þe cuntre c  
 iordan prechynge bapty[m] of penaunce into remyssion c  
 synnes · as it is writen in þe booc of þe wordis of ysaiæ þe pro  
 phete/ þe voyce of (one) crynge in deserte/ make zee reedy þ  
 weye of þe lordes/ make zee his papes ryzt/ eche valey schal b  
 fulfillide · & euery hil & hilloc schal be made lowe: and schrew  
 ide þingis schulen be into dresseide þingis/ and scharpe þingi  
 into playne weyes/ and euery slepliche (or man): schal se þ  
 helpe of god/ þerfore he seyde to þe cumpanyes · þe which  
 wenten oute · þat þei schulden be baptiside of hym/ kyndelyn  
 gis of neddris who schewide to zou for to fle fro þe wrappe to  
 comynge/ þerfore do zee worþi fructis of penaunce: and bi  
 gynne zee not for to seye · we hane a fadir abraham/ soþely I  
 seye to zow · god is myzty for to reyse of þes stoness: þe stoness  
 of abraham/ forsoþe nowe an are is putte to þe root of þe tree/  
 soþely euery tree not makynge good fructe · schal be kutte  
 doune · and be sente into þe fyr/ and þe cumpanyes ariden  
 hym/ seyinge/ what þerfore schulen we do/ soþely he aun  
 swerynge/ seyde to hem/ he þat haþ two cootis: ȝyue to none  
 haupng/ and he þat haþ metis: do on þe like maner/ soþely &  
 puplicans camen for to be baptiside: and þei seydē to hym/  
 maystet what schulen we do/ and he seyde to hem: do zee no  
 þing more: þan þat is ordeynede to zow/ forsoþe & knyztis  
 ariden hym/ seyinge/ what schulen & we do/ and he seiþ to  
 hem/ smyte zee wrongefuly no man · neþer make zee falsse  
 chalenge: and be zee apayede wiþ zoure soudis/ forsoþe al þe  
 puple gessynge · & alle men þenkyng in here hertis of ioon ·  
 lestē paraenture he were cōst: ioon answeride · seyinge to alle  
 men/ soþely I baptise zou in water · forsoþe a strengier þan I  
 schal come astir me · whos I am not worþi for to vnbynde þe  
 þwonge of his schone/ he schal baptise zou in þe hooly gost &  
 fyr/ whos wenowynge tool in his hande · & he schal purge his  
 corne floor · & schal gedir þe wheet into his berne: soþely þe  
 chaffes



## Luke

chaffes he schal brenne wip fir vnquencheable/ forsope & he  
monestynge manye oher þingis euangelizide to þe puple//  
¶ Toþely heroude prynce of þe fourþe parte of galilee . whanne  
he was blamyde of loon . of herodias wife of his broþer . & of  
alle þe euglis þat heroude dide/ he castide to þis ouer alle . &  
þitte loon in prisoune/ forsope it is doune . whan al þe puple  
was baptiside . & ihū cristenpde & prechynge/ heuene is open-  
pde . & þe holy goſt came doune in bodily lickenesse as a culuer  
into hym/ and a voyce is made fro heuene/ þou art my der-  
worþe sone/ in þee it haþ pleside to me/ and he ihc was by-  
gynnyng as of pritty zeer/ þat he was gesside þe spne of Jo-  
seph/ þe whiche was of hely . þe whiche was of mathath . þe  
whiche was of leui . þe whiche was of melchi/ þat was of  
Jamne/ þat was of Ioseph/ þat was of mathatie/ þat was  
of amos/ þat was of naum/ þat was of hely/ þat was of nagge/  
þat was of mathath/ þat was of mathatie/ þat was of semey/  
þat was of Ioseph/ þat was of Iuda/ þat was of Johanna/ þat  
was of resa/ þat was of zorobabel/ þat was of salatiel/ þat was  
of nery/ þat was of melchi/ þat was of addy/ þat was of cosan/  
þat was of elmadan/ þat was of her/ þat was of ihū/ þat was  
of eleazar/ þat was of Iorym/ þat was of mathath/ þat was  
of leuy/ þat was of symeon/ þat was of Iuda/ þat was of Jo-  
seph/ þat was of Jona/ þat was of eliachym/ þat was of mel-  
cha/ þat was of menna/ þat was of mathatha/ þat was of na-  
than/ þat was of daupd/ þat was of Jesse/ þat was of obeth/  
þat was of booz/ þat was of salmon/ þat was of naason/ þat  
was of amynadab/ þat was of aram/ þat was of esrom/ þat  
was of phares/ þat was of Judas/ þat was of Jacob/ þat was  
of ysaac/ þat was of abraham/ þat was of thare/ þat was of  
nachor/ þat was of seruth/ þat was of ragan/ þat was of pha-  
leth/ þat was of heber/ þat was of sale/ þat was of caynan/  
þat was of arfarat/ þat was of sem/ þat was of noe/ þat  
was of lameth/ þat was of matufale/ þat was of enok/ þat  
was of iareth/ þat was of malaliel/ þat was of caynan/ þat  
was

## Luke

was of enos/ þat was of seth/ þat was of adam þat wa  
god//

C 4
F
 Orlohe ihc ful of þe holy goost · turnede azen fro  
 dan · and was led by þe spirit into desertt for  
 dayes · and was temptyde by þe deupl · and ete  
 þing in þo dayes · and þo dayes endide · he hungre  
 forlohe þe deupl seyde to hym · zif þou art goddis sone · sey  
 þis soon · þat it be made breed · and ihc answerynge to þe  
 seiþ · it is writen · for a man lyueþ not in oncliche breed ·  
 in euery worde of god · and þe deupl ledde hym into an h  
 hil · and schewide to hym al þe reuemes of þe roundnesse  
 ethe · in moment of a tyme · and seiþ to hym · I schal zyue  
 þee al his power · & þe glorie of hem · for to me þei ben zoue  
 & to whom I wole I zyue hem · herfore zif þou schalt worsch  
 bifore me · alle þingis schulen be þin · and ihc answerynge  
 seiþ to hym · þou schalt worschipe þe lorde þi god · and to hy  
 al one þou schalt serue · and he ledde hym into ierlm · & set  
 hym on þe pynacle of þe temple · and seyde to hym · zif þou a  
 goddis sone · sende þi self hens doune · for it is writen · for  
 hab comaundide to his aungels of þee · þat þei kepe þee in al  
 þi weyes · and for in handis þei schulen take þee lest þe paraue  
 ture þou hirte þi foot at a soon · and ihc answerynge · seiþ to  
 hym · it is seyde · þou schalt not tempte þe lorde þi god · and  
 euery temptacō endide · þe sende wente aweye fro hym til  
 a tyme · ¶ And ihc turnede azen in vertue of þe spirit · int  
 galilee · and þe same wente forþe of hym · þourgh al þe cuntre  
 and he tauzt in þe synagogis of hem · and was magnyfyede of  
 alle men · and he came into nazereth where he was norischide  
 and he entride astir his custum in þe saboth day into þe syna  
 goge · and roos for to reed · and þe booc of ysaye þe prophete  
 is taken to hym · and as he turnyde þe booc · he fonde a place  
 where it was writen · þe spirit of þe lorde on me · for whiche  
 þing he enoyntide me · he sente me for to euangelize to pore  
 men ·

## Luke

men: for to heele contrite men in herte • & for to preche remyssioun to captyues • & sizte to blynde men/ and for to leue (or delpyer) broken men into remyssioun/ for to preche þe zeer of þe lorde acceptide (or plesaunt) • & þe day of retribucōn (or zildynge azen)/ & whanne he hadde foldide (or closide) þe booc: he zawe it to þe mynistre & satte/ and þe yzen of alle men in þe synagoge: weren biholdynge into hym/ soþely he bigan for to sepe to hem/ for in þis dape þe scripture is fulfild in zoure eris/ and alle men zauen witnesynge to hym • & won- driden in þe wordis of grace: þat comen forþ of his moup/ and þei seyden/ wher þis is not þe sone of Joseph? and he seiþ to hem/ soþely zee schulen sepe to me þis lickenesse/ leeche heele þi self/ þei seyden/ how greet þingis hane we herde done in capharnaum: make þou & here in þi cuntre/ soþely he seiþ/ trewely I sepe to zou for no man a prophete is acceptide (or receyuede): in his owne cuntre/ in treuþe I sepe to zow • for manye widowis weren in þe dayes of helpe þe prophet in isrl • whanne heuene was closide þre zeer • & fire moneþes • whanne greet hungre was made in al erþe/ and to none of hem was helpe sente • no but into sarepta of sydon to a womman wi- dowe/ and manye mesels weren in isrl vndir helise þe pro- phete: and none of hem was clenside no but naaman of sirie/ and alle in þe synagoge herynge þes þingis: ben fulfild wiþ wrappe/ and þei risen vp & castiden hym oute wiþouten þe cy- tee • & ledden hym to þe toppe of þe hil on þe whiche here cytee is founden • þat þei schulen sende hym doune/ soþely ihc pass- ynge: wente by þe mydel of hem// ¶ And he came doune into capharnaum a cytee of galilee: and þer he tauzte hem in sabo- this/ and þei weren astonyede in his techynge: for his worde was in power/ and in þe synagoge was a man haupinge an vn- clene sende: and he criede wiþ greet voyce seyinge/ suffre • what to vs & to þee ihu of nazareth • hast þou comen for to leese vs? I woot þee þat þou art þe hooly of god/ and ihc blamyde hym seyinge/ ware doumbe: and go oute fro hym/ and



## Luke

and whanne he sende had caste hym forþe into þe mydel.  
wente aweye fro hym/ and no þing noȝede hym/ and dred  
made in alle men: and þei spaken to gedir seyinge/ & in ver  
he comaundiþ to vnclene spiritis: and þei gone oute/ and  
fame was puplischide of hym • into eche place of þe cuntr  
fforsoþe ih̄c r̄syngge of þe synagoge: entride into þe hous  
symount/ soþely þe modir of symountis wife: was holden v  
grete feueris/ and þei preyeden hym for hire/ and ih̄c stor  
yngge vpon hir • comaundide to þe feuer • & it leste hir/ a  
anone sche risynge: mynysride to hem/ forsoþe whanne  
funne wente doune • alle þat hadde sijk men • wiþ diuer  
langewischynges (or achis): ledden hem to hym/ and he pi  
tyngge handis to eche by hym: helide hym/ soþely sendes went  
oute fro manye cryngge & seyinge: for þou art þe sone of go  
and he blamyngge suffride hem not for to speke: for þei wiſt  
hym for to be crist/ soþely þe day made • he gone oute • wen  
into deserte place: and þe cumpanyes of puplis souzten hym  
& þei camen til to hym: and þei helden hym þat he schulde  
not go awey fro hem/ to whom he seyde/ for & to oþer cyter  
it bihouep me for to euangelize þe kyngdom of god • for þe  
fore I am sente/ and he was prechyngge in þe synagogis i  
galilee//

C<sup>m</sup> 5<sup>m</sup>



Soþely it is done whanne cumpanyes of puple came  
faste (or selden in) • into Jhū • þat þei schulden her  
þe worde of god: and he stode biſidis þe stondyng  
water of genazareth • & ſize two bootis stondyng  
biſidis þe stondyngge water/ soþely þe fiſchers hadden gon  
doune: and waſchiden nettis soþely þe ſleyzinge into a boot  
þat was symountis: preyede hym for to leede azen a litil fro  
þe lande/ and he ſittyng • tauzte þe cumpanyes fro þe boot/  
soþely as he ceestyde for to ſpeak: he ſeyde to symount/ leede  
þou into an hize/ aſlake zee zoure nettis into takynge/ and  
Symount anſweryngge: ſeyde to hym/ comaundour we tra  
ueplyngge

## Luke

ueplynge by al nyzt · token no þyng; but in þi worde · I schal  
 leye oute þe nette/ and whanne þei hadden done þis þing;  
 þei closiden to gedir a plenteuous multitude of fischis/ for-  
 soþe here nette was broken/ and þei bekenyden to felowis  
 þat weren in anoper boot; þat þei schulden come & helpe  
 hem/ and þei camen & fulfilden boþe þe litil bootis; so þat  
 þei weren almost drenchide/ þe whiche þing whanne symount  
 petre sizer; he felde doune · to þe knees of ihū · seyinge/ lorde  
 go oute fro me; for I am a man synner/ soþely greet wonder  
 had bigon hym aboute; and alle þat weren wiþ hym in þe  
 takyng of fischis · whiche þei token/ soþely on þe like maner ·  
 James & Ioon þe sones of Zebedee · þat weren felowis of  
 Symount petre/ and ihc seih to Symount/ nyl þou drede ·  
 nowte fro þis tyme þou schalt be takynge men/ and þe bootis  
 ledde vp to þe lande · alle þingis leste (or forsaken); þei sueden  
 hym// ¶ And it is done whanne he was in one of þe cytees ·  
 & lo a man ful of lepre · & seinge ihū & fallynge doune in to  
 his face; preyede hym seying/ lorde zif þou wolte; þou myzte  
 make me clene/ and ihc holdynge forþ þe hande; touchide  
 hym seyinge/ I wole · be þou made clene/ and anone þe lepre  
 passide aweye fro hym/ and ihc comaundide to hym þat he  
 schulde seye to no man; but go · schewe þou þee to a prist · &  
 offer for þi clensynge as moyses had; into witnessynge to hem/  
 soþely þe worde walkide aboute þe more of hym; and many  
 cumpanyes camen togedir þat þei schulden heere; and be bi-  
 hilde of here sekenesses/ forsoþe he wente into deserte & prey-  
 ede// ¶ And it is done in one of dayes; and he sittyng tauzte/  
 and þere weren pharisees sittyng & doctours of lawe · þat  
 came of eche castel of galilee & Judee & ierlm; and þe vertue  
 of þe lorde was · for to heel seeke men/ and lo men beryng  
 in a bed a man þat was sijk in palestie; and þei souzte for to  
 bere hym in · & putte bifore hym/ and þei myzte not synde  
 in what parte þei schulden bere hym in · for þe cumpanye of  
 puple · steyzeden on þe roof · & by sclatis þei senten hym  
 doune

## Luke

come wiþ þe bed into þe myddil bifore ihū/ þe seiþ of whor  
 aa ihū aȝe/ he seyde/ man þi synnes ben forzouen to þee/ an  
 scribis & pharisees bigunnen for to þenke/ seyinge/ who i  
 þis þat spekiþ blasfempes/ who may forȝue synnes/ no bu  
 god al one/ forsoþe as ihc̄ knewe þe pouztis of hem/ he an  
 swertynge · seyde to hem/ what þenken zee euyl þingis in your  
 hertis/ what is lister for to seye synnes ben forzouen to þee  
 or for to seye rise vp & walke/ soþely þat zee witen for manne  
 sone haþ power in erþe to forȝue synnes/ he seiþ to þe siȝk man  
 in palestie/ to þee I seye rise vp bifore hem/ took þe bed in  
 whiche he laye · & wente into his hous/ magnyfyng god  
 and greet wondre took alle/ and þei magnyfyeden god/ and  
 þei ben fulfildre wiþ greet drede/ seyinge/ for we haue seer  
 merueylous þingis to day// ¶ And aftir þes þingis ihc̄ wente  
 oute & fize a puplican · leuy by name · sittynge at þe tolboþe/  
 and he seiþ to hym/ sue þou me/ and alle þingis forsaken/ he  
 risynge suede hym/ and leuy made to hym a greet feest in his  
 hous/ and þer was a greet cumpanye of puplicans · & of oþer  
 þat weren wiþ hem/ sittynge at þe mete/ and pharisees &  
 scribis of hem grucchiden seyinge to his disciplis/ whi eten zee  
 & dryncken wiþ puplicans & synful men/ and ihc̄ answer  
 ynge/ seiþ to hem/ þei þat ben hool haue no nede to a leche/  
 but þei þat haue euyl/ soþely I came not for to clepe iuste men/  
 but synful men to penaunce/ and þei seyden to hym/ whi þe  
 disciplis of Ioon fasten ofte & maken bisechynngis · also & þe  
 pharisees/ but þi (disciplis) eten & dryncken/ to whom he seiþ/  
 wher zee moun make sones of þe spouse for to faste · þe while  
 þe spouse is wiþ hem/ soþely dages schulen come · whanne þe  
 spouse schal be taken aweye fro hem/ þanne þei schulen faste  
 in þo dages/ forsoþe he seyde to hem & a likenesse/ for no man  
 sendiþ a medelynge of newe clooth/ into an olde clooth/ ellis  
 & he brekis þe newe/ and þe mendynge of þe newe acordiþ  
 not to þe olde/ and no man sendiþ newe wynn/ into olde wynn  
 vessels/ ellis þe newe wynn schal breke þe wynn vessels · & þe  
 wynn



## Luke

wyn schal be schedde oute • & the vessels schulen perische/ but  
 newe wyn is to be sente into newe wijn vessels/ and bothe ben  
 kepte/ and no man drynkynge olde wijn/ wole anone newe/  
 sohely he seih he olde is he better//

**E**rtsope it is done in he secounde saboth • firste 6-  
 whanne he passide bi cornes/ his disciplis pluck-  
 iden eris • & hei stotynge wiþ handis • eten/ sohe-  
 ly summe of he pharisees/ seyden to hem/ what  
 done zee þat • þat is not leueful in sabothis/ and ihc answer-  
 ynge seyde to hem/ hane zee not redde þat • þat dauyd dide  
 whanne he hungride • & hei þat weren wiþ hym/ how he en-  
 tride into he hous of god & took looues of propolition & etc •  
 & zawe to hem þat weren wiþ hym/ whiche looues it was not  
 leueful for to eete/ no but onely to pristin al one/ and he seyde  
 to hem/ for mannes sone is lordes/ zhe of he saboth// ¶ Sohely  
 it is done and in anoper saboth • þat he entride into he syna-  
 goge/ & tauzt/ and a man was here/ & his ryzt hande was  
 drie/ forsope scribis & pharisees aspieden hym zif he schulde  
 heele hym in he saboth/ þat hei schulden fynde cause wherof for  
 to accuse hym/ sohely he wiste he houztes of hem/ and he seih  
 to he man/ þat hadde a drie hande/ rise vp into he mydel &  
 stonde/ and he rysynge/ stood/ sohely ihc seih to hem/ I are of  
 zou zif it is leueful for to do wel in he saboth/ or euyl/ for to  
 make a soule saaf/ or for to leese/ and alle men lokeden aboute/  
 he seyde to he man/ holde forþ þin hande/ and he helde forþ &  
 his hande is restoryde to helpe/ sohely hei ben fulfild wiþ vn-  
 wysdom • & spac togedir what hei schulden do of Jhu// Forsope  
 it is done in þo dages/ he wente oute into an hil for to prepe/  
 and he was al nyzt dwellynge/ in he prayer of god/ and whanne  
 day was made/ he clepide his disciplis & chees twelue of hem •  
 whom & apostlis ben nempnyde/ Symount whom he clepide  
 Petre/ & Andrew his broþer/ James and Joon • Philip &  
 Bartholomeu • Mathew & Thomas • James alpei/ and Sy-  
 mount

## Luke

mount þat is clepide zelotis/ Judas of James; and Judas  
scarioth þat was traytour// ¶ And ihc comynge doune fro þe  
hil wiþ hem; stode in a feeldy place & þe cumpange of his dis-  
ciplis \* & a plenteuouse multitude of smale (or pore puple) of al  
Judee & ierlm \* & of þe see costis & of tyre & of Sydon þat camen  
þat þei schulden heere hym; & þat þei schulden be heelide of  
here langewischis (or achis)/ and þei þat weren traueplide of  
vnclene spiritis; weren heelide/ and eche cumpange of puple  
souzte for to touche hym; for vertue wente oute of hym & helide  
alle/ and his pzen caste vp into his disciplis; he seyde/ blesside  
(be zee) pore men; for þe kyngdom of god is zoure/ blesside (be  
zee) þat now hungren; for zee schulen be fulfildide/ blesside (be  
zee) þat now wepen; for zee schulen leize/ zee schulen be  
blesside whanne men schulen hate zou & departe zou & putte  
schenschip on zou & caste oute zoure name as puel for mannes  
sone/ ioyze zee in herte in þat day \* & glade zee wiþ oute forþ;  
lo sopely zoure mede is myche in heuene/ forsoþe astir þes  
þingis; þe faderis of hem diden to prophetis/ nepeles wo to  
zou riche men þat haue zoure comfort/ wo to zou þat ben ful-  
fild; for zee schulen hungre/ wo to zou þat now leizen; for  
zeeschulen mourne & wepe// ¶ Also whanne men schulen blesse  
zou/ astir þes þingis \* þe faderis of hem diden to false pro-  
phetis/ but I seye to zou þat heren/ loue zee zoure enemyes;  
do zee wel to hem þat haten zou/ blesse zee to men cursynge  
zou; prepe zee for men þat falsely chalengen zou/ and who  
schal smyte þee to þe one cheek; zpyue to hym & þe toþer/ and  
fro hym þat takeþ away fro þee þi clooth; zþe nyl forbede þi  
coot/ sopely zif þou to eche aringe þee/ and he þat takith away  
þe þingis þat ben þin; are þou not azen (wiþ strif)/ and as zee  
wolen þat men done to zou; and do zee to hem on liche  
maner/ and zif zee louen hem þat louen zou; what grace  
(or þanke) is to zou; for whi & synful men louen men lou-  
ynge hem/ and zif zee done wel to hem þat done wel to zou;  
what þanke is to zou/ sopely & synful men done þis þing/ and  
zif

## Luke

zif zee zyuen borowynge (or leenen) to hem • of whom zee  
 hopen for to take azen: what grace (or panke) is to zou for  
 whi & synful men leenen to synful men: pat hei take azen  
 euen þingis/ neheles loue zee zoure enemyes • & doih wel •  
 & zyue zee borowynge (or leeneþ): no þing hopynge þere-  
 of • & zoure mede schal be myche/ & zee schulen be þe sonex  
 of þe hizest: for he is benynge (or of good wille) • vpon vn-  
 kynde & euyl men/ þerfore be zee merciful: as & zoure fadir  
 is merciful/ nyl zee deme solily • & zee schulen not be demyde/  
 nyl zee condempne: & zee schulen not be condempnyde/ for-  
 zyue zee: and it schal be forzouen to zou/ zyue zee: & it schal  
 be zouen to zou/ þei schulen zyue into zoure bosum a good  
 mesure & wel fillide • & schaken to gedir: & ouer flowynge/ for-  
 soþe by þe same mesure by whiche zee schulen meten: it schal  
 be meten to zou/ and he seyde to hem/ & a likenesse (or en-  
 saumple/ wheþer a blynde man may leede a blynde: wheþer  
 þei fallen boþe into þe ditch/ a discipule is not aboue þe mays-  
 ter/ soþely eche discipule schal be parsite: zif he be as his mays-  
 ter// ¶ Soþely what seest þou in þi broþeris yze a festu (or a  
 mote): but þou biholdest not a beam þat is in þin owne yze/ or  
 how mayst þou seye to þi broþer: broþer sustre/ I schal caste  
 oute a mote of þin yze: þou biholdest not a beam in þin owne  
 yze/ ypocrite firste take oute þe beam of þin yze: and þanne  
 þou schalt biholde þat þou leede oute a mote of þi broþeris  
 yze// forsoþe it is not a good tree þat makih euyl fructe:  
 neþer an euyl tree þat makih good fructis/ soþely euery tree  
 is knowen of his fructe/ soþely neþer men gederen fygis of  
 þornes: neþer men gederen a grape of a busche of breris/ a  
 good man of þe good tresoure of his herte: bryngih forþ good  
 þing/ and an euyl man of euyl tresoure: bryngih forþ euyl  
 þing: soþely of þe plente of þe herte: þe mouþ spekih/ forsoþe  
 what clepen zee me lorde lorde: and doon not þo þingis þat  
 I seye/ eche þat comen to me & heren my wordis & doih hem:  
 I schal schewe to zou . to tohome he is liche/ he is liche to a  
man



## Luke

man bildynge an hous: & diggih deep: & putte þe foundement  
on a stoon/ soþely greet slowynge made: flood is hurlide to þat  
hous: & it myzte not moue it/ for it was foundide on a sad  
ston/ soþely he þat hereþ & doih not: is liche to a man bild-  
ynge his hous vpon erþe wiþ outen foundement: into whiche  
þe flood is hurlide to: and anone it fel doune/ and þe fallynge  
doune of þat hous: is made grete//

C<sup>m</sup> 7<sup>m</sup>



Orsope whanne he had fulfild alle his wordis into  
þe eris of þe puple: he entride into capharnaum/  
soþely a seruaunt of summan centurio: þat had an  
hundride men vndir hym: haupnge euyl: was to  
die: þe whiche was precious to hym/ and whanne he hadde  
herde of ihū: he sente to hym þe eldre men of iewis: preyinge  
hym þat he come & heele his seruaunt/ and whanne þei camen  
to ihū: prepeden bisily seyinge to hym/ for he is worþi þat þou  
zyue to hym þis þing/ for he loueþ oure solc: and he bilde to  
vs a synagoge/ soþely ihc wente wiþ hem/ and whanne now  
he was not fer fro þe hous: centurio sente to hym frendis:  
seyinge/ lorde nyl þou be traueylide/ for I am not worþi þat  
þou entre vndir my roof/ for whiche þing & I demyde not my  
self worþi: þat I schulde come to þee/ but seye þou by worde:  
and my childe schal be heelide/ for whi & I am a man ordeyn-  
yde vndir power: haupnge vndir me knyztis/ and I seye to  
þis go: & he goþ/ & to anoter come & he cometh/ and to my  
seruaunt do þis þing: & he doþ it/ þe whiche þing herde: Ihc  
wondride/ and he turnyde: seyde to þe cumpanyes supnge hym/  
treuely I seye to zou: ne in isrl I sonde so greet feiþ/ and þei  
þat weren sente turneden azen hoom: founden þe seruaunt  
hool þat was sijk// ¶ And it is done astirwarde ihc wente  
into a cytee þat is clepide naym: and his disciplis wenten  
wiþ hym: & a ful greet cumpanye of puple/ soþely whanne  
he came nyȝ to þe zate of þe cytee: lo an onelepy sone of his  
modir was borne oute deade/ and þis was a widowe: and  
myche

## Luke

myche cumpange of þe cytee (came) wiþ hir/ whom whanne  
 þe lorde ihū had seen/ he mouede by mercy vpon hir · seyd to  
 hir/ nyl þou weep/ and he came to/ and touchide þe beer/ for-  
 soþe þei þat baren/ stoden/ and he seiþ zonge man/ I seye  
 to þee rise vp/ and he þat was deade/ sate azen/ and bigan  
 for to speek/ and he zæue hym to his modir/ soþely dreede  
 took alle men/ and þei magnyfieden god seyinge/ for a greet  
 prophete haþ risen amonge vs/ for a god haþ visitide his pore  
 puple/ and þis worde wente oute of hym into al Iudee/ and  
 into al þe cuntre aboute// And þe disciplis of Ioon tolden to  
 hym/ seyinge of alle þes þingis/ and Ioon clepide togedir two  
 of his disciplis/ and sente to Ihū seyinge/ art þou þat art to  
 come/ or abide we anoper/ soþely whanne men hadden comen  
 to hym/ þei seyden Ioon baptist sente vs to zee/ seyinge/ art  
 þou þat art to come/ or abide we anoper/ forsoþe in þat houre  
 he helide many men of here langwischis and woundis & puel  
 spiritis/ & he zæue sizte to manye blynde men/ and Ihc ant-  
 werynge seyde to hem/ zee goinge telle azen to Ioon þo þingis  
 þat zee haue herde & seen/ for blynde men seen · crokide men  
 gone/ mesels ben made cleen/ deaf men heren · deade men  
 risen azen/ pore men ben take to preche þe gospel · (or made  
 keepers of þe gospel)/ and who euer schal not be schlaunderide  
 in me/ is bleside/ and whanne þe messangers of ioon hadden  
 gone aweye/ he bigan for to seye of Ioon to þe cumpanges/  
 what wenten zee oute into deserte for to se/ a reue wawide  
 wiþ wynde/ but what wenten zee oute for to se/ a man clo-  
 pide wiþ softe clothes/ lo þei þat ben in precious clooth & in  
 delices/ ben in kyngis housis/ but what þing wenten zee oute  
 for to se/ a prophete/ soþely I seye to zou · and more þan a  
 prophete/ þis is of whom it is writen/ lo I sende myn aungel  
 bifore þi face/ þat schal make þi weye redie bifore þee · soþely  
 I seye to zou amonge children of wymmen/ no man is more  
 prophete þan Ioon baptist/ soþely he þat is lesse in þe kyng-  
 dom of heuenes/ is more þan he/ and al þe puple herynge &  
 puplicans

## Luke

puplicans • baptiside wiþ þe baptyſm of Jon: iuſtifieden god/  
 forſoþe phariſees & wiſemen of þe lawe: not baptiside of hym:  
 diſpiſeden þe counſeyl of god into hem ſelf and þe lorde ſeyde:  
 þerfore to whom ſchal I ſeþe men of þi generacion liche: and  
 to whom ben þei liche: þei ben liche to children ſittynge in a  
 chepyng: and ſpekynge togedir & ſeyinge we haue ſongen to  
 zou wiþ pipis: and zee haue not lippide (or daunſide); we  
 haue made lamentacion (or mournynge): and zee haue not  
 wepte/ forſoþe ioon baptiſt came neþer etynge breed ne drynk-  
 ynge wyn: and zee ſeyn he haþ a ſende: mannes ſone came  
 etynge & dryngynge: and zee ſeyn lo a man vourer (or glo-  
 toune) & drynkyng wyn • frende of puplicans & of ſynful men/  
 and wyſdom is iuſtifiede of alle ſones/ forſoþe ſumme one of  
 þe phariſees prepeden ihū: þat he ſchulde ete wiþ hym/ and  
 he entrynge into þe hous of þe phariſee: ſate at þe mete/ and  
 lo a womman ſynner þat was in þe cytee • as ſche knewe þat  
 ihc hadde ſeten at þe mete in þe hous of a phariſee: brouzte  
 an alabaſtre bore of oynement/ and ſche ſtondyng bihynde •  
 biſidis his feet: bigan to moyſt his feet wiþ teeris • & wipide  
 hem wiþ heeris of hire heed • & kiſte his feet: anoyntide wiþ  
 oynement/ ſohely þe phariſee ſeinge þat clepide hym: ſeiþ  
 wiþinne hym ſelf ſeyinge/ zif þis were a prophet • ſohely he  
 ſchulde wite • who & what maner womman it were þat touch-  
 iþ hym: for ſche is a ſynner/ and ihū anſwerynge: ſeyde to  
 hym/ Symount I haue ſum þing for to ſeþe to þee/ and he  
 ſeiþ/ maſter ſeþe þou/ and he anſweride/ two dettours weren  
 to ſum one lener (or uſurer)/ one auzte ſyue hundride pens:  
 and anoter fifty/ ſohely hem not hauynge wher of þei ſchulden  
 zilde: he forzaue frely to boþe/ who (of hem) þerfore loueþ hym  
 more? ſymount anſwerynge: ſeyde/ I geſſe for he to whom he  
 forzaue more/ & he anſweride to hym/ þou haſt demede riȝtly/  
 and he turnyde to þe womman: ſeyde to ſymount/ ſeeſt þou  
 þis womman? I entride into þin hous: þou haſt not zouen  
 water to my feet/ forſoþe þis haþ moyſtide my feet wiþ teeris:  
and



## Luke

and wipte wiþ hir heeres/ þou haſt not zouen to me a coſſe/  
forſoþe þis ſþ I entride reeſide not for to kiſſe my feet/ þou  
anopntidiſt not myn heede wiþ oyle/ forſoþe þis anopntide my  
feet wiþ oynement/ for whiche þing I ſeye to þee/ many ſynnes  
ben forzouen to hir/ for ſche haþ louede myche/ ſopely to  
whom is leſſe forzouen/ loueþ leſſe/ Sopely ih̄c ſeyde to hire/  
ſynnes ben forzouen to þee/ and þei þat ſaten to gedir at þe  
mete/ bygunnen for to ſeye wiþinne hem ſelf/ who is þis þat  
alſo forzyueþ ſynnes/ forſoþe he ſeyde to þe womman/ þi ſeiþ  
haþ made þee ſaaf/ go þou in pees//



**A**nd it is done aſtirwarde & Ih̄c made iourney by C-8<sup>m</sup>  
cytees & caſtels/ prechyng & euangelizyng þe  
reſume of god & twelue wiþ hym/ and ſumme  
wymmen þat weren heelide of wickide ſpiritis &  
ſekenelliſ/ mary þat is clepide maudeleyn & of whom ſeuene  
deuelis wenten oute/ and Joone þe wiſe of chuse procuratour  
of heroude/ and ſuſanne & many oþer þat mynſtreden to hym  
of here facultees (or richeſſis)/ forſoþe whanne ful myche cum-  
pange came to gedir & fro cytees haſtiden to hym/ he ſeyde  
by a likenelleſſe (or enſauple) he þat ſowþ/ goiþ oute for to  
ſowe his ſeed/ and þe while he ſowþ ſum ſelde biſidis þe  
weye & is defoulide & briddis of þe eyre/ eten it/ and an oþer  
ſelde doune on a ſtoon & it ſprungen vp driede/ for it had  
not moyſture/ and an oþer ſelde doune amonge hornes & þe  
hornes ſprungen vp to gedir/ ſtraungeliden it/ and an oþer  
ſelde doune into good erþe & is ſprungen vp/ made an hun-  
dred fold fruyte/ he ſeyng þeſ þingis criede/ he þat haþ  
eris of heryng here he/ ſopely þis diſciplis axiden hym/ what  
þis parable was/ to whom he ſeyde/ to þou it is zouen to  
knowe þe myſterie of þe kyngdom of god/ forſoþe to oþer men  
in parablis/ þat þei ſeiuge/ ſeen not & þei herynges/ vnder-  
ſtonde not/ ſopely þis is þe parable/ þe ſeed is goddis worde/  
ſopely þo þat ſellen biſidis þe weye/ ben þeſ þat heren/ aſtir-  
warde

## Luke

warde þe sende comeþ & takith awey þe worde fro here herte:  
leste þei bileupnge be made saaf/ for whi þei þat sellen vpon a  
scoon: ben þes þat whanne þei haue herde: recepuen þe worde  
wiþ ioye/ & þes haue not rootis/ for at a tyme þei bileuen:  
and in tyme of temptacōn · þei gone aweye/ forsoþe þat þat  
felde doune in þornes: ben þes þat herden & of þe bisynes  
& richessis & voluptees of lijf þei goinge ben strangelide · &  
bryngen not azen fruyte/ forsoþe þat þat felde into good erþe ·  
ben þes þat in good herte & beste · herynge þe worde holden:  
and bryngen forþ fruyte in pacience// ¶ Forsoþe no man  
liztynge a lanterne · hilith it wiþ a vessel · or puttith vnder a  
bed: but vpon a candillsticke · þat men entrynge se lizte/ for  
þere is not pryue þing · whiche schal not be openyde/ neþer  
hid þing whiche schal not be knowen · & come to aperte/ her-  
fore se zee how zee heren/ forsoþe it schal be zouen to hym  
þat haþ/ & who euer haþ not · also þat þat he weneth hym for  
to haue: schal be taken aweye fro hym// ¶ Forsoþe his modir  
& breheren camen nyȝ to hym: and þei myȝten not go fully  
to hym for þe cumpange of puple/ and it is tolde to hym/ þi  
modir & þi breheren stonden wiþ oute forþ: willynge for to see  
þee/ þe whiche answerynge: seyde to hem/ my moder & my  
breheren ben þes: þat heren þe worde of god & done(aftir it)//  
¶ Forsoþe it is done in one of þe dayes · & he steyzede into a  
boot & his disciplis/ and he seih to hem/ passe we ouer þe stond-  
ynge water/ and þei steyzeden vp/ tohely hem rowynge: he  
slepte/ and a tempest of wynde came doune into þe water: and  
þei weren dryuen hidir & hidir wiþ watwis · & weren in perel/  
forsoþe þei comynge nyȝ: reysiden hym seyninge/ comaundour ·  
we perischen/ and he risynge blamyde þe wynde & þe tempest  
of water · & it ceeside/ and peesiblenes is made/ forsoþe he  
seyde to hem/ where is zoure seih/ þe whiche dredyng: won-  
driden to gebir · seyninge/ who gessith þou is þis · for he com-  
aundith to wyndis & to see: & þei obeyen to hym/ and þei row-  
iden to þe cuntre of genazareth: þat is azenes galilee/ and  
whanne

## Luke

whanne he wente oute to þe lande: summan ran to hym/ þe  
whiche had a deuyl nowe myche tyme & was not clopide wip  
clope · neþer dwellide in hous: but in sepulcris/ þis as he sizen  
ihū: selde doune bifore hym and crynge wip greet voyce:  
seyde/ what to me & to þee ihū: þe sone of þe hizest god/ I be-  
seche þee þat þou turmente not me/ soþely he comaundide to  
þe vnclene spirit: þat he schulde go oute fro þe man/ forsoþe  
he took hym myche tymes · & he kepte in stockis · was bound-  
en wip chepnex: and þe bondis broken he was ledde of deuelis  
in deserte/ soþely ihc axide hym: seyng/ what name is to  
þee/ and he seyde/ a legioun/ for many deuelis hadden entride  
into hym/ and þei preyeden hym · þat he schulde not comaunde  
to hem · þat þei wenten not into þe depnesse/ forsoþe þer was  
a floc of many hoggis · lesowynge in an hil/ and þei preyeden  
hym · þat he schulde suffre hem for to entre into hem/ and he  
suffride hem/ þerfore þe deuelis wenten oute fro þe man: and  
entriden into hoggis/ and wip birre þe floc wenten hedelynge  
into þe lake of water: & is strangeliðe/ þe whiche þing as þei  
þat lesowiden (or kepten in lesowis) sizen done: fledden &  
tolden into þe cytee & in tounes/ soþely þei camen oute for  
to se þat þing þat is done: and þei founden þe man sittyng  
clōpide · fro whom þe sendis wente oute · & in hool mynde at  
his feet · & þei dredden/ soþely & þei þat sizen tolden to hem  
how he was made hool of þe legioun/ and al þe multitude of  
þe cuntre of genazareth · preyede hym þat he schulde go fro  
hem · for þei weren holden wip greet drede/ soþely he stepþing  
into a boot: turnyde azen/ and þe man of whom deuelis  
wenten oute preyeden hym: þat he schulde be wip hym/ soþely  
ihc leste hym seyng/ go azen into þin hous · & telle how  
many þingis god haþ done to þee/ and he wente þourgh al þe  
cytee · prechynge how many þingis Ihū had done to hym//  
¶ forsoþe it is done whanne ihū hadde gone azen: þe cum-  
panye of puple receyuede hym/ forsoþe alle weren abidyng  
hym/ and lo a man to whom þe name Japrus: and he was  
pryncē



## Luke

prynce of þe synagoge/ and he fel doune at þe feet of ihū: prey-  
inge hym · þat he schulde entre into his hous/ for an onelepp  
douzter was to hym almost of twelue zeer: and þis dieðe/ & it  
bifel þat while he wente he was þrongen (or preffide) of þe  
cumpanyes of puple/ and sum womman was in flure of blood  
fro twelue zeer · þe whiche had spendide al hire substaunce into  
leechis · neþer sche myzte be curide of any/ sche came nyȝ bi-  
hynde: and touchide þe hemme of his clooth/ and anone þe  
flure of hir blood stode/ and ihc seih/ who is it þat touchide  
me? soþely alle men denynges: petre seyde & hei þat weren  
wih hym/ comaundour · cumpanyes of puple · þryngen & tur-  
menten hee · & þou seist · who touchide me? and Ihc seyde/  
summan touchide me/ for whi & I haue knowen vertue to  
haue gone oute of me/ soþely þe womman seinge for it was  
not pryueþ: sche came tremblyng & fel doune bifore his feet/  
and for what cause sche had touchide hym: sche schewide bifore  
alle þe puple · & how anone sche is heelide/ and cōt seyde to  
hire · douzter þi seih þat þu made hee saaf: go þou in pees/ zit  
hym spekyng · summan came to þe prynce of þe synagoge:  
seyng to hym/ for þi douzter is deade nyl þou traueyle þe  
mayster/ þis worde herde: Ihc answeride to þe sadir of þe  
wenche/ nyl þou drede but bileue þou onely: and sche schal  
be saaf/ and whanne he came to þe hous he suffride not any  
man for to entre wih hym · but petre & Joon & James: & þe  
sadir & modir of þe wenche/ soþely alle wepten & weyliden  
hire/ and he seyde nyl zee wepe/ soþely þe wenche is not deade:  
but slepiþ/ and þei scorniden hym: wityng þat sche was deade/  
forsoþe he holdyng hire hande: criede seyng/ wenche rise  
þou vp/ and hire spirit turnede azen: and sche roos anone/  
and he comaundide to ȝyue to hire for to ete/ and hire sadir &  
modir wondreden gretely/ to whiche he comaundide · þat þei  
schulden not seye to any: þat þat was done//

Forsoþe

## Luke

**F**orslope twelue þe apostlis clepide togedir: Ihu saue C<sup>m</sup> 9<sup>m</sup>  
to hem vertue & power vpon alle deuellis: & þat þei  
schulden heele langewischyngis/ and he sente hem  
to preche þe kyngdom of god: & for to heele seeke  
men/ and he seip to hem/ no þing take zee in þe weye: neþer  
zerde ne scrippe: neþer breed ne money: & ne haue zee two  
cootis/ & into whateuer hous zee schulen entre: dwelle zee  
þere: & go zee not oute þens/ & who euer schal not receyue  
zou: zee goinge oute of þat cytee: schake of also þe poudre of  
zoure feet into witnessyngge vpon hem/ soþely þei gone oute  
enuyrunden by castels euangelizyngge & helyngge euery  
where// ¶ Forslope heroude prynce of þe fourþe parte: herde  
alle þes þingis þat weren done of hym: & he doutide for þat it  
was seyde of summen: for Ioon roos fro deade: forslope of  
summen: for helie apperide soþely of oþer: for one of þe olde  
prophetis roos/ and heroude seip/ I haue behedide Ioon/  
soþely who is þis of whom I here suche þingis/ and he souzte  
for to se hym/ and þe apostlis turnyde azen: tolden to hym  
what euer þingis þei diden// ¶ And hem taken to: he wente  
on anoper halfe into deserte place: þe whiche bethsayda/ þe  
whiche þing whanne þe cumpanyes of puple hadden knowen:  
þei solowiden hym/ and he receyuyde hem: & spak to hem of  
þe kyngdom of god: & heelde hem þat hadden nede of cure/  
soþely þe dape-bigan for to bowe downe/ & þe twelue comynge  
nyȝ: seyden to hym/ leue þe cumpanyes of puple: þat þei  
goinge turne into castels & tounes þat ben aboute: þat þei  
finde metis: for we ben here in deserte place/[ ]  
ȝyue zee to hem for to ete/ and þei seyden/ þer ben not to vs  
more þan ȝyue looues & two fischis: no but parauenture & we  
gone & bie metis into al þis cumpanye/ soþely þe men weren  
almost ȝyue þousande/ for he seip to his discipulis/ make zee hem  
for to sitte to mete: by feestis fifties/ and þei diden so/ and þei  
maden alle men sitte at þe mete/ forslope þe ȝyue looues & two  
fischis

## Luke

fischis taken: he bihelde into heuene • & bleſſide hem & brake  
 & delide to his diſciplis • þat þei ſchulden putte it biſore þe cum-  
 panes/ and alle men eten: and þen fulſilde/ and þat þat leſte  
 to hem of broken metis • is taken bp: twelue coſyns// ¶ And  
 it is done whanne he was alone preyinge: & his diſciplis weren  
 wiþ hym/ and he aride hem ſeyinge/ whom þe cumpanes ſeyn  
 me for to be? and þei answereden & ſeyden/ Joon baptiſt/ for-  
 ſoþe oþer ſeyn helie/ but oþer • for one prophete of þe former  
 haþ riſen/ ſoþely he ſeyde to hem/ but whom ſeye zee me for  
 to be? Symount petre anſweride ſeyde/ þe ſon of god/ and he  
 blamyng þe þat þei ſchulden ſeye to no man ſeyinge þes  
 þingis/ for it bihoueh mannes ſone for to ſuffre many þingis •  
 & for to be reprouede of þe eldre men & of prynces of priſtis &  
 of ſcribis • & for to be ſlayne: and þe bridde day for to riſe  
 azen/ forſoþe he ſeyde to alle men • zif any wole come aſtir  
 me denye he hym ſelf • take his croſſe euery daye: and ſue he  
 me/ and he þat ſchal wole make his ſoule (þat is lijf) ſaaf:  
 ſchal leeſe it/ for whi he þat ſchal leeſe his ſoule (þat is lijf)  
 for me: ſchal make it ſaaf/ ſoþely what profiteþ it to a man  
 zif he winne al þe worlde • leeſe forſoþe hymſelf • & do pey-  
 ryng of hym ſelf? for why who þat ſchal ſchame me & my  
 werdis: and mannes ſone ſchal ſchame hym • whanne he ſchal  
 come in his majeſte • & of þe ſaberis & of þe holy aungels/  
 ¶ Forſoþe I ſeye to zou verreyly • þer ben ſumme ſtondyng  
 heer þe which ſchulen not taſte deþ till þei ſeen þe retorne/  
 ſoþely it is done aſtir þes wordis • almoſt eyzte dayes: & he  
 took petre & James & joon • & he ſleyzede into an hil: þat he  
 ſchulde prepe/ and þe while he preyde: þe likenelle of his cheer  
 is made oþer maner • & his cloþinge white ſchynnyng/ and lo  
 two men ſpaken wiþ hym/ forſoþe moyſes & helpe weren ſeen  
 in majeſte • & þei ſeyden his goinge oute • þe whiche he was to  
 fulfille in irim/ forſoþe petre & þei þat weren wiþ hym: weren  
 greuede wiþ ſleep/ and þei wakynge ſizen his majeſte: and  
 two men þat ſtoden wiþ hym/ and it is done whanne þei de-  
 partiden



## Luke

partiden fro hym: petre seiþ to ihū/ comaundour · it is gode to vs for to ben here & make we here þre tabernaclis · one to þee & one to moyses · & one to helie: not wtyngne what he schulde seye/ soþely hym spekyng þes þingis: a cloude is made & schadowide hem/ and hem entrynge into þe cloude: þei dredden/ and a voyce is made of þe cloude: seyinge/ þis is my derworth sone: here see hym/ and lo while þe voyce was made: Ihū is founden al one/ and þei helden pees · & to no man seyden in þo dayes ouzte of þo þingis þat þei hadden seen/ ¶ forsoþe it is done in þe dayes supnge · hem comynge doune of þe hil: myche cumpanyes of þe puple rennep to hem/ and lo a man of þe cumpanyes: criede seyinge/ mayster I biseche þee biholde into my sone: for he is onelepy to me/ and lo a spirit takih hym · & sodeynly he criep & hurtih hym doune · & disparpliþ (or to drawih) hym wiþ froþþe · & vnnep he goih away to drawynge hym/ and I preyede þi disciplis þat þei schulden caste hym oute: and þei myzten not/ soþely ihc. answerynge: seyde to hem/ an vnseipful generacōn & waywarde: how longe schal I be at zou: & suffre zou? leede hidir þi sone/ and whanne he came nyȝ: þe deucl hurlide hym doune · & disparplide/ and ihc blamyde þe vnclene spirit · & helide þe childe: & zelde hym to hys fadir/ soþely alle men wondriden gretely in þe greteneße of god/ and alle men wondrynge in alle þingis þat he dide: he seyde to his disciplis/ putte see in zoure hertis þes wordis/ soþely it is to come þat mannes sone be bitrayede · into þe handis of men/ and þei knewen not þis worde · & it was hidde bifore hem: þat þei feliden it not/ and þei dredden for to are hym of þis worde// ¶ forsoþe þouzte entride into hem: who of hem schulde be more/ and Ihū seinge þe þouztis of þe herte of hem · takynge a childe sette hym bisides hym/ and seiþ to hem: who euer schal recepue þis childe in my name: recepueþ me/ and who euer schal recepue me: recepueþ hym þat sente hym/ for whi he þat lasse amonge zou alle: þis is more/ forsoþe ion answeride seyinge/ comaundour we sizen  
summan

## Luke

summan castynge oute sendis in þi name • & we haue forbeden hym: for he sueþ not þee wiþ vs/ and Ihc̄ seip to hym/ nyl zee forbode/ forsoþe he þat is not azenes vs/ is for vs/ ¶ Sopely it is done whanne þe dayes of his takynge vp weren fulfildē • & he sette faste his face • þat he schulde go into irlm̄ • & sente messengers bifore his sizte/ and þei goinge hidir entreden into a cytee of samaritans: þat þei schulden make reedy to hym/ and þei recepueden not hym: for þe face of hym was goinge into irlm̄/ forsoþe whanne James & Jon his disciplis hadden seen: þei sebben/ lorde wolte þou we seyn þat sʒir come doune fro heuene & waste hem: as helie diðe/ and he turnyde: blamyde hem seyngē/ zee witen not whos spirit zee ben/ forsoþe mannes sone come not to leese mennes soulis: but for to saue/ and þei wenten into anoper castel// ¶ Forsoþe it is done hem walkynge in þe weye: summan seyde to hym/ I schal sue þee: whider euer þou schalt go/ and ihc̄ seip to hym/ foris hauedichis (or dennes): and briddis of þe eyre nestis/ but mannes sone haþ not wher he reste his hede/ forsoþe he seyde to anoper/ sue þou me/ sopely he seyde/ lorde suffre þou me firste for to go & birie my fadir/ and ihc̄ seyde to hym/ suffre þat þe deade men birie here deade: but go þou & telle þe kyngdome of god/ and anoper seyde/ lorde I schal sue þee: but firste suffre me to telle azen to hem þat ben at home/ forsoþe ihc̄ seip to hym/ no man sendynge his hande to þe plowe & biholdynge azen: is able to þe retorne of god//

C<sup>m</sup> 10<sup>m</sup>



Esloþe astir þes þingis þe lorde ihu ordeynede & oper seuenty & two: and sente hem by two & two bifore his face into euery cytee & place • whider he was to come/ and he seyde to hem/ sopely myche ripe corne: but fewe werkemen/ þerfore preye zee þe lorde of þe ripe corne: þat he sende werkemen into his ripe corne/ go zee/ lo I sende zou as lambren amonge wolues/ nyl zee bere a sachel • ne scrippe • neþer schoon: and grete zee no man by þe

## Luke

he wepe/ into what euer hous zee schulen entre: firste sepe zee/  
 pees to his hous/ and zif a sone of pees schal be here zoure pees  
 schal reste on hym/ zif noon: it schal turne azen to zou/ forsoþe  
 in þe same hous dwelle zee etynge & drynkyng þo þingis þat  
 ben at hem/ forsoþe a werkeman is worþi his hire/ nyl zee  
 passe fro hous into hous/ and into what euer cytee zee schulen  
 entree: & þei schulen receyue zou: ete zee þo þingis þat ben  
 putte to zou: & heel zee þe seek men þat ben in þat (cytee):  
 & sepe zee to hem/ þe kyngdom of god schal neze into zou/ into  
 what euer cytee zee schulen entre: & þei schul not receyue  
 zou: zee goinge oute into þe streetis of it: seþ/ also we wipen  
 of into zou: þe poudre þat cleuede to vs of zoure cytee/ ne-  
 þeles wite zee his þing: for þe retorne of god schal come nyz/  
 forsoþe I sepe to zou: for to sodom it schal be esier (or lesse  
 peyne): in þat cytee in þat daye// ¶ **¶** Glo to þee corozaym:  
 wo to þee bethsayda/ for zif in tyre & sydon hadden þe vertues  
 ben done: þe whiche ben done in zou: sumtyme þei sittynge  
 in hepre & asche: schul haue do penaunce/ neþeles to tyre &  
 sydon it schal be esier in þe doom: þan to zou/ and þou cha-  
 pharnaum art enhaunside til to heuene: þou schalt be dren-  
 chide til into helle/ he þat hereþ zou: hereþ me/ and he þat  
 dispisþ zou: dispisþ me/ forsoþe he þat dispisþ me: dispisþ  
 hym þat sente me// ¶ **¶** forsoþe þe two & seuentý disciplis turn-  
 eden azen wiþ ioþe: sepyng/ lorde also deuelis ben sujet to vs  
 in þi name/ and he seþ to hem/ I sýze sathanas: sallynge  
 doune fro heuene as leyte/ and lo I haue zouen to zou power  
 of defoulyng vpon serpentis & scoriouns: & vpon al þe vertue  
 of þe enemye: and no þing schal neuze zou/ neþeles nyl zee  
 enioþe in his þing: for spiritis ben sujet to zou/ but ioþe zee  
 þat zoure names ben writen in heuenes/ ¶ **¶** In þe ilke houre  
 he gladið in þe holy goß: and seyde/ I knowleche to þee sadir:  
 lorde of heuene & erþe: þe whiche hast hid þes þingis fro wise-  
 men & prudent: and hast schetwide hem to litil/ zþe sadir for so  
 it plesþ bifore þee/ alle þingis ben taken to me of my fadir/



## Luke

and no man woot who is he sone: no but he said: and who is  
 he said no but he sone: & to whom he sone wole schewe/ ¶ And  
 he turnyde to his disciplis: seyde/ blesside be yzen pat seen þe  
 þingis pat zee seen/ soþely I seye to zou pat many propheti  
 & kyngis wolden se þo þingis pat zee seen: & þei seen not: &  
 here þo þingis pat zee heren: & þei herden not/ and lo a wise  
 man of þe lawe roose temptynge hym & seyinge/ mayster what  
 þing doinge: schal I welde euerlastynge lijf/ and he seyde to  
 hym/ what is writen in þe lawe? how redest þou? he answer  
 ynge seyde/ þou schalt loue þe lord þi god of al þin herte: & of  
 al þi soule or lijf: & of al þi strengthes: & of al þi mynde: and þi  
 neyzebor as þi self/ and ihc seyde to hym/ þou hast answeriderizt  
 ly/ do þis þing & þou schalt lyue/ forsoþe he willynge for to iusti  
 fie hymself: seyde to Ihu/ and who is my neyzebor? soþely ihc  
 biholdynge vp seyde/ summan came doune fro iherlm in Jericho:  
 and felde into þeefes/ þe whiche also robbiden hym: & woundis  
 putte in: wenten aweye: þe man leste halfe quicke/ forsoþe it  
 bifel þat sum priest came doune in þe same weye: and hym seen:  
 passide forþ/ also forsoþe & a deken whanne he was biwidis þe  
 place & sise hym: passide forþ/ forsoþe sum samaritan makynge  
 iourney: came biwidis þe weye/ and he seinge hym: is stiride  
 by mercy/ and he comynge nyz: bonde togedir his woundis:  
 heldynge in oyle & wijn/ and he puttynge into his iument (or  
 hors): ledde into a stable: & dide þe cure of hym/ and anoper  
 day he brouzte forþ two pens: & zawe to þe keper of þe stable/  
 and seiþ/ haue þou cure of hym/ and what euer þou schalt zye  
 ouer: I schal zilde to þee whanne I schal come azen/ who of  
 þes þre semeth to þee to haue þe neyzebor to hym pat fel into  
 þeefes/ and he seyde he þat dide mercy into hym/ and ihc seiþ  
 to hym/ go þou & do þou on like maner/ ¶ Forsoþe it is done  
 þe while þei wenten: & he entride into sum castel: and summe  
 womman martha by name receyuede hym into hir hous/ and  
 to þis was a suster: mary by name: þe whiche also sittynge bi  
 sidis þe feet of þe lord: herde þe worde of hym/ soþely martha  
 bifide

## Luke

biside aboute þe ofte seruyce/ þe whiche floode & seiþ/ lorde it is not of charge to þee þat my suster leste me al one for to myn-  
päre/ þerfore sepe þou to hir/ þat sche helpe me/ and þe lorde  
answerynge/ seyde to hire/ martha martha þou art bisie/ and  
art discourblide azenes ful manye þingis/ forsoþe one þing is  
necessarie/ mary haþ chosen the beste parte/ þe whiche schal  
not be taken aweye fro hir//

**A**nd it is done whanne he was preyinge in sum place. C 11  
as he resside one of his disciplis seyde to hym/ lorde  
teche vs for to preye/ as & Ioon tauzte his disciplis/  
and he seiþ to hem/ whanne zee prepen/ sepe zee/  
sadir · halowide be þi name/ þi kyngdom come to/ [

] zye to vs to day/ oure eche day  
breed/ and forzyue to vs oure synnes/ as & we forzyuen to eche  
owynge to vs/ and leede vs not into temptacōn/ and he seiþ  
to hem/ who of zou schal haue a frende · & schal go to hym at  
mydnyzt/ and schal seye to hym/ frende leene to me þre looues/  
for my frende cometh to me of þe weye/ & I haue not what I  
schal putte bifore hym/ and he wiþin forþ answerng seiþ/ nyl  
þou be heuy to me · þe dore is now hitte · & my children ben  
wiþ me in my couche/ I may not rise & zye to þee/ and zif he  
schal dwelle stille knockynge · I seye to zou · & zif he schal not  
zye to hym risynge for þat he is his frende/ neþeles for his  
inprobite (or contynuel aringe) · he schal rise & zye to hym ·  
how many he haþ nedeful/ and I seye to zou/ are zee/ and it  
schal be zouen to zou/ secke zee & zee schulen synde/ knocke  
zee/ & it schal be openyde to zou/ forsoþe eche þat ariþ/ takyþ/  
and he þat seekyþ/ syndyþ/ and to a man knockynge it schal be  
openyde/ þerfore who of zou ariþ his sadir breed · wher he schal  
zye to hym a soon/ or zif he are a fische/ wher he schal zye  
to hym a serpente for þe fische/ or zif he schal are an eye/ wher  
he schal dresse to hym a scorioun/ þerfore zif zee whan zee ben  
euyt · haue knowen for to zye goode þingis zouen to zoure chil-  
dren/

## Lūke

dren: how myche more zoure fadir of heuene schal zye a good  
 spirit to men arynge hym/ and he was castynge oute a sende:  
 and he was doumbe/ and whanne he hadde caste oute þe sende:  
 þe doumbe man spac • & þe cumpanyes of puple wondriden/  
 forsoþe summe of hem seyde/ in belzebug prynce of deuelis: he  
 castiþ oute deuelis/ and oþer temptynge ariden of hym a token  
 fro heuene/ forsoþe as he sise þe housis of hem: seyde to hem/  
 euery retwme departide in it self: schal be desolate (or discoun-  
 fortede) • & an hous schal not falle vpon an hous/ forsoþe & zif  
 sathanas be departide azenes hym self: how schal his retwme  
 stande • for see seyn me for to caste oute sendis in belzebug/  
 forsoþe zif I in belzebug caste oute sendis: in whom zoure sones  
 casten oute: þerfore þei schulen be zoure domesmen/ forsoþe  
 zif I caste oute sendis in þe synger (or tutel wirchþng) of god:  
 soþely þe retwme of god is comen into zou/ ¶ whanne a stronge  
 armyde man kepiþ his hous: alle þingis þat he weldiþ ben in  
 pees/ soþely zif a stronger þan he comynge aboue ouercome  
 hym: he schal take awei alle his armes in whiche he tristiþe:  
 & schal dele abroad his spouplis (or robberies)/ he þat is not  
 wiþ me: is azenes me/ and he þat geditiþ not to gedit wiþ me:  
 scateriþ abroad/ whanne an vnclene spirit schal gone oute of  
 a man: he wandriþ by drie places seekynge reste • & he synðiþ  
 not • seiþ/ I schal turne azen into myn hous: wher of I came  
 oute/ and whanne he schal come: he findiþ it clenide wiþ  
 besemes & ournyde/ þanne he goiþ & takiþ wiþ hym seuene  
 oþer spiritis worse þan hym self: and þei dwellen þere/ and  
 þe laste þingis of þat man: ben made worse þan þe former//  
 ¶ forsoþe it is done whanne he spac þes þingis: summe wom-  
 man of þe cumpanye reryng vþ hir voyce: seyde to hym/ bles-  
 side be þe wombe þat bare þee: & bleside be þe tetis þat þou  
 hast soken/ & he seyde/ rader bleside ben þei þat heren þe  
 worde of god & kepen it/ forsoþe þe cumpanyes of puples  
 rennyng to gedit: he bigan for to seye/ þis generacō is a wep-  
 warde generacō/ it seekiþ a token: and a token schal not be  
 zouen



## Luke

zouen to it · no but þe token of Jonas þe prophete/ for whi as  
 Jonas was a token to men of nynyue/ so mannes sone schal  
 be to þis generacōn:/ ¶ þe queen of þe south schal rise in dome  
 wiþ men of þis generacōn · & schal condempne hem/ for sche  
 come fro þe endis of þeerþe/ for to here þe wijsdom of salamon/  
 and lo here more þan salamon/ men of nynyue schulen rise in  
 doom · wiþ þis generacōn · & schulen condempne it/ for þei  
 diden penaunce · at þe prechyng of Jonas/ and lo here more  
 þan Jonas/ ¶ No man tendiþ a lanterne & puttiþ it in hidels ·  
 neþer vndir a buschel · but vpon a candilstike · þat þei þat gone  
 in · se lizte/ þe lanterne of þi body is þin yze/ zif þin yze schal  
 be symple/ al þin body schal be lizty/ forsoþe zif þin yze schal  
 be weywarde/ also þe body schal be dirkeful/ þerfore se þou/  
 leste þe lizte þat is in þee ben dirkeness/ þerfore zif al þi body  
 schal be lizt · (or schynnyng) · not haupyng any parte of dirke-  
 ness/ it schal ben al lizty/ and as a lanterne of briztnesse (or  
 schynnyng) · it schal zye schynnyng to þee/ ¶ and whanne  
 he spak to þe pharise preyede þat he schulde ete at hym/ forsoþe  
 he gon in/ residue/ soþely þe pharisee gessyng wiþinne hymself/  
 seyde/ whi he was not waschen bifore þe mete/ and þe lorde  
 seiþ to hym/ now zee pharisees clensen þat is wiþ oute forþ of  
 þe cuppe & plater/ but þat þing þat is wiþinne forþ of zou/ is  
 ful of rauyne & wickidnesse/ foolis wheþer he þat made þat is  
 wiþouten forþ · made not & þat þat is wiþinne forþ/ neþeles  
 þat þat is ouer (or superflu) · zye zee almes/ and lo alle þingis  
 ben clene to zou// ¶ But [ ] to zou pharisees þat tyen mynt &  
 rue & al worte (or erbe) · and passen dome & þe charite of god/  
 forsoþe it bihoueh for to do þes þingis/ and not to leue hem//  
 ¶ Also to zou pharisees þat louen þe firste chayers in synago-  
 gis/ and salutacons in chepyng// ¶ Also to zou þat ben as se-  
 pulcris þat apperen not/ and men walkyng aboue witen not/  
 forsoþe one of þe wisemen of lawe answeryng/ seiþ to hym/  
 mayster þou seyinge þes þingis/ also to vs þou doist dispite (or  
 wronge)/ and he seiþ/ and wo to zou wisemen of lawe for zee  
 chargin

## Luke

chargen men wiþ birþens: þe whiche þei mowne not here/ and  
zee zoure self wiþ zoure one synger · touchen not þe heu-  
nessis// ¶ Mo to zou þat bilden biriels (or toumbis) of pro-  
phetis: forsoþe zoure faderis slowen hem/ treuely zee witnes-  
sen · þat zee consenten to þe werkis of zoure faderis/ for soþely  
þei slowen hem: but zee bilden her sepulcris/ þerfore & þe wis-  
dom of god seyde/ I schal sende to hem prophetis & apostlis &  
of hem þei schulen flee & pursue · þat þe blood of alle prophetis  
þat is helde oute fro þe makynge of þe worlde: be souzte of þis  
generacōn · fro þe blood of abel · vnto þe blode of zacharie · þat  
perischide bitwene þe auter & þe hous/ so I seye to zou: so it  
schal be souzte · of þis generacōn// ¶ Mo to zou wisemen of  
lawe: for zee hane taken away þe keye of kunnyng/ zee zou  
self entren not in: and zee hane forbeden hem þat entreden/  
soþely whanne he spak þes þinges to hem · pharisees & wisemen  
of lawe · bigunnen greuoussly to azenstonde (hym) · & opresse  
his moup: aspynginge hym of manye þingis · sekynge for to  
take sum þing of his moup: þat þei schulden accuse hym//

C<sup>m</sup> 12<sup>m</sup>



**S**help manye cumpanyes of pupilis stondynge a-  
boute · so þat þei defouliden (or troden) eche oþer:  
þe bigan for to seye to his disciplis/ þe zee war &  
flee fro þe sourdowe of pharisees: þat is ypocrisie/  
forsoþe no þing is hidde: þat schal not be schewide/ neþer hid:  
þat schal not be wisse/ for whi þo þingis þat zee haue seyde in  
dirkenessis: schulen be seyde in lizte/ þat þat zee hane spoken  
in ere in couchis: schal be prechide in rooves/ forsoþe I seye to  
zou my frendis: ben not aferde of hem þat flee þe body · &  
astir þes þingis hane no more what þei schul do/ soþely I schal  
schewe to zou whom zee schulen drede/ drede zee hym þat  
astir he haþ slayne: haþ power for to sende into helle/ so I seye  
to zou · drede zee hym/ wher fyue sparowis ben not solde for  
two halpens: and one of hem is not in forzetynge bifore god:  
but & þe heeris of zoure heed: ben nowmbride/ þerfore nyl zee  
drede:

## Luke

brede: zee ben of more prise pan manye sparowis/ trewely I  
 seye to zou · who euer schal knoweleche me bifore men: and  
 mannes sone schal knoweleche hym bifore þe aungels of god/  
 forsoþe he þat schal denye me bifore men: schal be denyede  
 bifore þe aungels of þe lorde/ and eche þat seiþ a worde azenes  
 þe sone of man: it schal be forzouen to hym: soþely it schal not  
 be forzouen to hym þat schal blasseme into þe holy goost//  
 ¶ forsoþe whanne þei schulen leede zou into synagogis · &  
 magistratis & potestatis (or powers): nyl zee be bisse how or  
 what zee schulen answere · or what zee schulen seye/ forsoþe  
 þe holy goost schal teche zou in þat houre: what it bihouep zou  
 for to seye/ soþely summan of þe cumpanye seiþ to hym/ may-  
 ster seye þou to my broþer: þat he departe wiþ me þe heretage/  
 and he seyde to hym/ man who ordeynyde me domestman or  
 departer vpon zou: and he seyde to hem/ se zee & he war fro  
 al coueptise/ for not in þe aboundaunce of any man is his lijf ·  
 of þo þingis þat he weldiþ/ soþely he seyde to hem a lickenesse  
 seyinge/ þe feelde of sum riche man brouzte forþ plenteuouse  
 fructis: and he pouzte wiþinne hym self seyinge/ what schal  
 I do · þat I haue not whidir I schal gedit my fructis/ and he  
 seiþ/ þis þing I schal do/ I schal distrupe my bernex and I  
 schal make more: & hidir I schal gedit alle þingis þat ben borne  
 to me and my godis/ and I schal seye to my soule/ soule þou  
 hast many goodis putte vp or kepte into ful manye peeris/ restle  
 þou · ete · drynke · & plenteuouly ete/ soþely god seyde to hym/  
 fool in þis nyzt: þei schulen are of þee þi soule/ forsoþe whos  
 schulen þo þingis ben þat þou hast made reedy/ so is he þat  
 trefourisþ to hym self: and is not riche into god/ and he seyde  
 to his disciplis/ þerfore I seye to zou · nyl zee be bisse to zoure  
 soule (or lijf) · what zee schulen ete: neþer to zoure body · wiþ  
 what zee schulen be cloþide/ þe soule (or lijf) is more þan mete:  
 and þe body more þan cloþynge/ biholde þe crowis for þei sownen  
 not neþer repen · to whom is no seler neþer berne: and god  
 feediþ hem/ how myche more ben zee of more prise pan þei:  
forsoþe



## Luke

forsoþe who of zou by þenkyngē may putte one cubite to his stature/ þerfore zif zee mowne not (do) þat þat is lestē: what ben zee bisse of oþer þingis/ biholde zee þe lilies of þe felder/ how þei wāren/ þei traueylen not neþer spynnen/ I seye to zou for neþþer salamon in al his glorie: was cloþide as one of þes/ forsoþe zif god cloþis þus þe hay þat to day is in þe feelde & to morne is sente into a furneyns: how myche more zou of litil seiþ/ and nyl zee seek what zee schulen ete: or what zee schulen dryncke: & nyl zee be taken vp into an hize/ forsoþe folkis of þe worlde seekē alle þes þingis/ soþely zoure fadir wote for zee neden þes þingis/ neþeles seekē zee firste þe kyngdom of god/ and alle þes þingis schulen be caste to zou// ¶ Nyl zee litil floe drede/ for it pleside to zoure fadir for to ȝyue to zou a kyngdom/ selle zee þo þingis þat zee haue in possession: and ȝyue zee almes/ make zee to zou sachelis þat wāren not olde/ tresour not saylyngē in heuenes: whidir a þeef neyȝeþ not: neþer mouȝte distruyeþ/ forsoþe wher is þi tresour: þere & þin herte schal be// ¶ We zoure leendis girde bifore: & lanternes brennyngē in zoure handis/ and be zee lijk to men a-bidyngē here lorde: whanne he schal turne fro weddyngis/ þat whanne he schal come & knoke: anone þei open to hym/ bleſside þo seruauntis: whom whanne þe lorde schal come: he schal fynde wakynge/ trewely I seye to zou: þat he schal bifore girde hym: & make hem for to sitte at þe mete/ and he passyngē schal mynȝtre to hem/ and zif he schal come in þe secounde wakynge: & zif he schal come in þe þridde wakynge & schal fynde so: þo seruauntis ben bleſside/ forsoþe wite zee þis þing: for zif an housbonde man wiste in what houre þe þeef schulde come: soþely he schulde wake: and not suffre his hous to be mynyde/ and be zee reedy: for in what houre zee gessen not: mannes sone schal come/ forsoþe petre seyde to hym/ lorde seyst þou þis parable to vs or to alle/ soþely þe lorde seyde/ who gessit þou is a seiþful dispender and prudent: whom þe lorde ordeynȝde vpon his meyne þat he ȝyue to hem in tyme: measure

## Luke

measure of wheat. blesside þat seruaunt whom whanne þe  
lorde schal come. he schal fynde so doinge/ verreyly I seye to  
zou for vpon alle þingis þat he weldeþ. he schal ordeyne hym/  
þat zif þat seruaunt schal seye in his herte. my lord makeþ  
dwellyng for to come. & begynne for to smyte children & hande  
maydens. & ete & drynke. & be fillide ouer mesure. þe lord  
of þat seruaunt schal come in þe day þat he hopiþ not. & houre  
þat he woot not. & schal departe hym & putte his parte wiþ  
vnseifful men// ¶ Forsoþe þe ilke seruaunt þat knewe þe  
wille of his lord. & made not hym reedy. & diide not astir  
his wille. schal be beten wiþ manye plagis (or woundis) /  
sopely þe þat knewe not. & diide worþi þingis of woundis.  
schal be beten wiþ fewe / forsoþe to eche man to whom myche  
is zouen. myche schal be souzte of hym / & þei schulen are more  
of hym. to whom þei lenten myche / I came for to sende fyr  
into þe erþe. & what wole I. but þat it be kyndelide. sopely  
I haue for to be baptiside wiþ baptysm. and how am I con-  
streynede til þat it be parfiteþ done / zee gessen for I came  
for to zpye pees into þe erþe. nay I seye to zou. but depart-  
ynge / forsoþe fro þis tyme. þer schulen fyue be departide in  
one hous / þre schulen be departide in two (or azenes two) /  
and two into þre schulen be departide / þe fadir into þe sone.  
and þe sone into þe fadir / þe modir azenes þe douzter. and þe  
douzter azenes þe modir / þe housbonde modir azenes þe sones  
wife. and þe sones wife azenes þe housbondes modir // For-  
soþe he seyde & to þe cumpanyes / whanne zee schulen se a  
cloude risynge fro þe sunne goynge doune. anone zee seyn  
reyn come. & so it is done / and whanne þe souþe blowynge.  
zee seyn for heet schal be / and it is made / ypoctitis zee hane  
knowe for to profe þe face of heuene & erþe. sopely how prouen  
zee not þis tyme. sopely what & of zou self. deme zee not þat  
þat is iuste / forsoþe whanne þou goiþ wiþ þin aduersarie to þe  
prync in þe weye. zpye þou bisynesse to be delyueride from  
hym. lest þe parauenture. he draue þee to þe domestman. & þe  
domestman

## Luke

Domelman butake þee to þe wrongeful axer · & þe wrongeful  
axer sende þee into prisoun/ I sepe to þee þou schal not go  
hens: til þou gilde also þe laste sēþinge//



Forsoþe summen camen to in þat tyme · tellynge to  
hym of galilees: whos blood pilate mengide with  
þe sacrifices of hem/ and he answerge sepe to  
hem/ wenen zee þat þes men of galilee weren syn-  
ners bifore alle galilees · for þei sustreden suche þingis/ naye  
I sepe to you/ but alle zee schulen perische in like maner: but  
zif zee schulen haue penaunce/ and as he ten & eȝte · vpon  
whom he toure in siloa selde doune & slowe hem: gessen zee  
for & þei weren dettours · more þan alle men dwellynge in  
irym/ naye I sepe to you but also zee alle schulen perische:  
zif zee schulen not do penaunce ¶ Forsoþe he sepe þis liche-  
nesse/ summan had a figg tree plauntide into his vȝnezerde:  
and he came seckynz fruite in it · & fonde not/ toþely he sepe  
to þe tilier of þe vȝnezerde · ic hec seeris þen siþ I came seek-  
ynge fruite in þis tree: fruite trees and I fonde not/ þerfore  
kitte ic doune wheder þoume it is: þe he cōber and he answer-  
ge sepe to hym · lord: wheder ic & his seer · til þe while I  
delue aboute it: and þou · to-die · þou schal make fruite:  
zif none: or ellis ic am seker: þou schalt kutte ic doune/  
forsoþe he was seker: ic am seker: ic am seker: ic am seker:  
and so a womman · whiche was seker: ic am seker: ic am seker:  
wardis whom hec seer · ic am seker: ic am seker: ic am seker:  
to hire · whiche was seker: ic am seker: ic am seker: ic am seker:  
hire þe handis · whiche was seker: ic am seker: ic am seker:  
for hire · whiche was seker: ic am seker: ic am seker: ic am seker:  
þat he seer · whiche was seker: ic am seker: ic am seker: ic am seker:  
to hire · whiche was seker: ic am seker: ic am seker: ic am seker:  
þe day · whiche was seker: ic am seker: ic am seker: ic am seker:  
ppocrite



## Luke

ypocrite wher eche of zou in þe saboth vntieþ not his ore of  
asse fro þe cracche (or stalle) • & leediþ for to water/ bihouede  
it not þis douzter of abraham whom sathanas haþ bounden  
lo ten & eyzte zeeris for to be vnbounden of þis bonde in þe  
day of saboth/ and whanne he seyde þes þingis • alle þys ad-  
uersaries weren ashampte & al þe puple loyede in alle þingis  
þat weren gloriously done of hym/ ¶ herfore to what þing is  
þe kyngdom of god liche/ it is liche to a corne of seneney •  
þe whiche taken/ a man sente into his zerde • & it were & is  
made into a greet tree • & foules of þe eyre residen in  
braunchis þer of/ & eftesone he seyde/ to what þing schal I  
gesse þe kyngdom of heuene liche/ it is liche to sourdowe • þe  
whiche taken/ a womman hidith in þre mesures of mele • til  
al were sourdowide/ and he wente by cytees & castels tech-  
ynge & makynge iourney into ierlm/ soþely summan seyde  
to hym/ lorde zif þer ben fewe • þat ben sauede/ soþely he  
seyde to hem/ stryue zee for to entre by þe streyte zate • for  
I seye to zou manye seeken for to entre • & þei myzten not/  
forsoþe whanne þe housbondeman haþ entride & closide þe  
dore/ zee schulen bygynne for to stonde wiþ oute forþ • &  
rynge þe dore seyinge/ lorde open to vs/ & he antwerynge  
schal seye to zou/ I knowe zou not of whens zee ben/ þanne  
zee schulen bigynne to seye/ we haue eten bifore zee & drunken/  
& in oure stretis þou hast tauzte/ and he schal seye to zou/ I  
knowe zou not of whens zee ben/ go aweye fro me alle wickers  
of wickidnesse/ þere schal be wepyng & beetyng to gedir of  
teeh • whanne zee schulen se abraham & ysaac & Jacob & alle  
prophetis in þe kyngdom of god/ soþely zou for to be putte  
oute/ and þei schulen come fro þe este & weste & norþe & souþe/  
& sitte at þe mete in þe rewme of god/ and lo þei þat weren  
þe firste/ ben þe laste • & þei þat weren þe laste ben þe firste//  
¶ In þat day summe of pharisees camen nyz/ seyinge to hym/  
go oute & go hens/ for heroude wole slee þee/ and he seiþ to  
hem/ go zee & seye zee to þat fore/ lo I caste oute fendis • &  
I make

**Luke**

I make perfectly better to day & to morowe: & he prides  
 I am made richer: it bishouep me to day & to morowe  
 he sayeth day for to walke: for it fallip not a prophete to  
 sende out of irim. Irim irim hat fleest prophetis & fro  
 ben: hat ben sente to her: how ofte wolde I gadre to gedre  
 stones: as a brude his nest vnder pennex (or twengis) &  
 wolde not: to seurte hous schal be leste to you deserte/ for  
 I saye to you: for see schulen not se me: til it come what  
 see schulen see: bleside is he pat cometh in name of  
 lord

[illegible]

## Luke

makist a mete (or soper) nyl þou clepe þi frendis · neþer þi breþeren · neþer cosyns · neþer neyzeþors · neþer riche men · leste parauenture & þei biðde þee azen to feest · & retribuþiōn (or zildynge azen) be made to þee/ but whanne þou makist a feest · clepe pore men · feble · crokide · blynde · and þou schalt be bleßide · for þei haue not wherof to zilde azen to þee/ forsoþe it schal be quytte azen to þee · in þe risynge azen of iuste men/ whanne summan of þe sittynge at mete had herde þes þingis · he seyde to hym/ bleßide he þat schal ete breede in þe retorne of god/ and he seyde hym/ summan made a greet soper · and clepide mange/ & he sente his seruauntis in þe houre of soper for to seye to men beden to feest · þat þei schulden come/ for nowe alle þingis ben redy/ and alle bygynnen to gedir · for to excuse/ þe firste seyde/ I haue bouzte a toun · and I haue neede for to go oute & se it/ I preye þee · haue me excuside/ & þe oper seyde/ I haue bouzte fyue yokis of oren · & I go for to proue hem/ I preye þee · haue me excuside/ and anoper seyde I haue weddide a wise · and þerfore I may not come/ and þe seruaunt turnyde azen · tolde þes þingis to his lorde/ þanne þe housbondeman wroþe · seyde to his seruaunt/ go oute sone into greet stretis & smale stretis of þe cytee · and pore men & feble · blynde & crokide · brynge þou hidir/ and his seruaunt seith/ lorde it is done as þou hast comaundide · and zit þere is place/ and þe lorde seiþ to þe seruaunt/ go oute in weyes & heggis · & constreyne for to entre · þat myn hous be fulfild · forsoþe I seye to þou · for no man of þe men þat ben clepide · schal taste my soper// ¶ Soþely many cumpanyes wenten wiþ hym/ & he turnyde · seyde to hem/ zif any come to me · & hatih not his fadir & modir & wiif & sones & breþeren & douztris · zit forsoþe & his soule (or lijf) may not be my discipule/ & he bereþ not his crosse & comeþ not aftir me · may not be my discipule/ forsoþe who of þou willynge for to bilde a toure · where þe firste sittynge acountis not þe spensis þat ben nedeful zif he haue to parfourme/



## Luke

fourme/ leste astir hat he hap putte he foundement & myzte not parfourme: alle hat seen hym bigynne to scorne hym seyinge/ for his man bigan for to bilde & myzte not ende/ or what kyng to go for to sende (or make) batayle azenes another kyng: wher he sittynge firste byhenke not zif he may wih ten housande goo azenes hym hat comeþ to hym wih twenty housande/ ellis zit doinge afer: he sendynge a messenger · prepeþ þo þingis hat ben of pees/ so herfore eche of zou hat renounsiþ not (or forsakiþ not) alle þingis hat he weldiþ: may not be my disciple// Salte is good þinge/ forsoþe zif salte vanysche: in what þing schal it be saueride: neþer in dungehil is it profitable: but it schal be sente oute/ he hat hap eris of herynge: here//

C<sup>m</sup> 15<sup>m</sup>



Arsoþe puplicans & synful men weren neyzinge to hym: hat þei schulden here hym/ and pharisees & scribis grucchiden seyinge/ for his receyueþ synful men: and etih wih hem/ and he seiþ to hem his parable: seyinge/ what man of zou hat hap an hundride scheep · & zif he schal leese one of hem · wher he leueþ not nynty & nyne in deserte & goiþ to it hat perischide · til he fynde it: he ioyingeputtiþ into his schuldres/ and comyng home: clepiþ to gedir his frendis & neyzbors seyinge to hem/ þanke zee to me · for I haue founden þe scheepe hat I had losse/ soþely I sepe to zou · so ioye schal be in heuene on one synful man doinge penaunce: þan vpon nynty & nyne iuste hat hane no nede to penaunce/ or what womman haupnge ten dragmes (or besauntis) · & zif sche schal leese one dragme: wher sche tendis not a lanterne · & turneþ vpsodoune þe hous · & seekiþ diligently til sche fynde/ and whanne sche hap founden: sche clepiþ to gedir frendis & neyzebors seyinge/ to gedir þanke zee me · for I haue founden þe dragme hat I had losse/ so I sepe to zou · ioye schal be to aungels of god · vpon one synful man doinge penaunce// ¶ Forsoþe he seis/ summan had two sonen:

## Luke

tones: & he zonger seyde to his fadir/ fadir zgue to me þe porcioune of substaunce (or catel) þat bifallih me/ and he departide to hem substaunce/ and not aftir manye dayes alle þingis gederide to gedit: þe zonger sone wente fer on pilgrymage into aſer cuntre · & þere waſtide his ſubſtaunce (or goodis) in lyuyng leccherouſly/ and aftir þat he had endide alle þingis: a ſtronge hunger is made in þat cuntre · & he bigan for to haue nede/ and he wente & cleuede to one of þe burgeyſis of þat cuntre: and he ſente hym into his toun · þat he ſchulde ſeede hoggis/ and he coueptide for to fulfille his wombe of þe coddis þat þe hoggis eten: and no man zawe to hym/ ſohely he turnede azen into hym ſelf: ſeyde/ how manye hiride men in my fadir hous abounden in looues: I forſoþe periſche heere in hunger/ I ſchal riſen vp & go to my fadir: and I ſchal ſeye to hym/ fadir I haue ſynned into heuene & bifore þee: nowe I am not worþi for to be clepide þi ſone · make me as one of þin hiride men/ and he riſynge came to his fadir/ ſohely whanne he was zit fer: his fadir ſize hym · & is ſpyrede by mercy/ & he rennyng to · felde vpon his necke: and kiſſide hym/ and þe ſone ſeyde to hym/ fadir I haue ſynned into heuene & bifore þee: and nowe I am not worþi for to be clepide þi ſone/ forſoþe þe fadir ſeyde to his ſeruauntis/ ſoone brynge zee ſorþe þe firſte ſtool & cloþide hym · & zgue zee a ryng in his hande: & ſchoon into feet/ and brynge zee to · a calue made fatte: and ſlee zee & ete we & glade we in plenteuouſe etynge · for þis my ſone is deade & haþ lquede azen: he periſchide & is founde/ and alle men bigunnen for to ete gladely/ forſoþe his elder ſone was in þe feelde/ and whanne he came & neyzede to þe hous: he herde a ſymphonye & carole (or croude)/ and he clepide one of þe ſeruauntis: and axide what þes þingis weren/ & he ſeyde to hym/ þi broþer is comen · & þi fadir ſlewe a fattide calue · for he receyuede hym ſaaf/ forſoþe he was wroþe: and wolde not entre/ þerfore his fadir gon oute bigan to preye hym/ & he anſwerynge to his fadir: ſeyde/

lo

## Luke

lo so many zeeris I serue to pee · and I neuer passide ouer  
(or brake) pi comaundement: & hou neuer haste zouen to me  
a kide pat I schulde wiþ my frendes be fulfillide/ but astir pat  
pis pi sone pat hap deuouride his substaunce wiþ hooris came:  
hou hast slayne to hym a fattide calue/ and he seyde to hym/  
sone hou art euermore wiþ me: and alle my þingis ben þin/  
forsope it bihouede for to ete plenteuousely & to ioye for pis  
pi broþer was deade: & lyuede azen/ he perischide & is soun-  
den//

C<sup>m</sup> 16<sup>m</sup>



Orsophe he seyde & to his disciplis/ þer was sum ryche  
man pat had a fermour (or bayly): and pis is de-  
fampde at hym · as he had wastide his goodis/ &  
he clepide hym · & seiþ to hym/ what here I pis  
þing of þee? zilde resoun of pi ferme/ for now hou schalt  
not motwe hold þe ferme/ forsophe þe fermour seyde wiþinne  
hym self/ what schal I do · for my lorde takþ aweiþ fro me  
þe ferme/ delue may I not: I schame for to begge/ I woot  
what I schal do: pat whanne I schal be mouede fro þe ferme:  
þei receyue me into here housis/ and so alle þe Dettours of  
his lorde clepide to gedir: he seyde to þe firste: how myche  
owist þou to my lorde/ & he seyde to hym/ an hundride barels  
of oyle/ and he seyde to hym/ take þe caucion (or obligacion):  
& litte soone · & write fifti/ astirwarde he seyde to anoper/  
sophely how myche owest þou? þe whiche seiþ/ an hundride  
mesuris of wheet/ and he seyde to hym/ take pi lettris & write  
soure score/ & þe lorde prepside þe fermour of wickidnesse ·  
for he had done prudently/ for þe sonex of þis worlde ben  
more prudent (or war) in here generacon: þan þe sonex of  
lizte/ & I seye to zou/ make to zou frendis of þe richesse of  
wickidnesse · pat whanne zee schulen sayle: þei receyue zou  
into euerlastyng tabernaclis/ he pat is trewe in þe leste þing:  
& in þe more is trewe/ & he pat in a litil þing is wickide: & in  
þe more is wickide/ þerfore zif in þe wickide richessis zee  
weren



## Luke

weren not trewe: þat þat is soþe who schal bileue (or bitake)  
 to zou/ and zif in oþer mennes þing zee weren not trewe:  
 þat þat is zoure who schal zyue to zou/ no man seruaunt may  
 serue to two lordis/ forsoþe oþer he schal hate þe toon & loue  
 þe toþer/ oþer cleue to þe toon & dispise þe toþer/ zee motwne  
 not serue to god & to richesse/ forsoþe pharisees þat weren  
 coueytous herden alle þes þingis/ & þei scorneden hym/ & he  
 seih to hem/ zee it ben þat iustifien zou biforn men/ soþely god  
 haþ knowen zoure hertis/ for þat is hiȝe to men: is abhomy-  
 nacon to god/ þe lawe & prophetis til to Joon fro þat tyme  
 þe rewme of god is euangelizide • & eche man doih strengþe  
 (or violence) into it/ forsoþe it is lizter þe uene & erþe for to  
 passe ouer: þan one tile falle of þe lawe// ¶ Euery man þat  
 forsakih his wiif • & weddiþ an oþer • doih auoutrie/ and he þat  
 weddiþ þe forsaken of þe housbonde: doih auoutrie// ¶ Sum-  
 man was riche & was cloþide in purpur & bijs (or white silke) •  
 & ete euery day schynnyngly/ & þer was sum begger lazar by  
 name • þat laye at his zate • ful of bisilis • coueytynge to be  
 fulfyllide of þe crommes þat sellen þoune fro þe riche mannes  
 borde/ & no man ȝaue to hym/ but & houndis camen: & lick-  
 iden his bisilis/ fforsoþe it is done þat þe begger diede: and  
 was borne of aungels into abrahams bosum/ forsoþe & þe riche  
 man is deade: and is briede in helle/ soþely he castynge vp  
 his eyzen • whanne he was in turmentis: siȝe abraham afer •  
 & lazar in his bosum/ & he crynge seyde/ fadir abraham haue  
 mercy on me: and sende lazar þat he dippe þe laste parte of his  
 fyrngel in water þat he kele my tunge • for I am turmentide  
 in þis flawme/ and abraham seyde to hym/ sone haue mynde •  
 for þou hast receyuede good þingis in þi lijf: and lazar also euyl  
 þingis/ soþely he is now comfortide: but þou art turmentide/  
 & in alle þes þingis bitwixe vs & zou • a greet dirke place is  
 stablde • þat þei þat wolen fro þens passe to zou: motwne not  
 neþer passe ouer hidir/ and he seih/ þerfore I prepe þee fadir  
 abraham: þat þou sende hym into þe hous of my fadir/ soþely

¶

I haue

## Luke

I haue spue bretheren · pat he witnesse to hem · lesse & hei comen into his place of turmentis/ and abraham seih to hym/ þe hane moysen & þe prophetis: here þei hem/ and he seyde/ nay sadir abraham · but zif any of deade men schal go to hem: þei schulen do penaunce/ forsoþe he seih to hym/ zif þei beten not moyses & prophetis: neþer zif any of deade men schal rise azen: þei schulen bileue to hym/ and he seih to his disciplis/ it is impossible þat sclaunderis comen not/ forsoþe wo to þat man by whom þei comen/ it is more profitable to hym zif a myne soon be putte aboute his necke & he caste into þe see: þan þat he sclaundre one of þes litil/ perseyueþ (or takih heede) to zou self/ zif þi broþer schal synne in þee: blame hym/ & zif he schal do penaunce · forþpue to hym/ & zif seuene times in þe day · he schal synne in þee · & seuene times in þe day he schal beconuertid to þee: seyinge/ it forþinkih me: forþpue to hym//

C<sup>m</sup> 17<sup>m</sup>



**A**D þe apostlis seyde to þe lorde/ encrese to vs seih/ forsoþe þe lorde seyde/ zif zee hadden seih/ as þe corne of seneuey: zee schulen seye to his tree more · he þou drawen vp by þe root · & be ouer plauntide into þe see: and it schal obeye to zou/ forsoþe who of zou haupinge a seruaunt · erynge or lesowynge þe oris · þe whiche turnyde azen fro feelde · he seih anone to hym · go sitte at þe mete · & not seih to hym make reedy þat I soupe · & girde þee bifore · and mynysire to me til þat I ete or drynke · & astir þes þingis þou schalt ete & drynke/ wher he had grace to þat seruaunt · for he dide þat þat he comaundide to hym/ nay I gesse/ to & zee whanne zee hane done alle þingis þat ben comaundide to zou: seye/ we ben vnprofitable seruauntis/ þat þat we ouzten for to do: we haue done// ¶ And it is done þe while Ihs̄ wente into trīm: he passide þourgh þe myddil of samarie & galilee /and whanne he entride into sum castel · ten leprous men camen azenes hym/ þe whiche stoden aser & listiden vp a voyce: seyinge/ Ihs̄u comaundour: haue mercy on vs/ whom

as

## Luke

as he ſize: he ſeyde/ go zee ſchewe zee zou to priſtis/ it is done  
 þe while þei wenten: þei ben clenſide/ forſoþe one of hem as he  
 ſize for he is clenſide: wente azen wiþ greet voyce magnyfy-  
 inge god/ and he ſelle doune into þe face biſore his feet: doinge  
 graces (or þankyngis)/ and þis was a ſamaritan/ forſoþe ih̄c  
 anſwerynge ſeyde/ wher ten ben not clenſide: and where ben  
 þe nyne/ þer ben none founden þat turnyde azen & zaue glorie  
 to god: no but þis alien (or ſtraunger)/ and he ſeiþ to hym riſe  
 vp go þou: for þi ſeiþ haþ made þee ſaaf/ forſoþe he axide of  
 phariſees whan þe rewme of god cometh: anſweride to hem &  
 ſeyde/ þe rewme of god cometh not wiþ aſpiynges: neþer þei  
 ſchulen ſeþe/ lo here: or lo þere/ forſoþe lo þe rewme of god is  
 wiþinne zou/ & he ſeiþ to his diſciplis/ dayes ſchulen come:  
 whanne zee ſchulen deſire for to ſe one day of mannes ſone:  
 and zee ſchulen not ſe/ & þei ſchulen ſeþe to zou/ lo here & lo  
 þere/ nyl zee go: neþer ſue þee/ forþwi as lepte ſchynynge from  
 vnder heuene · ſchyneth into þo þinges þat ben vndre heuene:  
 ſo ſchal mannes ſone be in his day/ forſoþe firſt it bihoueth hym  
 for to ſuffre manye þingis: & for to be reprouede of þis genera-  
 con/ & as it was done in þe dayes of noe: ſo it ſchal be in þe dayes  
 of mannes ſone/ þei eten & drunken · weddiden wiſes & weren  
 zouen to weddyngis til into þe day · in þe whiche noe entride  
 into þe ſchippe: & þe greet ſtode came & loſte alle/ alſo it was  
 done in þe dayes of loth · þei eten & drunken · bouzten & ſolden ·  
 plauntiden & bildiden/ toþely in what day loth wente oute of  
 ſodom · þe lorde reynyde ſijr & brinnſon fro heuene · & loſte  
 alle/ aſtir þis þing it ſchal be in what day mannes ſone ſchal be  
 ſchewide/ in þat day he ſchal ben in þe roof · & his veſſels in þe  
 hous: come he not doune for to take hem awepe/ and he þat is  
 in þe ſeelde: alſo turne not azen byþynde/ be zee myndeful of þe  
 wiſe of loth/ who euer ſchal ſeek for to make his ſoule (þat is  
 his lijf) ſaaf: ſchal leeſe it/ & who euer ſchal leeſe it: ſchal quyen  
 it/ I ſeþe to zou in þat nyzt two ſchulen be in one bed · one  
 ſchal be taken to · & þe toþer forſaken/ two wpmmen ſchulen be  
 gryndynge



## Luke

gryndynge to gedir · þe one ſchal be taken to · & þe toþer for-  
taken/ þei anſwerynge ſeyn to hym/ where lorde/ þe whiche  
ſeyde to hem/ wher euer þe body ſchal be/ þidit ſchulen be ge-  
deride to gidir & þe eglis//

C<sup>m</sup> 18<sup>m</sup>



**F**orsoþe he ſeyde to hem & a parable/ for it bihouep  
for to preye euermore: & not ſayleſeyinge/ þer was  
ſum iuge in ſum cytee: þat dredde not god · neþer  
ſchamyde men/ forſoþe ſum widowe was in þat  
cytee: and came to hym ſeyinge/ venge me of myn aduerſa-  
rie/ and he wolde not by myche tyme/ ſoþely aſtir þes þingis  
he ſeyde wiþinne hym ſelf/ and zif I drede not god · & ſchame  
not man: neþeles for þis widowe is heuy to me: I ſchal venge  
hire/ leſte at þe laſte ſche comynge ſtrangle me/ ſoþely þe lorde  
ſeiþ/ here zee what þe domeſman of wickidneſſe ſeiþ/ forſoþe  
wher god ſchal not do vengeaunce of his choſen · cryinge to  
hym nyzt & day · & ſchal haue pacience in hem/ ſoþely I ſeye to  
zou for ſone he ſchal do vengeaunce of hem/ neþeles geſſit þou  
mannes ſone comynge ſchal ſynde ſeiþ in erþe/ forſoþe he ſeyde  
& to ſummen þat triſtiden in hym ſelf as riȝtful · diſpiteden  
oþer · þis parable ſeyinge/ two men ſteyzedn vp into þe temple  
for to preye · þe one a phariſee · & þe oþer a puplican/ forſoþe þe  
phariſee ſtondynge: prepede anentis hym ſelf þes þingis ſey-  
inge/ god I do þankyngis to þee · for I am not as oþer of  
men · rauenours · vniuſt · auoutrers · as alſo þis puplican/ I  
faſte twyes in þe wiķe · I ȝpue tyþes of alle þingis þat I haue  
in poſſeſſion/ and þe puplican ſtondynge aſer · wolde not neþer  
liſte vp þe ȝzen to heuene: but ſmote his breſte ſeyinge/ god  
be helpful (or mercyful) to me ſynner/ trewely I ſeye to zou ·  
þis diſcendide iuſtifiede into his hous from hym/ for eche þat  
enhauncip hym: ſchal be made lowe/ and he þat mekiþ hym:  
ſchal be enhauncide/ ¶ Forſoþe þei brouzten to hym ȝonge  
children þat he ſchulde touche hem/ þe whiche whanne diſci-  
plis ſizen: þei blameden hem/ ſoþely ihc clepyngeto gedir hem:  
ſeyde/

## Luke

seyde/ suffice zee children for to come to me: & nyl zee forbede hem/ tohely of suche is þe kyngdom of heuenes/ treuely I seye to zou • who euer schal not take þe kyngdom as a childe/ schal not entre into it/ and sum prynce aride hym seyinge/ gode mayf- ter what þing doinge • schal I welde euerlastyngge lijf/ tohely ih̄c seyde to hym/ what seyst þou me gode/ no man gode/ no but god alone/ þou haste knowen þe comaundementis/ þou schalt not slee • þou schalt not do leccherie • þou schalt not do þeste • þou schalt not seye false witnessyngge • worschip þi fadir & modir/ þe whiche seiþ/ I haue kepte alle þes þingis fro my youthe/ þe whiche þing herde/ ih̄c seiþ to hym/ zit one þing sayliþ to zee • selle þou alle what euer þingis þou hast/ and ȝyue to pore men • & þou schal haue tresoure in heuene • & come & sue me/ þes þingis herde/ he was sorowful/ for he was ful riche/ tohely ih̄c seyinge hym made soory/ seyde how harde þei þat hane money • schulen entre into þe kyngdom of god/ forsoþe it is lizter a camel for to passe þourz an edlis ȳze/ þan a riche man to entre into þe kyngdom of god/ & þei þat herden þes þingis/ seyden/ and who may þe saaf/ & he seiþ to hem/ þo þingis þat ben impossible anentis men/ ben possibill anentis god/ forsoþe petre seiþ/ lo we haue leste alle þingis/ and suen þee/ þe whiche seyde to hym/ treuely I seye to zou • þer is no man • þat schal forsake hous or fadir or modir or breþeren or wife or sones or seeldis for þe rewme of god/ & schal not receyue moo þingis in þis tyme • & in þe worlde to compynge euerlast- yngelijf/ ¶ Forsoþe ih̄c took to his twelue disciplis/ and seiþ to hem/ lo we sleȝen vp to iherlm̄ • & alle þingis schulen be endide • þat ben writen by prophetis of mannes sone/ forsoþe he schal be bitrayede to heþen men • & he schal be scornede & scourgide & byspitte/ and aftir þat þei haue scourgide (or beeten)/ þei schulen slee hym/ and þe þridde day he schal rise azen/ and þei vnderstoden no þing of þes/ and þis worde was hidde fro hem/ & þei vnderstoden not þo þingis þat weren seyde/ forsoþe it is done whanne ih̄c came nȳz to Jericho/ sum blynde man satte  
besides

## Luke

besides þe wepe beggynge/ and whanne he herde þe cump-  
 nyng of puple passynge/ aride what þis þing was/ toþely þe  
 seyden to hym/ þat ih̄c of nazareth passide/ and he criede sey-  
 inge/ Jh̄u þe sone of dauid/ haue mercy on me/ and þei þat  
 wenten bifore/ blameden hym þat he schulde be stille/ toþely  
 hemychemore crynge/ þou sone of dauid/ haue mercy on me/  
 forsoþe Jh̄c stondynge/ comaundide hym for to be brouȝte forþ  
 to hym/ and whanne he came nyȝ/ he aride hym seyng/ what  
 wolte þou I schal do to þee/ and he seyde/ lord þat I se/ and  
 ih̄c seyde to hym/ biholde/ þi seip haȝ made þee saaf/ and  
 anone he sizer/ and suede hym • magnyfyng god/ and al þe pu-  
 ple as it sizer/ ȝaue herpyng to god//

C<sup>m</sup> 19<sup>m</sup>



AND Jh̄c goinge in/ walkide to Jericho/ and lo a man  
 zache by name • & þis was pryncce of puplicans/ &  
 he riche/ and he souȝte for to se Jh̄u who he was/  
 & he myȝte not for þe cumpange of puple • for he  
 was litil in stature/ and he rennyng bifore/ stepȝede vp into  
 a sicomore tree • þat he schulde se hym/ for he was to passe  
 þens/ and ih̄c biholdynge vp • whan he came to þe place/ sizer  
 hym & seyde to hym/ zache biȝynge come doune/ for to dawe  
 I must dwelle in þin hous/ & he biȝinge came doune/ and  
 ioyinge receyuede hym/ & whanne alle men sizer/ þei grucchi-  
 den seyng/ for he had turnȝde to a synful man/ forsoþe zache  
 stondynge/ seyde to þe lorde/ lo lord þe halfe of my godis/ I  
 ȝyue to pore men/ and ȝif I haue any þing defrauidide any  
 man/ I ȝilde þe foure folde/ Jh̄c seip to hym/ for in þis day  
 helpe is made to þis hous/ for þat he is abrahams sone/ for-  
 soþe mannes sone came for to seek & for to make saaf þat þing  
 þat perischide// ¶ Hem herpyng þes þingis • he puttyng to •  
 seyde a parable • for þat he was nyȝ ierlm̄ • & for þei gesside þat  
 anone þe kyngdom of god schulde be shewide/ þerfore he seyde/  
 Sum noble man wente into a fer cuntre • for to take to hym  
 a kyngdom • & for to turne aȝen/ toþely þis ten seruauntis  
 clepide/



## Lūke

clepide: he zawe to hem ten besauntis • & seip to hem/ *Mar:*  
 chaundise zee þe while I come/ forsoþe his cyteseyns hatiden  
 hym • & senten a messenger aftir hym: seyinge/ we wolen not  
 hym for to regne vpon vs/ and it is done þat he turnede azen  
 þe kyngdom taken: he comaundide his seruauntis to be cle-  
 pide to whom he zawe þe money • þat he schulde wite how  
 myche eche had wonnen by chaffarynge/ forsoþe þe firste came  
 seyinge/ lorde þi besaunt haþ wonnen ten besauntis/ he seip  
 to hym/ wel be þou goode seruaunt in litil þing þou haþ ben  
 trewe: þou schalt be hauping power vpon ten cytees/ and þe  
 toþer came seyinge/ lorde þi besaunt haþ made fyue besauntis/  
 and to þis he seip/ and be þou vpon fyue cytees/ and þe þridde  
 came seyinge/ lorde lo þi besaunt þat I had putte vp in a suda-  
 rie (or swetyng clood)/ forsoþe I dredde þee for þou art aus-  
 terne man • þat takist away þat þat þou settist not • & þou re-  
 pist þat þat þou haþ not sownen/ he seip to hym/ weywarde ser-  
 uaunt: of þi mouþe I deme þee/ wilst þou þat I am an aus-  
 terne man takyng awaye þat þing þat I sette not • & repynge  
 þat þing þat I sewe not: and whi haþ þou not zouen my money  
 to þe boorde • & I comynge schulde haue receyuede it • soþely  
 wiþ vsures/ and he seyde to men stondynge nyȝ/ take zee awaye  
 fro hym þe besaunt: and ȝyue zee it to hym þat haþ ten be-  
 sauntis/ and þei seyden to hym/ lorde he haþ ten besauntis/  
 soþely I seye to ȝou: for to eche haupnge it schal be zouen: and  
 he schal abounde (or be plenteuouse)/ but fro hym þat haþ  
 not & þat þing þat he haþ: schal be taken of hym/ neþeles  
 brynge zee hidir þo myn enemyes • þat wolen not me regne  
 vpon hem: and flee bifore me/ and þes þingis seyde: he wente  
 bifore slepyng to iherlm/ and it is done whanne he came nyȝ to  
 bethfage & bethanye at þe mounte þat is clepide of olyuete: he  
 sente his two disciplis seyinge/ go zee into þe castel þat is azenes  
 ȝou • into whiche zee entrynge schulen fynde a colte of a sche-  
 asle tizede: to whom none of men euer sette/ vnbynde zee hym:  
 and brynge zee to me/ and ȝif any man are whi zee vnbynden:

þus

## Luke

þus ʒee schulen sepe to hym for þe lordes desireþ his werke for-  
 soþe þei þat weren sente wenten forth · ʒ founden as he seide to  
 hem: a coltre stondyng: soþely hem unbyndyng þe coltre: þe  
 lordis of hem seiden to hem. what vntyzen ʒee þe coltre? and  
 þei seiden: for þe lordes hab hym nedeful and þei ledðen to ihū  
 and þei castyng here clothes vpon þe coltre: puttiden ihū (on  
 hym)/ forsoþe hym goinge: þei vndre strewiden here clothes in  
 þe weye/ and whanne now he came nyȝ to þe comyng doune  
 of þe mounte of olyuete: alle þe cumpanyes of men comyng  
 doune: bygunnen ioyzyng for to herie god wiȝ greet voyce  
 on alle þe vertues þat þei sizen seyinge: blestide is þe kyng  
 þat cometh in þe name of þe lordes: pees in heuene & glorie  
 þingis// ¶ And summe of pharisees of þe cumpanyes: seiden  
 to hym/ mayster blame þi discipulis/ to whom he seib/ I sepe  
 to ʒou · for ʒif þes schulen be stille: stonys schulen crie/ and  
 whanne he neyȝede · he seinge þe cytee: wepte on it seyinge/  
 for ʒif þou haddest knowen: & þou/ & soþely in þis þi day: þe  
 whiche to pees to þee/ but now þei ben bid fro þin eyzen/ for  
 dayes schulen come in þee · & þin enemyes schulen enuyroune  
 þee wiȝ a paale · & þei schulen enuyroune þee & make þee strepte  
 on alle sidis: & caste þee doune to þe erþe · & þi sonys þat ben  
 in þee/ and þei schulen not leue in þee a stone vpon a stone ·  
 for þat þat þou hast not knowen þe tyme of þi visitaciō//  
 ¶ And he gone into þe temple: bigan for to caste oute men sell-  
 yng þer inne & byyng · seyinge to hem/ it is writen þat myn  
 hous: is an hous of preyer/ forsoþe ʒee hane made it a denne  
 of þeeves/ and he was techyng euery day in þe temple/ forsoþe  
 þe prynces of pristis & þe scribis & þe prynces of þe puple:  
 souzten for to leese hym/ and þei founden not what þei schul-  
 den do to hym/ soþely alle þe puple was hangide by · or al oc-  
 cupiede heryng hym//

And

## Luke

**A**nd it is done in one of þe dayes · hym techyng þe C<sup>m</sup> 20<sup>m</sup>  
puple in þe temple & euangelizyng: þe prynces of  
pristis & scribis camen to gedir · wiþ þe eldre men ·  
& seyn to hym seyinge/ seye to vs in what power  
þou doist þis þing or who ȝaue to þee þis power? forsoþe ihū  
answerynge/ seyde to hem/ and I schal aske you a worde: an-  
swere ȝee to me/ was þe baptysm of Ioon of heuene or of men?/   
and þei þouzten wiþinne þemself seyinge/ for ȝif we schulen  
seye of heuene: he schal seye/ whi þirfore bileue ȝee not to  
hym? forsoþe ȝif we schulen seye of men: al þe comoune puple  
schal stonen vs/ for þei ben certeyn: Ioon for to be a pro-  
phete · & þei answeriden · hem to not knowe (or wite) of when  
it was/ and ihc seip to hem/ neþer I seye to ȝou: in what  
power I do þes þingis// ¶ Forsoþe he bigan for to seye to þe  
comoune puple þis parable/ summan plauntide a vynezerde ·  
& hiiride it (or sette) to ferme to tiliers/ and he was in pil-  
grymage myche tymes/ and in tyme of geberyng of grapis:  
he sente a seruaunt to þe tiliers: þat þei schulden ȝpue to hym  
of þe fruyte of þe vynezerde/ þe whiche lesten hym beten:  
voyde (or wiþouten fruyte)/ and he putte to for to sende ano-  
þer seruaunt/ forsoþe & þei beetynge þis · and punyschyng  
wiþ conteckis (or wrongis): lesten voyde/ and he putte to for to  
sende þe þridde/ þe whiche & woundynge hym: castiden oute/  
sopely þe lorde of þe vynezerde seyde/ what schal I do? I  
schal sende my der worþesone/ parauenture whanne þei schulen  
se hym: þei schulen schame/ whom whanne þe tiliers hadden  
seen: þei þouzten wiþinne hem self seyinge/ þis is þe eire/ flee  
we hym: þat þe heretage he made oure/ and þei sloun hym  
caste oute of þe vynezerde/ what þerfore schal þe lorde of þe  
vynezerde do to hem/ he schal come & leese þes tiliers · & ȝpue  
þe vynezerde to oþer/ whiche þing herde: þei seyden to hym/  
be it fer: (or god forbede)/ forsoþe he biholdynge hem · seyde/  
what þerfore is þis þing þat is writen/ þe soon whom men  
fildynge



## Luke

bildynge reprovueden: þis is made into þe heede of þe corner/  
eche þat schal falle vpon þat stoon: schal be schaken or broken/  
forsoþe vpon whom it schal falle: it schal breke hym to smaale  
parties// ¶ And þe prynces of pristin & þe scribis: souzte for  
to leye on hym handis in þat houre: and þei dreedde þe puple/  
forsoþe þei knewen: þat to hem he had seyde þis lickenesse/ and  
þei keppinge: senten aspriers þat seyneden hem iuste: þat þei  
schulden take hym in worde: & bitake hym (or bitraye) to þe  
principate (or power of þe prynce): & to þe power of þe mayre  
(or iustice)/ and þei ariden hym seyinge/ mayster we witen  
forristly þou seyst & techist: & þou takist not þe persone of man:  
but þou techist in treuþe þe weye of god/ is it leueful to vs for  
to ȝyue tribute to cesar or nay? forsoþe he biholdynge þe de-  
seyte of hem: seyde to hem/ what tempten zee me? schewe zee  
to me a penye/ whos ymage & superscripcon (or writynge  
aboute) haþ it? þei antwerynge seyden to hym/ cesars/ and  
he seiþ to hem/ zilde zee þerfore to cesar: þo þingis þat ben  
cesars: and þo þingis þat ben of god: to god/ and þei myzten  
not reprove his worde: bifore þe pore puple/ and þei wondr-  
ynge in his answeris: helden pees// ¶ Summe of þe sadu-  
ceis: þat denyen azen risynge for to be: camen to & ariden  
seyinge/ mayster: moyses wrote to us: zif þe broþer of any  
man hauynge a wife be deade: & he was wiþ ouden fre chil-  
dren: þat his broþer take his wife & reyle seede to his broþer/  
þerfore seuene breþeren weren: þe firste took a wife: & is  
deade wiþ ouden fre children/ and þe supynge took hir: and he  
is deade wiþ ouden sone/ and þe þridde took hir/ also & alle  
seuene/ & leffen not seede: but ben deade/ þe laste of alle: &  
þe womman is deade/ þerfore in þe rpsynge azen: whos wife  
of hem schal sche be: forsoþe seuene hadden hire wife/ and ihc  
seiþ to hem/ sones of þis worlde wedden & ben zouen to wed-  
dyngis/ forsoþe þei þat schulen be hadde worþi of þat worlde  
& risynge azen fro deade men: neþer ben weddide neþer wed-  
den wifes: neþer euer schulen mowe die: forsoþe þei ben euen  
wiþ

## Luke

wij aungels · & ben he sones of god: siþ þei ben sones of ris-  
 ynge azen/ forsoþe for deade men risen azen: and moyses  
 schewide besides þe busche as he seih/ þe lorde god of abra-  
 ham · & god of ysaac · & god of Jacob/ forsoþe god is not of  
 deade men: but of lyuynge men/ forsoþe alle men lyuen to  
 hym/ soþely summe of þe scribis answerynge: seyden/ may-  
 ter þou hast wel seyde/ and þei durften no more are hym any  
 þing// ¶ forsoþe he seyde to hem/ how seyn men crist for to be  
 þe sone of dauid · & dauid hym self seih in þe booc of psalmes ·  
 þe lorde seyde to my lorde · sitte þou on my rizthalse · til þat  
 I putte þei enemyes a stool of þi feet/ þerfore dauid clepith  
 hym lorde: and how is he his sone? soþely al þe puple her-  
 ynge: he seyde to his disciplis/ he zee war of scribis þat wolen  
 wandre in stooles & louen salutaciōs in þe chepyng · & þe  
 firste chapers in sinagogis · & þe firste sittynge places in feestis/  
 þat deuouren þe hous of widowis: seynynge longe preyynge/  
 þei schulen take more dampnaciōn//

**F**orsoþe he biholdynge siȝe hem · þat senten here C<sup>m</sup> 21<sup>m</sup>  
 ziftis in to þe tresorie riche men/ forsoþe he siȝe &  
 sum litil pore widowe sendynge two mynutis (or  
 ferþingis): and he seyde/ treuely I seye to ȝou · for  
 þis pore widowe: sente more þan alle men/ for whi alle þes  
 of þe aboundaunce or plenteuouse to hem: senten into þe ziftis  
 of god/ forsoþe þis widowe · of þat þing þat sayliþ to hir:  
 sente al hir lyuelode þat sche hadde// ¶ And summan seinge  
 of þe temple þat it was ournyde wiþ good stoones & ziftis: he  
 seyde/ þo þingis þat zee seen · dayes schulen come in þe whiche  
 a stoon schal not be leste on a stoon: þe whiche schal not be  
 distrupede/ soþely þei axiden hym seyinge/ comaundour ·  
 whanne schulen þes þingis be: and what token whan þei  
 schulen bigynne for to be done/ þe whiche seyde/ se zee þat zee  
 be not decepuede/ soþely many schulen come in my name ·  
 seyinge for I am · & þe tyme schal neze/ þerfore nyl zee go  
 affir

## Luke

attir hem/ forsoþe whanne zee schulen here bataplis & sedu-  
 coñs (or stryues) wiþinne forþ: nyl zee be aserde/ it bihouep  
 firste þes þingis for to be done: but not zit anone an ende/  
 þanne he seyde to hem/ folc schal rise azenes folc · & retome  
 azenes retome · & greet mouyngis of erþe schulen be bi places ·  
 & pestilences · & hungrijs · & dredis from heuene & grete tokenes  
 schulen be/ but bifore alle þes þingis þei schulen putte here  
 hondis to zou · & schulen pursue · hitakynge into synagogis &  
 kepyngis · drawyng to kyngis & mayres (or iustices) for my  
 name/ forsoþe it schal falle to zou into witnedynge/ herfore  
 putte zee in zoure hertes · not to þenke bifore: how zee schulen  
 answere/ forsoþe I schal zyeue to zou moup & wysdom: to  
 whiche alle zoure aduersaries schulen not mowe azenstonde  
 & azen seye/ soþely zee schulen be bitrapede (or taken) of fa-  
 dir & modir & breþeren & cosyns & frendis: & by ðeþ þei schulen  
 turmente of zou/ and zee schulen be in hate to alle men for  
 my name/ and an heer of zoure heed: schal not perische/ in  
 zoure pacience zee schulen welde (or haue in quyet) zoure  
 soulis/ forsoþe whanne zee schulen se irlm enuyrounyde of an  
 ooste of batayle: þanne wite zee for þe desolacoñ (or discour-  
 forþ) of it schal neyze/ þanne þei þat ben in Jude flee to þe  
 mounteyns/ & þei þat in þe mydil of it: go aweye/ & þei þat  
 in þe cuntrees: entre not into it/ for þes ben dayes of ven-  
 geaunce · þat alle þingis þat ben writen: be fulfild/ forsoþe  
 wo to (wymmen) wiþ childe & norischynge in þo dayes/ for-  
 soþe a greet pressure (or ouerleyng) schal be on þe erþe · &  
 wrapþe to his puple/ and þei schulen falle in þe moup of swerde:  
 & þei schulen be ledde captife (or prisoners) into alle folkis/ &  
 irlm schulen be defoulide (or to troden) of heþene men: til þe  
 tyme of naciouns be fulfild// ¶ And tokenes schulen be in  
 sunne & mone & sterres: & in erþe ouerleyng of folkis for con-  
 fusioñ of sounne of þe see & watwis · men waringe drie for drede  
 & abidyng þat schulen come to al þe worlde/ for whi vertues  
 of heuene schulen be mouede/ and þanne þei schulen se mannes  
 sone



## Lūke

sone comynge in a cloude: wiþ greet power & maieste/ soþely  
 þes þingis biggynnyng for to be made: biholde zee & reple zee  
 zoure hedis · for zoure redempcon (or byinge azen) neyzer/  
 & he seyde to hem a lickenesse/ se zee þe fige tree & alle trees ·  
 whanne þei bryngen forþ nowe of hem fructe: zee witen for  
 somer is nyz/ so & zee whanne zee schulen se þes þingis for to  
 bedone: wite zee for ze kyngdom is nyz/ treuely I sepe to zou ·  
 for þis generacon schal not passe: til alle þingis ben done/  
 heuene & erþe schulen passe: soþely my wordis schulen not  
 passe// ¶ Forsoþe perseyue zee (or take zee heede) to zou self:  
 lest parauenture zoure hertis ben greuede wiþ glotonie &  
 drunkenesse & by synnes of þis lijf: & he ilke day come soden-  
 ly vpon zou/ forsoþe as a gnare (or snare) it schal come vpon  
 þe face of al erþe/ and so walke zee in eche tyme · preyng  
 þat zee be hadde worþi for to flee alle þes þingis þat ben to  
 come · & for to stonde bifore mannes sone/ forsoþe in dayes  
 he was techynge in þe temple: soþely in nyztis he goinge oute ·  
 dwelte in þe mounte þat is clepide of olyuete/ and al þe puple  
 hastide (or came erly) for to come to hym · in þe temple for  
 to here hym//



Forsoþe þe haly day of þerfe looues · þat is seyde C<sup>m</sup> 22<sup>m</sup>  
 pask came nyz: and þe prynces of pristis & þe scribis  
 souzten hou þei schulden slee ihū/ forsoþe þei dred-  
 den þe pore puple/ soþely sathanas entride into Ju-  
 das þat was clepide of scarioth · one of þe twelue: & he wente  
 & spak wiþ þe princes of pristis & maiestratis · how he schulde  
 bitraye hym to hem/ and þei loyzeden & maden couenaunt:  
 for to ȝyue hym money: & bihizte/ & he souzte couenablete:  
 þat he schulde bitraye hym wiþ oute cumpanyes/ soþely þe  
 day of þerfe looues came: in þe whiche it was nede pask (þat  
 is sacrifice of pask) for to be slayne/ and he sente petre & Ion  
 seyinge/ zee goinge make reedy to vs pask: þat we ete/ and  
 þei seyden/ wher wolte þou we make reedy? and he seyde to  
 hem/

## Luke

hem/ lo zou entrynge into þe cytee · summan berynge a vessel of water schal come azenes zou/ sue zee hym into þe hous · into whiche he entrip · and zee schulen seye to þe housbonde man of þe hous/ þe mayster seip to þee/ where is þe herbergerie · where I schal ete paske wip my disciplis/ and he schal schewe to zou a greet souppnge place · strewede · & here make zee reedy/ sopely þei goinge · founden as he seyde to hem · and þei maden reedy paske/ and whanne þe houre was made · he sate to þe mete · & twelue apostlis wip hym/ and he seip to hem/ wip desire I haue desired · for to ete wip zou þis paske · bifore I suffre/ forsoþe I seye to zou for fro þis tyme I schal not ete it · til it be fulfild in þe rewme of god/ and þe cuppe taken · he diide graces & seyde/ take zee & departe zee amonge zou/ sopely I seye to zou · I schal not drynke of þe generacon of þis wyne · til þe rewme of god come/ and þe breed taken he diide graces (or þankyngis) & brake & zawe to hem seyinge/ þis is my body þat for zou schal be zouen/ do zee þis þing into my comemoracō (or into mynde) of me/ also & þe chalice · affir þat he had soupyde · seyinge/ þis cuppe is þe newe testament in my blood · þat schal be schedde for zou/ neþeles lo þe hande of a man bitrayinge me · is wip me in þe boorde/ and sopely mannes sone goiþ · affir þat is dysynede (or determynede)/ neþeles wo to þat man · by whom he schal be bitrapede/ & þei bigunnen for to seke amonge hem · who it was of hem · þat was to do þis þing// ¶ And strif is made amonge hem · whiche of hem schulde be teen for to be more/ sopely he seyde to hem/ kyngis of folkis ben lordis (or lordeschipen) of hem/ & þei þat haue power vpon hem · ben clepide gode doers (or gode zyuers)/ forsoþe zee not so/ but he þat is more in zou · be made as zonger/ and he þat is bifore goer · as a seruaunt/ for whi who is more · he þat restip or he þat mynystrif/ wher not he þat restif/ forsoþe I am in þe mydle of zou · as he þat mynystrif/ sopely zee ben þat haue dwelide wip me in my temptaconis/ & I dispoze to zou · as & my fadir haþ disposide to

## Luke

to me a retome: þat zee ete & drynke on my boorde in my  
retome • & fitte on trones demynge þe twelue kynredis of isrl/  
forsoþe þe lorde seyde to Symount/ Symount lo sathanas hab  
aride zou þat he schulde reble as whete/ soþely I haue preyede  
for þee: þat hi seiþ sayle not/ and þou sumtyme conuertide:  
conferme þi breperen/ þe whiche seyde to hym/ lorde I am  
reedy wiþ þee for to go into prisoun & into deþ/ and he seyde/  
I seye to þee petre • þe cocke schal not crowe to day: til þou  
pries forsake • for to haue knowen me/ and he seyde to hem/  
whanne I sente zou wiþ outhen sachel & scrippe & schoon • wher  
any þing saylide to zou/ and þei seyden/ no þing/ þerfore he  
seyde to hem/ but now he þat hap a sachel: take also & a  
scrippe/ & he þat hap not: selle his coot & bie a swerde/ soþely  
I seye to zou/ for zit it bihoueþ þat þat þing þat is writen •  
for to be fulfild in me/ and wiþ wickide men he is putte (or  
demyde)/ forsoþe þo þingis þat ben of me: haue ende/ & þei  
seyden/ lorde lo two swerdis heere/ & he seyde to hem/ it is  
pnowz/ and he gone oute: wente astir custum into þe hil of  
olpyes/ soþely & disciplis sueden hym/ and whanne he came  
to þe place: he seyde to hem/ preye zee • leste zee fallen into  
temptacioun/ and he is taken awey fro hem: how myche a  
stones caste/ & þe knees putte: he preyede seyinge/ fadir zit  
þou wolte: turne ouer þis cuppe fro me/ neþeles not my wille  
be done: but þin/ forsoþe an aungel apperide to hym fro he-  
uene: confortynge hym/ and he made in agonye (or strif):  
preyede lenger/ and his swote is made as dropis of blode  
rennyng doune into þe erþe/ and whanne he hadde risen fro  
preyer • & had comen to his disciplis: he sonde hem slepyng  
for heynesse/ and he seiþ to hem/ what slepen? rise zee • &  
preye zee • þat zee falle not into temptacon// ¶ Zit hym spek-  
ynge: lo a cumpanye • & he þat was clepide Judas one of þe  
twelue: wente bifore hem/ and he came nyz to ihū: þat he  
schulde kyße hym/ soþely ihc seyde to hym/ Judas wiþ a cosse  
þou bitrayest mannes sone/ soþely þei þat weren aboute hym:  
seinge



## Luke

seinge þat þat was to come/ seyden to hym/ lorde zif we  
 smyten in swerde/ and one of hem smote þe seruaunt of þe  
 prynce of priffis/ and kitte of his litil ryzt ere/ forsoþe ihc  
 answerynge seih/ suffre zee til hidir/ and whanne he hadde  
 touchide his litil ere/ he helide hym/ forsoþe ihc seyde to hem  
 þat camen to hym · þe prynces of priffis & magistratis (or  
 mayres) of þe temple & eldre men/ as to a þeef zee hane gon  
 oute wih swerdis & slaues/ whanne I was eche day wih zou  
 in þe temple/ zee streizten not oute handis into me/ but þis is  
 zoure houre · & þe power of dirkenessis/ soþely þei takynge  
 hym/ ledde to þe hous of þe prynce of priffis/ petre forsoþe  
 suede hym afer/ soþely a sijr kyndelide in þe mydle floor (or  
 greet hous) and hem sityng aboute/ petre was in þe mydle  
 of hem/ whom whanne sum hande mayden had seen sityng  
 at þe lizte & had biholden hym/ sche seyde/ and þis was wih  
 hym/ and he dengeþe hym seyng/ womman I knetwe not  
 hym/ & astir a litil anoper man seinge hym seyde/ and þou  
 art of hem/ petre forsoþe seih/ o man I am not/ and a space  
 made as of one houre · soþely anoper affermyde/ seyng/  
 treuely & þis was wih hym/ for whi & he was of galilee/ and  
 petre seih/ man I noot what þou seist/ and anone zif hym spek-  
 ynge/ a cocke cewe/ and þe lorde turnede azen/ bihelde petre/  
 and petre hadde mynde on þe worde of ihu as he had seyde ·  
 for bifore þe cocke cewe/ þries þou schalt denye me/ & petre  
 gon forþ/ wepte bittirly/ and þe men þat helden hym · scorne-  
 den hym smytnge (or beetyng) hym/ and þei beyliden (or  
 hidden) hym · & smyten his face · & ariden hym seyng/ pro-  
 phecie þou · who is it þat smote þee/ also many oþer þingis  
 þei blasfemyng/ seyden azenes hym/ and as þe day was made/  
 þe eldre men of þe puple & prynces of priffis & þe scribis camen  
 to gedir & ledde hym into þe counseyl seyng/ zif þou art  
 crist seye to us/ & he seih to hem/ zif I schal seye to zou/ zee  
 schulen not bileue to me/ soþely & zif I schal are/ zee schulen  
 not answere to me · neþer zee schulen leue/ forsoþe astir þis  
 tyme/

## Lūke

tyme: mannes sone ſchal be ſittynge on þe rīzt halfe of þe  
vertue of god/ herfore alle ſeyden/ herfore þou art þe sone of  
god/ þe whiche ſeiþ/ zee ſeyn: for I am/ and þei ſeyden what  
zit deſire we witneſſynge/ forſoþe we oure ſelf hane herde of  
his moup//

**A**d al þe multitude of hem riſynge: ledde hym to C<sup>m</sup> 23<sup>m</sup>  
pilate/ forſoþe þei bigunnen for to accuſe hym ·  
ſeyinge/ we haue founden þis turnynge vſtoboune  
oure folc: and forbedynge tribute for to be zouen  
to ceſar · & ſeyinge hym ſelf for to be c<sup>ri</sup>ſt kyng/ forſoþe pilate  
aride hym ſeyinge/ art þou kyng of iewis/ and he anſwerynge  
ſeiþ/ þou ſeiſt/ forſoþe pilate ſeiþ to þe prynces of priſtis: & to  
þe cumpanyes of puple/ I fynde no þing of cauſe in þis man/  
and þei weren ſtrenger ſeyinge/ he moueþ togedir þe puple  
techyng þoruȝ al Jude: bigynnyng fro galilee til hidiȝ/ pilate  
forſoþe herynge galilee: aride zif he were a man of galilee/ &  
as he knewe þat he was of þe power of heroude: he ſente hym  
aȝen to heroude · þe whiche & he was at ierl<sup>m</sup> þes dayes/ for-  
ſoþe hym ſeen: heroude iogede ful myche/ for he was of myche  
ryme coueytynge for to here hym · for þat he herde manye  
þingis of hym: and he hopide for to ſe ſum tokēn for to be  
made of hym/ ſoþely he aride hym in many wordis/ and he  
no þing anſweride to hym// ¶ Forſoþe þe prynces of priſtis  
& ſcribis ſtoden ſtedefaſtly accuſyng hym/ ſoþely heroude for-  
ſoke (or diſpiſide) hym wiþ his ooſte · & ſcornede hym · cloþide  
wiþ a white clooþ · & ſente aȝen to pilate/ and heroude & pi-  
late ben made frendis in þe ilke day/ for whi biſore þei weren  
enemyes togedir/ pilate ſoþely þe prynces of priſtis & magiſ-  
tratis of þe puple clepide to gedir ſeyde to hem/ zee hane  
offride to me þis man · as turnynge aȝewe þe puple: & lo I  
aringe biſore zou · fynde no cauſe in þis man of þes þingis in  
whiche zee accuſen hym · but neþer heroude/ for whi I aȝen  
ſente zou to hym: & lo no þing worþi þe deþ is done in hym/  
¶ I ſchal

## Luke

**I** schal leese hym amendide (or delyueride) hym chastide/  
 forsope he hadde nede for to dysmytte (or delyuer) to hem one  
 by þe seest day/ soþely al þe cumpanye criede to gedir: seyinge/  
 do hym away: and delyuer to hym barrabas/ þe whiche was  
 sente into prysonne for sum seducōn (or distourblynge) made  
 in þe cytee: & for mansleinge/ forsope estefone pilate spac to  
 hem wyllynge for to delyuer ihū/ & þei vndir crieden seyinge/  
 crucifie crucifie hym/ soþely þe þridde tyme he seyde to hem/  
 soþely what of euyl þing haþ þis done? **I** fynde no cause of  
 deþ in hym/ þerfore **I** schal chastise hym: & delyuer/ and þei  
 conteyneden wip greet voyces aringe: þat he schulde be cru-  
 cifiede/ and þe voyces of hem waren stronge/ and pilate de-  
 myde here aringe for to be done/ Soþely he delyueride to hem  
 hym þat for mansleinge & seducōn was sente into prisounne:  
 whom þei axiden: soþely he bitoke ihū to here wille/ and  
 whanne þei ledden hym þei tooken summan Symount of  
 cirenne compynge fro þe tounne: & þei puttiden to hym a crosse  
 for to bere after **I**hū/ soþely þer suede hym myche cumpanye  
 of puple: & of wymmen þat wepliden & mourneden hym/  
 soþely ihc turnede to hem: seyde/ douztris of iherlm nyl zee  
 wepe vpon me: but wepe zee on zou self & on zoure sones/ for  
 lo dayes schulen come: in whiche it schal be seyde/ blesside be  
 bareyne wymmen: & þe wombis þat haue not gendride: & þe  
 tetis þat haue not zouen souke/ þanne þei schulen bygynne  
 for to sepe to mounteyns falle zee doune on vs: and to smale  
 hilles couer zee vs/ for zif in a greene tree þei done þis þing:  
 what schal be done in a drie? Soþely and oþer two wickide  
 men weren ledde wip hym: þat þei schulden be slayne/ and  
 astir þat þei camen into a place: þat is clepide of caluarie:  
 þere þei crucifieden hym/ and þe þeefes: one on þe rizthalse:  
 & þe toþer on þe listehalse/ forsope **I**hc seyde/ sadir forzpyue  
 to hem: for þei witen not what þei done/ forsope þei depart-  
 ynge his clothes: senten lottis/ & þe puple stood abidyng: & þe  
 prynces scorneden hym wip hem seyinge/ oþer men he made  
saaf:



## Luke

saaf: make he hym self saaf/ zif his be crist he chosen of god/  
 forsope & knyztis scorneden hym comynge nyz \* & offreden  
 bynegre to hym \* seyinge/ zif hou art kyng of ietwis: make  
 pee saaf/ forsope & he superscripcōn was writen on hym wiþ  
 greec lettris \* of latyn & of ebreu/ his is ihc kyng of ietwis/  
 forsope one of he peeses þat hangiden: blasfemyde hym sey-  
 inge/ zif hou art cō: make þi self saaf & vs/ soþely he oþer  
 answerynge: blamyde hym seyinge/ neþer hou dredist god:  
 þat hou art in þe same dampnacōn/ and treuely we iustly/ for  
 whi we haue receyuede worþi þingis to dedis: soþely he þis  
 no þing of eupl/ and he seyde to Ihu/ lorde haue mynde of  
 me: whan þou schalt come into þi kyngdom/ and Ihu seyde  
 to hym/ treuely I seye to pee: þis day þou schalt be wiþ me in  
 paradise/ soþely it was almost þe sixte houre (or vndrun)/ and  
 dirkeness ben made in al þe worlde: til þe nyne houre (or  
 none)/ and þe sunne is made dirke: & þe beple of þe temple is  
 kitte in þe mydle/ and ihc cryinge wiþ greet voyce: seih/ fadir  
 into þin handis. I hitake mysþpirit/ and he seyinge þes þingis:  
 sente oute þe spirit (or diede)/ and centurio seyinge þat þing  
 þat was done: glorifiede god seyinge/ verreyly þis man was  
 iuste/ and al þe cumpanye of hem þat weren þere to gedir at  
 þis spectacle: & sizen þo þingis þat weren done: smytynge here  
 brestis turneden azen/ forsope alle his knowe stoden aser: and  
 wymmnen þat sueden hym fro galilee: seinge þes þingis/ and  
 lo a man Ioseph by name \* þat was a decurioune (or haupnge  
 ten vndre hym) \* a good man & iuste/ and þis man consentide  
 not to þe counseyl & dedis of hem of armathie a cytee of Iudee:  
 þe whiche & he abode þe kyngdom of god/ þis came nyze to  
 pilate: and aride þe body of Ihu/ and wlapide it done doune  
 in a linnen cloob \* & puttide hym in a graue betwen \* þe  
 whiche not zit any man was putte/ and þe day was para-  
 ceues \* (þat is euen of þe holy day) \* and þe saboth bigan to  
 schyne/ soþely þe wymmnen surnge þat camen wiþ hym fro  
 galilee: sizen þe graue \* & how his body was putte/ and þei  
turnynge

## Luke

turnyngge azen/ maden redy swete spices & oynementis/ and  
sopely in þe sabboth þei resyden astir þe maundement//



Ortoke in one of þe wijk sul erly þei camen to þe  
graue · bryngyngge swete spices · þat þei hadden  
made reedy/ and þei founden þe soon turnyde  
away fro þe graue/ and þei gon in founden not þe  
body of Ihu/ and it is done þe while þei in þouzte weren  
astonyede of þis þing/ lo two men stoden bisydes hem in schyn-  
nyngge clooth/ sopely whanne þei dredden · & bowiden here sem-  
blaunt into þe erþe/ þei seyden to hem/ what seeken zee þe  
turnyngge wip deade/ he is not here/ but haf risen/ haue zee  
mynde how he spak to zou · whan he was zit in galilee · sey-  
myt for it bihouep mannes sone to be bitaken into þe handis  
of synful men & to be crucifiede · & þe þridde day for to rise  
azen/ and þei bihouzten on his wordis/ and þei gone azen fro  
þe graue/ tolden alle þes þingis to þe elleuene & to alle oþer/  
forsoke þer was mary maudeleyn & Joon & mary of James &  
oþer wymmen þat weren wip hem · þat seyde to apostlis þes  
þingis/ and þes wordis ben seen biforn hem as madnells/  
and þei bileueden not to hem// ¶ Forsoke petre rysyngge ran  
to þe graue · & he bowyngge doune sise þe linnen cloþes (or  
schetis) putte al one/ and he wente by hym self wondryngge  
þat þat was done// ¶ And lo two of hem wenten in þat day  
into a castel þat was fro iherlm in þe space of sixty furlongis ·  
by name emaus · & þei spaken to gedir of alle þes þingis þat  
hadden bifalle/ and it is done þe while þei talkeden (or sable-  
den) & by hem self souzten/ & ihc hym self neyzinge wente wip  
hem/ sopely here yzen weren holde · lest þei knewen/ and he  
seip to hem/ what ben þes wordis þat zee speken togedir wan-  
dryngge · & zee ben sorowful/ and one to whom þe name was  
cleophas answeryngge/ seyde/ þou al one art a pilgrym in  
iherlm · & hast þou not knowen what þingis ben done in it in  
þes dayes/ to whom he seyde what/ and þei seyden to hym/

of

## Luke

of Ihu of nazareth hat was a man prophet myzty in worde & werke · bifore god & al þe puple/ & how þe hizeſt priſtis & oure prynces bitoken hym into dampnacioune of deþ · and crucifieden hym/ forſoþe we hopeden he was to bie azen iſrl/ and now vpon alle þes þingis þe þridde day is to day þat þes þingis ben done/ but & ſumme wpmmen of oures maden vs aſerde · þe whiche bifore þe lizte weren at þe graue/ and his body not founden: þei camen ſeyinge hem alſo for to haue ſeen a lizte of aungels · þe whiche ſeyn hym for to lyue/ and ſummen of oures wenten to þe graue · & to þei founden as þe wpmmen ſeyden: but hym þei founden not/ & he ſeyde to hem/ o fooliſ & ſlowe of herte for to bileue in alle þingis þat þe prophetis haue ſpoken/ wheþer it bihoſte not criſt for to ſuffre · & to to entre into his glorie/ and he bygynnyng at moſes & alle þe prophetis/ interpretide (or declaride) to hem in alle ſcriptures þat weren of hym/ and þei camen nyȝ to þe caſtel whider þei wenten/ and he made countenaunce hym for to go forþir/ and þei conſtreyneden hym ſeyinge/ dwelle wiþ vs · for it drawiþ to nyȝt: & þe day is nowe bowide doune/ & he entride in wiþ hem/ and it is done þe while he reſide wiþ hem at mete: he took brede & bleſſide & brake & dreſſide to hem/ and þe pzen of hem ben openyde: and þei knewen hym & he vanyſchide fro here pzen/ and þei ſeyden to gedir/ wher oure herte was not brennyng in vs · þe while he ſpac in þe weye · & openyde to vs ſcriptures/ and þei ryſynge in þe ſame houre: wenten azen to iſrlm & founden elleuene gederide to gedir · & hem þat weren wiþ hem ſeyinge/ for þe lorde roſe verreyly & apperide to Symount/ and þei tolden what þingis weren done in þe weye · & how þei knewen hym in brekynge of breede/ forſoþe þe while þei ſpaken þes þingis · Ihu ſtood in þe mydle of hem: and ſeyde to hem/ pees to zou/ I am nyl zee drede/ ſohely þei diſcourblide & agaſt: geſſide hem for to ſe a ſpirit/ and he ſeyde to hem/ what ben zee turblide · & þouȝtis ſteȝzen vp into zoure hertis: ſe zee myn handis & my feet: for



## Luke

for I my self am/ feele zee & se zee · for a spirit haþ not  
flesche & boones · as zee seen me for to haue/ and whanne he  
had seide his þing · he schetwode handis & feet/ forsoþe zit hem  
not bileupnge · & wondrynge for ioye · he seide/ haue zee here  
any þing þat schal be eten/ and þei offreden to hym a parte  
of fische rostide · and a combe of honye/ and whanne he had  
eten bifore hem · he takynge þe relyfes · zæue to hem/ and he  
seide to hem/ þes ben þe wordis þat I spak to zou whan I  
was zit wiþ zou/ for it is nede alle þingis to be fulfild · þat  
ben writen in þe lawe of moyse · & in prophetis & in psalmes  
of me/ þanne he openyde to hem witte · þat þei schulden vn-  
derstonde scriptures/ & he seide to hem/ for þus it is writen · &  
þus it bihoſte cō for to suffre · & rise azen fro deade þe þridde  
day · & penaunce & remysſiō of synnes for to be prechide in  
his name into alle folkis · men bigynnynge fro ierlīm/ forsoþe  
zee ben witneſſis of þes þingis/ and I schal sende þe biþizte  
þing of my fadir into zou/ soþely sitte zee in þe cytee · til þat  
zee be cloþide wiþ vertue from an hize/ forsoþe he ledde hem  
forþe into bethanye · & his bondis lifte vp · he bleſſide hem/ and  
it is done þe while he bleſſide hem · he departide fro hem &  
was borne into heuene/ and þei worschipynge · wenten azen  
into ierlīm wiþ greet ioye · and weren euermore in þe temple  
herþynge & bleſſynge god//

## Luke

sone comynge in a cloude: wif greet power & maieſte/ ſohely  
 hes þingis bigynnynge for to be made: biholde zee & repte zee  
 zoure hedis · for zoure redempcon (or byinge azen) neyzeþ/  
 & he ſeyde to hem a lickenesse/ ſe zee þe fige tree & alle trees ·  
 whanne þei bryngen forþ nowe of hem fructe: zee witen for  
 ſomer is nyȝ/ ſo & zee whanne zee ſchulen ſe hes þingis for to  
 be done: wite zee for þe kyngdom is nyȝ/ treuely I ſepe to zou  
 for þis generacon ſchal not paſſe: til alle þingis ben done/  
 heuene & erþe ſchulen paſſe: ſohely my wordis ſchulen not  
 paſſe// ¶ Forſoþe perſeyue zee (or take zee heede) to zou ſelf:  
 leſte parauenture zoure hertis ben greuede wif glotonie &  
 drunkenesse & by synnes of þis liſt: & þe ilke day come ſodeyn-  
 ly vpon zou/ forſoþe as a gnare (or snare) it ſchal come vpon  
 þe face of al erþe/ and ſo walke zee in eche tyme · preyinge  
 þat zee be hadde worþi for to flee alle hes þingis þat ben to  
 come · & for to ſtonde bifore mannes ſone/ forſoþe in dayes  
 he was techynge in þe temple: ſohely in nyȝtis he goinge oute  
 dwelte in þe mounte þat is clepide of olyuete/ and al þe puple  
 haſtide (or came erly) for to come to hym · in þe temple for  
 to here hym//



Forsoþe þe haly day of þerſe looues · þat is ſeyde C<sup>m</sup> 22<sup>m</sup>  
 paſk came nyȝ: and þe prynces of priſtis & þe ſcribis  
 ſouȝten hou þei ſchulden flee ihū/ forſoþe þei dred-  
 den þe pore puple/ ſohely ſathanas entride into Ju-  
 das þat was clepide of ſcarioth · one of þe twelue: & he wente  
 & ſpac wif þe princes of priſtis & maieſtratis · how he ſchulde  
 bitraye hym to hem/ and þei ioyzeden & maden couenaunt:  
 for to ȝyue hym money: & bihiȝte/ & he ſouȝte couenablete:  
 þat he ſchulde bitraye hym wif oute cumpanyes/ ſohely þe  
 day of þerſe looues came: in þe whiche it was nede paſk (þat  
 is ſacrifice of paſk) for to be ſlayne/ and he ſente petre & Jon  
 ſeyinge/ zee goinge make reedy to vs paſk: þat we ete/ and  
 þei ſeyden/ wher wolte þou we make reedy? and he ſeyde to  
 hem/

## Luke

hem/ lo zou entrynge into þe cytee · summan berynge a ves-  
 sel of water schal come azenes zou/ sue zee hym into þe hous ·  
 into whiche he entriþ · and zee schulen seye to þe housbonde  
 man of þe hous/ þe mayster seiþ to þee/ where is þe herber-  
 gerie · where I schal ete paske wiþ my disciplis/ and he schal  
 schewe to zou a greet soupyng place · firewide · & þere make  
 zee reedy/ soþely þei goinge · founden as he seyde to hem · and  
 þei maden reedy paske/ and whanne þe houre was made · he  
 sate to þe mete · & twelue apostlis wiþ hym/ and he seiþ to  
 hem/ wiþ desire I haue desiride · for to ete wiþ zou þis paske ·  
 bifore I suffre/ forsoþe I seye to zou for fro þis tyme I schal  
 not ete it · til it be fulfild in þe rewme of god/ and þe cuppe  
 taken · he diide graces & seyde/ take zee & departe zee amonge  
 zou/ soþely I seye to zou · I schal not drynke of þe generacon  
 of þis vyne · til þe rewme of god come/ and þe breed taken he  
 diide graces (or hankyngis) & brake & zawe to hem seyinge/  
 þis is my body þat for zou schal be zouen/ do zee þis þing into  
 my comemoracō (or into mynde) of me/ also & þe chalice ·  
 aftir þat he had soupyde · seyinge/ þis cuppe is þe newe testa-  
 ment in my blood · þat schal be schedge for zou/ neþeles lo þe  
 hande of a man bitrayinge me · is wiþ me in þe boorde/ and  
 soþely mannes sone goiþ · aftir þat is diffynede (or determyn-  
 yde)/ neþeles wo to þat man · by whom he schal be bitrayede/  
 & þei bigunnen for to seke amonge hem · who it was of hem ·  
 þat was to do þis þing// ¶ And strif is made amonge hem ·  
 whiche of hem schulde be seene for to be more/ soþely he seyde  
 to hem/ kyngis of folkis ben lordis (or lordeschipen) of hem/  
 & þei þat haue power vpon hem · ben clepide gode doers (or  
 gode zyuers)/ forsoþe zee not so/ but he þat is more in zou ·  
 he made as zonger/ and he þat is bifore goer · as a seruaut/  
 for whi who is more · he þat restiþ or he þat mynystriþ/ wher  
 not he þat restiþ/ forsoþe I am in þe mydle of zou · as he þat  
 mynystriþ/ soþely zee ben þat haue dwellide wiþ me in my  
 temptaconis/ & I dispoise to zou · as & my fadir haþ dispoise  
 to



## Luke

to me a retome: þat zee ete & drynke on my boorde in my  
retome: & sitte on trones demynge þe twelue kynredis of isrl/  
forsoþe þe lorde seyde to Symount/ Symount lo sathanas haþ  
aride zou þat he schulde redle as whete/ soþely I haue preyede  
for þee: þat þi seiþ sayle not/ and þou sumtyme conuertide:  
conferme þi breþeren/ þe whiche seyde to hym/ lorde I am  
reedy wiþ þee for to go into prisoune & into deþ/ and he seyde/  
I seye to þee petre: þe cocke schal not crowe to day: til þou  
þries forsake: for to haue knowen me/ and he seyde to hem/  
whanne I sente zou wiþ outhen sachel & scrippe & schoon: wher  
any þing saglide to zou? and þei seyden/ no þing/ þerfore he  
seyde to hem/ but now he þat haþ a sachel: take also & a  
scrippe/ & he þat haþ not: selle his coot & bie a swerde/ soþely  
I seye to zou/ for zit it bihouep þat þat þing þat is writen:  
for to be fulfild in me/ and wiþ wickide men he is putte (or  
demyde)/ forsoþe þo þingis þat ben of me: haue ende/ & þei  
seyden/ lorde lo two swerdis beere/ & he seyde to hem/ it is  
pnowz/ and he gone outh: wente astir custum into þe hil of  
olynes/ soþely & disciplis sueden hym/ and whanne he came  
to þe place: he seyde to hem/ preye zee: lest zee fallen into  
temptacioune/ and he is taken awey fro hem: how myche a  
stones caste/ & þe knees putte: he preyede seyng/ fadir zit  
þou wolte: turne ouer þis cuppe fro me/ neþeles not my wille  
be done: but þin/ forsoþe an aungel apperide to hym fro he-  
uene: confortynge hym/ and he made in agonye (or strif):  
preyede lenger/ and his swote is made as dropis of blode  
rennyng doune into þe erþe/ and whanne he hadde risen fro  
preyer: & had comen to his disciplis: he sonde hem slepyng  
for heuynesse/ and he seiþ to hem/ what slepen? rise zee: &  
preye zee: þat zee falle not into temptaçon// ¶ Zit hym spek-  
ynge: lo a cumpane: & he þat was clepide Judas one of þe  
twelue: wente bifore hem/ and he came nyz to ihū: þat he  
schulde kysse hym/ soþely ihc seyde to hym/ Judas wiþ a cosse  
þou bitrayest mannes sone/ soþely þei þat weren aboute hym:  
seinge

## Joon

ietwis: takyng eche two or þre mesures/ Jh̄c seip to hem/ fille  
 zee þe pottis wiþ water/ and þei filliden hem vnto þe hizeſt  
 parte/ & ih̄c ſeyde to hem/ draw zee now & berip to architric-  
 lyn (þat is prynce of þe hous of þre ſtagis)/ and þei tooken/  
 and as architriclyn taſtide þe water made wijn · & he wiſte not  
 wher of it was · ſohely þe mynyſtres wiſſen þat drowen þe  
 water: architriclyn clepiþ þe ſpouſe & ſeip to hym/ eche man  
 puttij firſte good wijn · and whanne men ſchulen be fulſilde:  
 þan þat þat is worſe/ ſohely þou haſt kepte good wyn vnto  
 now/ Jh̄c dide þis bigynnyng of ſignes in þe chane of gali-  
 lee · & ſchewide hiſ glorie: & hiſ diſciplis bileueden into hym/  
 aftir þes þingis he came doune to capharnaum · & hiſ modir &  
 hiſ breþeren & hiſ diſciplis: & þei dwelten here not manye  
 dayes/ and þe paſke of ietwis was nyȝ: and ih̄c wente vp to  
 ierl̄m/ & he ſonde in þe temple men ſellynge ſcheep & oren &  
 culueris & money chaungers ſittyng/ and whanne he hadde  
 made of ſmale coordis as a ſcourge: he caſte oute alle of þe  
 temple · & ſcheep & oren/ and he ſchedde oute money of chaun-  
 gers: and turnede vpsidowne þe boordis/ and he ſeyde to hem  
 þat ſolden culuers/ takij awey þens þes þingis · & nyl zee  
 make þe hous of my ſadir: an hous of marchaundise/ forſoþe  
 hiſ diſciplis hadden mynde: for it is writen/ þe zeele (or fer-  
 uoure of loue) of þin hous haþ eten me/ þerfore þe ietwes an-  
 ſweriden & ſeyden to hym/ what ſigne (or token) ſchewiſt þou  
 to vs · for þou doiſt þis þingis/ Jh̄c anſweride & ſeyde to hem/  
 vndo zee þis temple · & in þre dayes I ſchal reyle it azen/ þer-  
 fore þe ietwis ſeyden/ in fourty & ſixe zeer þis temple is bil-  
 dide: and þou in þre dayes ſchalt azen / forſoþe  
 he ſeyde of þe temple of hiſ body · (þat wiþ outen compari-  
 ſoune was more)/ þerfore whanne he had riſen fro deade  
 (men): hiſ diſciplis hadden mynde · for he ſeyde þis þing/ and  
 þei bileueden to þe ſcripture: and to þe worde þat ih̄c ſeyde//  
 ¶ Forſoþe whanne ih̄c was at ierl̄m in paſke in þe feſt day ·  
 many bileueden in hiſ name · ſeinge þe ſignes of hym þat he  
 dide/

## Luke

tyme: mannes sone schal be sittynge on þe rízt halfe of þe  
vertue of god/ þerfore alle seyn/ þerfore þou art þe sone of  
god/ þe whiche seih/ zee seyn: for I am/ and þei seynen what  
zit desire we witnessynge/ forsoþe we oure self hane herde of  
his moup//



**A**nd al þe multitude of hem risynge: ledde hym to C<sup>m</sup> 23<sup>m</sup>  
pilate/ forsoþe þei bigunnen for to accuse hym ·  
seyinge/ we haue founden þis turnynge vpsodoune  
oure folc: and forbedynge tribute for to be zouen  
to cesar · & seynge hym self for to be cū kyng/ forsoþe pilate  
aride hym seynge/ art þou kyng of ieiwis/ and he answerynge  
seih/ þou seist/ forsoþe pilate seih to þe prynces of prissis: & to  
þe cumpanyes of puple/ I fynde no þing of cause in þis man/  
and þei weren strengere seynge/ he moueþ togedir þe puple  
techyng þoruþ al Jude: bigynnyng fro galilee til bidir/ pilate  
forsoþe herynge galilee: aride zif he were a man of galilee/ &  
as he knewe þat he was of þe power of heroude: he sente hym  
azen to heroude · þe whiche & he was at ierlm þes dayes/ for-  
soþe hym seen: heroude ioyede ful myche/ for he was of myche  
tyme coueytynge for to here hym · for þat he herde manye  
þingis of hym: and he hopide for to se sum tokē for to be  
made of hym/ soþely he aride hym in many wordis/ and he  
no þing answeride to hym// ¶ forsoþe þe prynces of prissis  
& scribis stoden sidedefastly accusyng hym/ soþely heroude for-  
soke (or dispyside) hym wiþ his ooste · & scornede hym · cloþide  
wiþ a white cloþ · & sente azen to pilate/ and heroude & pi-  
late ben made frendis in þe ilke day/ for whi bifore þei weren  
enempes togedir/ pilate soþely þe prynces of prissis & mages-  
tratis of þe puple clepide to gedir seyde to hem/ zee hane  
offride to me þis man · as turnynge aweiþe þe puple: & lo I  
axinge bifore zou · fynde no cause in þis man of þes þingis in  
whiche zee accusen hym · but neþer heroude/ for whi I azen  
sente zou to hym: & lo no þing worþi þe deþ is done in hym/

þ

I schal



## Luke

I schal leese hym amendide (or delyueride) hym chastide/  
 forsoþe he hadde nede for to dismytte (or delyuer) to hem one  
 by þe seest day/ soþely al þe cumpayne cride to gedir: seyinge/  
 do hym away: and delyuer to hym barrabas/ þe whiche was  
 sente into prysoun for sum seducōn (or distourblynge) made  
 in þe cytee: & for mansleinge/ forsoþe eftesone pilate spac to  
 hem willynge for to delyuer ihū/ & þei vnder crieden seyinge/  
 crucifie crucifie hym/ soþely þe þridde tyme he seyde to hem/  
 soþely what of euyl þing haþ þis done? I fynde no cause of  
 deþ in hym/ þerfore I schal chastise hym: & delyuer/ and þei  
 conteyneden wif greet voyces aringe: þat he schulde be cru-  
 cifiede/ and þe voyces of hem waren stronge/ and pilate de-  
 myde here aringe for to be done/ Soþely he delyueride to hem  
 hym þat for mansleinge & seducōn was sente into prisoun:  
 whom þei axiden: soþely he bitoke ihū to here wille/ and  
 whanne þei ledde hym þei tooken summan Symount of  
 cirenen comynge fro þe toun: & þei puttiden to hym a crosse  
 for to bere after Ihū/ soþely þer suede hym myche cumpayne  
 of puple: & of wymmen þat weyliden & mourneden hym/  
 soþely ihc turnede to hem: seyde/ douztris of iherlm nyl zee  
 wepe vpon me: but wepe zee on zou self & on zoure sones/ for  
 lo dayes schulen come: in whiche it schal be seyde/ blesside be  
 bareyne wymmen: & þe wombis þat haue not gendride: & þe  
 tetis þat haue not zouen souke/ þanne þei schulen bygynne  
 for to sepe to mounteyns falle zee doune on vs: and to smale  
 hilles couer zee vs/ for zif in a greene tree þei done þis þing:  
 what schal be done in a drie? Soþely and oþer two wickide  
 men weren ledde wif hym: þat þei schulden be slayne/ and  
 aftir þat þei camen into a place: þat is clepide of caluarie:  
 here þei crucifieden hym/ and þe heefes: one on þe rizthalse:  
 & þe toþer on þe listehalse/ forsoþe ihc seyde/ fadir forzyue  
 to hem: for þei witen not what þei done/ forsoþe þei depart-  
 ynge his clothes: senten lottis/ & þe puple stood abidyng: & þe  
 prynces scorneden hym wif hem seyinge/ oþer men he made  
saaf:

## Luke

saaf: make he hym self saaf/ zif his be crist he chosen of god/  
 forsope & knyztis scorneden hym comynge nyz · & offreden  
 bynegre to hym · seyinge/ zif hou art kyng of ietwis: make  
 pee saaf/ forsope & he superscripcōn was writen on hym wip  
 greec lettris · of latyn & of ebreu/ his is ihc kyng of ietwis/  
 forsope one of he heefes hat hangiden: blasfemyde hym sey-  
 inge/ zif hou art cō: make pi self saaf & vs/ sohely pe oher  
 answerynge: blamyde hym seyinge/ neher hou dredist god:  
 hat hou art in he same dampnacōn/ and treuely we iustly/ for  
 whi we haue receyuede worþi þingis to dedis: sohely he þis  
 no þing of euyl/ and he seyde to Ihu/ lorde haue mynde of  
 me: whan hou schalt come into pi kyngdom/ and Ihu seyde  
 to hym/ treuely I seye to pee: þis day hou schalt be wip me in  
 paradise/ sohely it was almost þe sixte houre (or vndrun)/ and  
 dirkeness ben made in al þe worlde: til þe nyne houre (or  
 none)/ and þe sunne is made dirke: & he beyle of þe temple is  
 kitte in þe mydle/ and ihc crynge wip greet voyce: seih/ fadir  
 into þin handis · I bitake myspryt/ and he seyinge þes þingis:  
 sente oute þe spryt (or diede)/ and centurio seyinge hat þing  
 þat was done: glorifiede god seyinge/ verreyly þis man was  
 iuste/ and al þe cumpanye of hem þat weren þere to gedir at  
 þis spectacle · & sizen þo þingis þat weren done: smytynge here  
 bressis turneden azen/ forsope alle his knowe stoden aser: and  
 wymmnen þat sueden hym fro galilee · seinge þes þingis/ and  
 lo a man Ioseph by name · þat was a decurioune (or haupnge  
 ten vndre hym) · a good man & iuste/ and þis man consentide  
 not to þe counseyl & dedis of hem of armathie a cytee of Judee:  
 he whiche & he abode þe kyngdom of god/ þis came nyze to  
 pilate: and aride þe body of Ihu/ and wlapide it done doune  
 in a linnen clooth · & puttide hym in a graue betwen · þe  
 whiche not zit any man was putte/ and þe day was para-  
 ceues · (þat is euen of þe holy day) · and þe saboth bigan to  
 schyne/ sohely þe wymmnen supnge þat camen wip hym fro  
 galilee: sizen þe graue · & how his body was putte/ and þei  
turnynge

## Luke

turnynge azen/ maden reddy swete spices & oynementis/ and  
sohely in þe sabboth þei residen astir þe maundement//

C<sup>m</sup> 24<sup>m</sup>



Orsope in one of þe wisk ful erly þei camen to þe  
graue · bryngynge swete spices · þat þei hadden  
made reddy/ and þei founden þe soon turnyde  
awey fro þe graue/ and þei gon in founden not þe  
body of Ihu/ and it is done þe while þei in houszte weren  
astonyede of his þing/ lo two men stoden biþides hem in schyn-  
nyng clooth/ sohely whanne þei dredden · & bowiden here sem-  
blaunt into þe erþe/ þei seyden to hem/ what seeken zee þe  
lyuynge wiþ deade/ he is not here/ but haþ risen/ haue zee  
mynde how he spak to zou · whan he was zit in galilee · sey-  
inge/ for it bihoueh mannes sone to be bitaken into þe handis  
of synful men & to be crucifiede · & þe þridde day for to rise  
azen/ and þei biþouzten on his wordis/ and þei gone azen fro  
þe graue/ tolden alle þes þingis to þe elleuene & to alle oþer/  
forsoþe þer was mary maudeleyn & Joon & mary of James &  
oþer wymmen þat weren wiþ hem · þat seyde to apostlis þes  
þingis/ and þes wordis ben seen bifore hem as madneffis/  
and þei bileueden not to hem// ¶ Forsoþe petre rþlynge ran  
to þe graue · & he botwynge doune size þe lynnyn cloþes (or  
schetis) putte al one/ and he wente by hym self wondrynge  
þat þat was done// ¶ And lo two of hem wenten in þat day  
into a castel þat was fro irim in þe space of sixty furlongis ·  
by name emaus · & þei spaken to gedir of alle þes þingis þat  
hadden bifalle/ and it is done þe while þei talkeden (or fable-  
den) & by hem self souzten/ & ihc hym self neyzinge wente wiþ  
hem/ sohely here pzen weren holde · lest þei knetwen/ and he  
seih to hem/ what ben þes wordis þat zee speken togedir wan-  
drynge · & zee ben sorowful/ and one to whom þe name was  
cleophas answerynge/ seyde/ þou al one art a pilgrym in  
irim · & hast þou not knowen what þingis ben done in it in  
þes dages/ to whom he seyde what/ and þei seyden to hym/  
of



## Luke

of Ihu of nazareth þat was a man prophet myzty in worde & werke · bifore god & al þe puple/ & how þe hizeſt priſtis & oure prynces bitoken hym into dampnacioune of deþ · and crucifieden hym/ forſoþe we hopeden he was to bie azen iſrl/ and now vpon alle þes þingis þe þridde day is to day þat þes þingis ben done/ but & ſumme wymmnen of oures maden vs aſerde · þe whiche bifore þe lizte weren at þe graue/ and his body not founden: þei camen ſeyinge hem alſo for to haue ſeen a ſizte of aungels · þe whiche ſeyn hym for to lyue/ and ſummen of oures wenten to þe graue · & ſo þei founden as þe wymmnen ſeyden: but hym þei founden not/ & he ſeyde to hem/ o fooliſ & ſlowe of herte for to bileue in alle þingis þat þe prophetis haue ſpoken/ wheþer it bihoſte not criſt for to ſuffre · & ſo to entre into his glorie/ and he bygynnyng at moſes & alle þe prophetis/ interpretide (or declaride) to hem in alle ſcriptures þat weren of hym/ and þei camen nyz to þe caſtel whider þei wenten/ and he made countenaunce hym for to go forþir/ and þei conſtreyneden hym ſeyinge/ dwelle wiþ vs · for it drawiþ to nyzt: & þe day is nowwe howide doune/ & he entride in wiþ hem/ and it is done þe while he reſtide wiþ hem at mete: he took brede & bleſſide & brake & dreſſide to hem/ and þe pzen of hem ben openyde: and þei knewen hym & he vanyſchide fro here pzen/ and þei ſeyden to gedir/ wher oure herte was not brennyng in vs · þe while he ſpac in þe weye · & openyde to vs ſcriptures/ and þei ryſynge in þe ſame houre: wenten azen to iſrlm & founden elleuene gederide to gedir · & hem þat weren wiþ hem ſeyinge/ for þe lorde roſe verreyly & apperide to Symount/ and þei tolden what þingis weren done in þe weye · & how þei knewen hym in brekynge of brede/ forſoþe þe while þei ſpaken þes þingis · Ihu ſtood in þe mydle of hem: and ſeyde to hem/ pees to zou/ I am nyl zee drede/ ſohely þei diſcourblide & agaſt: geſſide hem for to ſe a ſpirit/ and he ſeyde to hem/ what ben zee turblide · & þouztis ſteyzen vp into zoure hertis: ſe zee myn handis & my feet: for

## Luke

for I my self am/ feele zee & se zee · for a spirit haþ not  
fleysche & boones: as zee seen me for to haue/ and whanne he  
had seyde þis þing: he schewide handis & feet/ forsoþe zit hem  
not bileuyng · & wondryng for ioye: he seyde/ haue zee here  
any þing þat schal be eten? and þei offreden to hym a parte  
of fische rostide: and a combe of honye/ and whanne he had  
eten bifore hem: he takyng þe relpes · zawe to hem/ and he  
seyde to hem/ þes ben þe wordis þat I spak to zou whan I  
was zit wiþ zou/ for it is nede alle þingis to be fulfild · þat  
ben writen in þe lawe of moyses · & in prophetis & in psalmes  
of me/ panne he openyde to hem witte: þat þei schulden vn-  
derstonde scriptures/ & he seyde to hem/ for þus it is writen · &  
þus it bihoofte eñ for to suffre · & rise azen fro deade þe þridde  
day · & penaunce & remyscion of synnes for to be prechide in  
his name into alle folkis · men bigynnynge fro ierlm/ forsoþe  
zee ben witneßis of þes þingis/ and I schal sende þe biþizte  
þing of my fadir into zou/ loþely sitte zee in þe cytee: til þat  
zee be cloþide wiþ vertue from an hize/ forsoþe he ledde hem  
forþe into bethanye · & his hondis lifte vp: he blesside hem/ and  
it is done þe while he blesside hem: he departide fro hem &  
was borne into heuene/ and þei worschippynge · wenten azen  
into ierlm wiþ greet ioye: and weren euermore in þe temple  
berypinge & blessinge god//

## ye euuangelie of Ioon



**I**n þe bygynnyng was þe worde (þat is C<sup>m</sup> 1<sup>m</sup>  
goddiss sone)/ and þe worde was at  
god · & god was þe worde/ þis was in  
þe bygynnyng at god/ alle þingis ben  
made by hym/ and wiþ outen hym is  
made nouzt/ þat þing þat is made/ in  
hym was lijt/ and þe lijt was þe lizte of  
men/ and þe lizte schynep in dirkenessis  
& dirkenessis comprehendē (or taken) not it/ a man was sente  
fro god/ to whom þe name was Ioon/ þis man came into wit-  
nessyng · þat he schulde bere witnessyng of þe lizt · þat alle  
men schulde bileue by hym/ he was not þe lizt/ but þat he  
schulde bere witnessyng of þe lizt · it was verrey lizte þe  
whiche liztenep eche man comyng into þis worlde/ he was  
in þe worlde · & þe worlde was made by hym/ and þe worlde  
knewe hym not/ he came into þis owne þingis/ and þes re-  
cepueden hym not/ forsoþe how manye euer recepueden hym/  
he ȝaue to hem power for to be made þe sonex of god/ to hem  
þat bileueden in his name/ þe whiche not of bloodis · neþer of  
wille of fleysche · neþer of wille of man/ but ben borne of god/  
and þe worde (þat is goddis sone)/ is made fleysche (or man) ·  
& hap dwellide in vs/ and we hane seen þe glorie of hym/ þe  
glorie as of þe one bigoten of þe fadir/ þe sone ful of grace &  
treuþe// ¶ Ioon berip witnessyng of hym/ and criep sepyng/  
þis it was of whom I seyde/ he þat is to come astir me · is  
made bifore me · for he was þe former þan I/ and of þe plenty  
of hym/ we alle hane taken & grace for grace/ for þe lawe is  
ȝouen by moyses/ forsoþe grace & treuþe is made by ihū crist/  
no man euer sȝe god · no but þe one bigoten sone þat is in þe  
bosum of þe fadir/ he hap tolde oute/ and þis is þe witnessyng  
of



## Joon

of Joon • whanne Jewis senten fro ierlm pristin & dekenes to hym: pat hei schulden are hym/ who art thou/ and he knowelechide & denegede not/ and he knowelechide: for I am not crist/ and hei axiden hym/ what perfore art thou helie? and he seyde I am not/ art thou a prophete? and he antweride/ nay/ perfore hei seyden to hym/ who art thou: pat we ȝue answere to þes pat senten us/ what seist thou of þi self? he seih/ I (am) a boyce of (a man) cryng in deserte: dresse ȝee þe weye of þe lorde • as ysaid þe prophete seyde/ and hei pat weren sente: weren of þe pharisees/ and hei axiden hym & seyden to hym/ what perfore baptisist thou • ȝif thou art not crist • neper helie • neper a prophete? Joon antweride to hem seyng/ I baptise in water • soþely þe myddil (man) of ȝou stood whom ȝee knewen not/ he it is pat astir me is to come • pat is made bifore me • of whom I am not worþi pat I unbynde þe þwonge of his schoo/ þes þingis ben done in bethanye ouer iordan: where Joon was baptisynge/ another day Joon sȝe ihu comynge to hym: and he seih/ lo þe lombe of god: lo þat doih away þe synnes of þe worlde/ þis is he of whom I seyde/ astir me comen a man pat is made bifore me • for he was þe former þan I/ I knewe hym not/ but þat he be schetwide in isrl perfore I came baptisynge in water/ and Joon bare witnessynge: seyng/ for I sȝe þe spirit comynge as a culuer from heuene: & dwellynge vpon hym • & I knewe hym not/ but he þat sente me for to baptise in water: seyde to me/ vpon whom thou schalt se þe spirit comynge doune • & dwellynge vpon hym • þis is it þat baptisih in þe holy goost/ and I sȝe & bare witnessynge • for þis is þe sone of god// ¶ Another day Joon stode & two of his disciplis/ and he biholdynge ihu walkynge: seih/ lo þe lombe of god/ and two disciplis herden hym spekyng: and folowiden ihu/ soþely ihu conuertide (or turnyde aȝen) • & seinge hem supynge hym: seih to hem/ what seeken ȝee? þe whiche seyden to hym/ raby þat is interpretide mayster • where dwellest thou? he seith to hem/ come ȝee & se ȝee/ þei

## Joon

þei camen & ſizen where he dwelliche: and dwelten at hym in  
 þat day/ ſopely þe houre was at þe tenþe/ forſoþe andrewe  
 broþer of Symount petre was one of þe two þat herden of  
 Joon: and hadden ſuede hym/ þis ſonde firſte his broþer ſy-  
 mount: and he ſeiþ/ we haue founden meſſias · þat is inter-  
 pretide criſt/ and he ledde hym to Jhū/ ſopely biholdynge hym:  
 ſepde/ þou art ſymount þe ſone of Johanna · þou ſchalt be cle-  
 pide cephas · þat is interpretide petre/ forſoþe on þe morowe  
 he wolde gon oute into galilee: and he ſonde philip/ and Jhē  
 ſeiþ to hym ſue þou me/ philip was of bethſayda þe cytee of  
 andrewe & petre/ Philip ſonde nathanael: and he ſeiþ to hym/  
 we haue founden Jhū þe ſone of Joſeph of nazareth · whom  
 moſes wrote in þe lawe & prophetis/ and nathanael ſepde to  
 hym/ of nazareth may ſum þing of good be/ Philip ſeiþ to  
 hym/ come & ſe/ and Jhē ſize nathanael comynge to hym: and  
 ſeiþ to hym/ lo verreypley a man of iſrl · in whom is no gile/  
 nathanael ſeiþ to hym/ wher of haſt þou knowen me/ Jhē an-  
 ſweride & ſeiþ to hym/ bifore þat philip clepide þee · whanne  
 þou were vndre þe fyge tree: I ſize þee/ nathanael anſweride  
 to hym: & ſeiþ raby · þou art þe ſone of god: þou art kyng of  
 iſrl/ Jhē anſweride & ſepde to hym/ for I ſepde to þee · I ſize  
 þee vndre þe fyge tree: þou bileueſt/ þou ſchalt ſe more þan  
 þes þingis/ and he ſepde to hem/ treuely I ſepe to zou · zee  
 ſchulen ſe heuene openyde · & þe aungels of god ſtepyngge vp  
 & comynge doune vpon mannes ſone//



And þe þridde day weddyngis ben made in þe chane C<sup>m</sup> 2<sup>m</sup>  
 of cuntre of galilee: and þe modir of ihū was þere/  
 ſopely Jhē is clepide & his diſciplis to þe wed-  
 dyngis/ and wijn ſaylunge: þe modir of ihū ſepde  
 to hym/ þei haue not wijn/ and Jhē ſeiþ to hire/ what to me &  
 to þee womman? myn houre came not zit/ þe modir of hym  
 ſeiþ to þe mynſtres/ what euer þing I ſchal ſepe to zou: do zee/  
 forſoþe þere weren putte ſixe ſtonen pottis aſtir þe clenyng of  
 ietwis:

## Joon

ietwis: takyng eche two or þre mesures/ Jh̄c seih to hem/ fille  
 zee þe pottis wiþ water/ and þei filliden hem unto þe bizest  
 parte/ & ih̄c seyde to hem/ draw zee now & berih to architric-  
 lyn (þat is prynce of þe hous of þre stagis)/ and þei tooken/  
 and as architriclyn tastide þe water made wijn · & he wiste not  
 wher of it was · soþely þe mynystris wisten þat drowen þe  
 water: architriclyn clepiþ þe spouse & seih to hym/ eche man  
 puttih firste good wijn · and whanne men schulen be fulskide:  
 þan þat þat is worse/ soþely þou hast kepte good wyn unto  
 now/ Jh̄c dide þis bigynnyng of signes in þe chane of gali-  
 lee · & schewide his glorie: & his disciplis bileueden into hym/  
 affir þes þingis he came doune to capharnaum · & his modir &  
 his breþeren & his disciplis: & þei dwelten þere not manye  
 dages/ and þe paske of ietwis was nyȝ: and ih̄c wente vp to  
 ierlām/ & he sonde in þe temple men sellynge scheep & oren &  
 culueris & money chaungers sittynge/ and whanne he hadde  
 made of smale coordis as a scourge: he caste oute alle of þe  
 temple · & scheep & oren/ and he schedde oute money of chaun-  
 gers: and turnede vpsodoune þe boordis/ and he seyde to hem  
 þat solden culuers/ takih away hens þes þingis · & nyl zee  
 make þe hous of my fadir: an hous of marchaundise/ forsoþe  
 his disciplis hadden mynde: for it is writen/ þe zeele (or fer-  
 uoure of loue) of þin hous haȝ eten me/ þerfore þe ietwes an-  
 sweriden & seyden to hym/ what signe (or token) schewist þou  
 to vs · for þou doist þis þingis/ Jh̄c answeride & seyde to hem/  
 vndo zee þis temple · & in þre dages I schal reyse it azen/ þer-  
 fore þe ietwis seyden/ in fourty & sixe zeer þis temple is bil-  
 dide: and þou in þre dages schalt azen / forsoþe  
 he seyde of þe temple of his body · (þat wiþ outen compari-  
 soune was more)/ þerfore whanne he had risen fro deade  
 (men): his disciplis hadden mynde · for he seyde þis þing/ and  
 þei bileueden to þe scripture: and to þe worde þat ih̄c seyde//  
 ¶ forsoþe whanne ih̄c was at ierlām in paske in þe seest day ·  
 many bileueden in his name · seinge þe signes of hym þat he  
 dide/



## Joon

dide/ soþely ihc̃ hym self • bileefede not hym self to hem • for  
 þat he knewe alle men • & for it was not neede to hym; þat  
 any man schulde bere witnessynge of man/ soþely he wiste  
 what was in man//

**E**orsoþe þer was a man of þe pharisees nychodeme C<sup>m</sup> 3<sup>m</sup>  
 by name; a prynce of ietwis/ he came to Ihu in þe  
 nyzt; and seyde to hym/ raby we witen • for of god  
 þou hast comen mayster/ Soþely no man may do  
 þes signes þat þou doist; but zif god were wif hym/ Ihc̃ an-  
 sweride & seyde to hym/ treuly treuly I seye to þee • but zif a  
 man schal be borne azen; he may not se þe kyngdom of god/  
 nychodeme seyde to hym/ how may a man be borne whanne  
 he olde; wher he may entre azen into his modir wombe • & be  
 borne azen; Ihc̃ answeride/ treuly treuly I seye to þee • but  
 zif a man schal be borne azen of water • & þe holy gost; he may  
 not entre into þe kyngdom of god/ þat þat is borne of flesche;  
 is flesche/ and þat þat is borne of þe spirit; is spirit/ wondre  
 þou not for I seyde to þee it bihoueh þou for to be borne azen/  
 þe spirit breþeþ (or quyeneth) where it wole; and þou herest  
 his voyce; but þou wiste not fro whens he cometh • or whidit  
 it goiþ/ so is eche man þat is borne of þe spirit/ nychodeme  
 answeride; and seyde to hym/ how motone þes þingis be  
 done; Ihc̃ answeride & seyde to hym/ art þou a mayster in  
 isrl • & knowest not þes þingis; treuely treuly I seye to þee •  
 for þat þat we witen we speken • & þat þat we haue seen • we  
 witnessen; & zee taken not oure witnessyng/ zif I haue seyde  
 to þou erþely þingis • & zee bileuen not; how zif I schal seye  
 to þou heuenely þingis schulen zee bileue; & no man stepþ  
 vp into heuene; but he þat came doune fro heuene • mannes  
 sone þat is in heuene/ and as moyses ceride vp a serpent in  
 deserte; so it bihoues mannes sone for to be reþide vp/ þat  
 eche man þat bileueþ into hym perische not; but haue euer-  
 lastyngge liif// ¶ soforsoþe god louede so þe worlde • þat he gaue  
 his

## Joon

his one bigotten sone · þat eche man þat bileueþ into hym ·  
perische not · but haue euerlastyng life/ soþely god sente not  
his sone into þe worlde þat he iuge þe worlde · but þat þe  
worlde be sauede by hym/ he þat bileueþ into hym · is not  
demyde (or dampnyde)/ forsoþe he þat bileueþ not · is now  
demyde · for he bileueþ not in þe name of þe one bigotten sone  
of god/ soþely þis is þe doom/ for lizte came into þe worlde ·  
and men loueden more dirkenessis þan lizte/ forsoþe here  
werkis weren euyl/ soþely eche man þat doþ euyl · hatif lizt/  
and cometh not to lizt · þat his werke be not reþroude (or vn-  
dirnomen)/ soþely he þat doþ treuþe · cometh to lizt · þat his  
werkis be schewide · for þei ben in god/ astir þes þingis Jhē  
came & his disciplis into þe lande of Jude · and here he dwel-  
lide wiþ hem & baptizide/ soþeli Joon was baptisyng in  
ennon biþdis salym · for manye watris weren here · and þei  
camen · & weren baptiside/ soþely Joon was not zit sente into  
prisoun/ soþely a question (or aringe) is made of Jons dis-  
ciplis wiþ þe ietwis of þe purificacōn (or clensyng)/ and þei  
camen to Joon · and seyden to hym/ raby (or mayster) · he þat  
was wiþ þee ouer Jordan to whom þou hast borne wit-  
nessyng · lo he baptisif · and alle men comen to hym/ Joon  
answeride & seyde/ a man may not take any þing · but zif it  
be zouen to hym/ from heuene/ zee zoure self beren wit-  
nessyng to me þat I seyde I am not cū · but for I am sente  
bifore hym/ he þat haf a spouse (or wiif) · is þe spouse (or  
houfbonde)/ forsoþe a frende of þe spouse þat stondif & herif  
hym ioyeth in ioye · for þe voyce of þe spouse/ þerfore in þis  
þing · my ioye is fulfild/ it bihoueth hym for to ware · forsoþe  
me for to be munyschide (or made lasse)/ he þat came from  
aboue · is vpon alle/ he þat is of þe erþe · spekif of þe erþe/ he  
þat cometh fro heuene · is aboue alle/ and þis þing þat he siþe  
& herde · he witnessif · & no man takif his witnessyng/ forsoþe  
he þat haf taken his witnessyng · haf markide þat god is  
soþefast/ forsoþe he whom god senter · spekif þe wordis of god/  
forsoþe

## Joon

forsope not to mesure · god zyueþ þe spirit/ þe sadir loueþ þe sone · & he haþ zouen alle þingis in his hande/ he þat bileueþ into þe sone · haþ euerlastyng life/ forsope he þat is vnbeleueful to þe sone · schal not se euerlastyng life · but þe wrappe of god dwelliþ on hym/

**T**herfore as Ihu knewe þat pharisees herden þat C<sup>m</sup> 4<sup>m</sup>  
 Ihu makith mo disciplis & baptisþ þan Jon · þouz  
 ihc baptiside not but his disciplis · he leste Jude &  
 wente azen into galilee/ soþely it bihouede hym to  
 passe by samarie/ therfore Ihc came by a cytee of samarie ·  
 þat is seyde sicar · biwidis þe maner (or seelde) þat Iacob zaue  
 to Ioseph his sone/ forsope he welle of Iacob was þere/ soþely  
 ihc made wery (or saynte) of þe iourney · satte þus at þe  
 welle/ soþely þe houre was as þe sirte (or vndrun)/ a wom-  
 man came of samarie for to drawe water/ Ihc seiþ to hire/  
 zyue me for to drynke/ forsope his disciplis hadden gon into  
 þe cytee · þat þei schulden bye metis/ therfore þe ilke womman  
 of samarie · seiþ to hym/ how þou wanne þou art a ietwe arist  
 of me for to drynke · þat am a womman of samarie/ forsope  
 ietwis vsen not to comoune wiþ samaritans/ Ihc answeride &  
 seyde to hire/ zif þou wistist þe zifte of god · & who it is þat  
 seiþ to þee · zyue to me for to drynke · parauenture þou  
 schuldist haue axide of hym · & he schulde haue zyue to þee  
 quicke water/ þe womman seiþ to hym/ Sire neþer þou hast  
 in what þing þou schalt drawe · & þe pitte is deep/ therfore  
 wher of hast þou quicke water/ wher þou art more þan oure  
 sadir Iacob þat zaue to vs þe pitte · & he dranke þerof · & his  
 sones & his beestis/ Ihc answeride & seyde to hir/ eche man  
 þat drynkiþ of þis water · schal þirste estetones/ forsope he  
 þat schal drynke of þe water þat I schal zyue to hym · schal  
 not þriste into wiþ outen ende/ but þe water þat I schal zyue to  
 hym · schal be made to hym a welle of spryngyng vp water ·  
 into euerlastyng life/ þe womman seiþ to hym/ sire zyue to me  
 þis



## Luke

turnynge azen/ maden redy swete spices & oynementis/ and  
sopely in þe saboth þei restiden astir þe maundement//

C<sup>m</sup> 24<sup>m</sup>



Orloþe in one of þe wiȝk ful erly þei camen to þe  
graue · bryngynge swete spices · þat þei hadden  
made reedy/ and þei founden þe soon turnyde  
away fro þe graue/ and þei gon in founden not þe  
body of Ihu/ and it is done þe while þei in þouzte weren  
astonyede of þis þing/ lo two men stoden biȝides hem in schyn-  
nyng clooth/ sopely whanne þei dredden · & bowiden here sem-  
blaunt into þe erþe/ þei seyd to hem/ what seeken zee þe  
lyuynge wiȝ deade/ he is not here/ but haȝ risen/ haue zee  
mynde how he spak to zou · whan he was zit in galilee · sey-  
inge/ for it bihoueȝ mannes sone to be bitaken into þe handis  
of synful men & to be crucifiede · & þe þridde day for to rise  
azen/ and þei biþouzten on his wordis/ and þei gone azen fro  
þe graue/ tolden alle þes þingis to þe elleuene & to alle oper/  
forloþe þer was mary maudeleyn & Joon & mary of James &  
oper wymmen þat weren wiȝ hem · þat seyde to apostlis þes  
þingis/ and þes wordis ben seen bifore hem as madneȝis/  
and þei bileueden not to hem// ¶ Forloþe petre ryſynge ran  
to þe graue · & he bowynge doune ſize þe lynnen clothes (or  
schetis) putte al one/ and he wente by hym ſelf wondrynge  
þat þat was done// ¶ And lo two of hem wenten in þat day  
into a caſtel þat was fro ierlū in þe ſpace of ſixty furlongis ·  
by name emaus · & þei ſpaken to gedir of alle þes þingis þat  
hadden biſalle/ and it is done þe while þei talkeden (or ſable-  
den) & by hem ſelf ſouzten/ & ihc hym ſelf neȝzinge wente wiȝ  
hem/ ſopely here ȝzen weren holde · leſte þei knetwen/ and he  
ſeiȝ to hem/ what ben þes wordis þat zee ſpeken togedir wan-  
drynge · & zee ben ſorowful/ and one to whom þe name was  
cleophas anſwerynge/ ſeyde/ þou al one art a pilgrym in  
ierlū · & haſt þou not knowen what þingis ben done in it in  
þes dayes/ to whom he ſeyde what/ and þei ſeyden to hym/  
of

## Luke

of Ihu of nazareth hat was a man prophet myzty in worde & werke · bifore god & al þe puple/ & how þe hizeft priftis & oure prynces bitoken hym into dampnacioune of deþ · and crucifieden hym/ forsoþe we hopeden he was to bie azen isrl/ and now vpon alle þes þingis þe þridde day is to day þat þes þingis ben done/ but & summe wpmmen of oures maden vs aferde · þe whiche bifore þe lizte weren at þe graue/ and his body not founden: þei camen seyinge hem also for to haue teen a sizte of aungels · þe whiche seyn hym for to lyue/ and summen of oures wenten to þe graue · & so þei founden as þe wpmmen seyden: but hym þei founden not/ & he seyde to hem/ o foolis & slowe of herte for to bileue in alle þingis þat þe prophetis haue spoken/ wheþer it bihoſte not crist for to suffre · & so to entre into his glorie/ and he bygynnyng at moyses & alle þe prophetis/ interpretide (or declaride) to hem in alle scriptures þat weren of hym/ and þei camen nyȝ to þe castel whider þei wenten/ and he made countenaunce hym for to go forþir/ and þei constreyneden hym seyinge/ dwelle wiþ vs · for it drawiþ to nyȝt: & þe day is nowwe botwide doune/ & he entride in wiþ hem/ and it is done þe while he resside wiþ hem at mete: he took brede & blesside & brake & dreside to hem/ and þe pȝen of hem ben openyde: and þei knewen hym & he vanyschide fro here pȝen/ and þei seyden to gedir/ wher oure herte was not brennyng in vs · þe while he spac in þe weye · & openyde to vs scriptures/ and þei rȝsyng in þe same houre: wenten azen to irłm & founden elleuene gederide to gedir · & hem þat weren wiþ hem seyinge/ for þe lorde rose verreyly & apperide to Symount/ and þei tolden what þingis weren done in þe weye · & how þei knewen hym in brekyng of breede/ forsoþe þe while þei spaken þes þingis · Ihu stood in þe mydle of hem: and seyde to hem/ pees to zou/ I am nyl zee drede/ soþely þei dissourblide & agast: gesside hem for to se a spirit/ and he seyde to hem/ what ben zee turblide · & pouztis steyzen vp into zoure hertis: se zee myn handis & my feet: for

## Joon

was in wiche Jhc seyde to hym hi sone lyueþ/ and he beleuede & al his hous/ Jhc diide este his secounde token: whanne he came fro Jude into galilee//

C<sup>m</sup> 5<sup>m</sup>



Aftir his þing was a feest day of iewis: and ihc wente into ierlm/ forsoþe in ierlm is a stondynge water of beestis: þat in ebrewe is namyde bethsayda: haupng syue litil zatis/ in þis lay a greet multitude of langewischpyng men: blynde & crokide: drie: abydyng þe dryng of þe water/ forsoþe þe aungel of þe lorde aftir tyme came doune into þe stondynge water: and þe water was mouede/ and he þat first came doune in þe cesterne: aftir þe mounge of þe water: was made hool: of what sekenesse he was holden// ¶ Forsoþe summan was þere haupinge & pritty zeeris in his sekenesse/ whanne Jhc hadde seen hym liggynge: & had knowen: for nowe he hadde myche tyme: he seip to hym/ wolte þou be made hool/ þe sijk man answeride to hym/ lorde I haue not a man þat whanne þe water is turblide: he sende me into þe cesterne/ forsoþe þe while I come: anoper goip doune bifore me/ Jhc seip to hym/ rise vp take þi bed & wandre/ and anone þe man is made hool: & took vp his bed & wandride/ and saboth was in þat day/ þefore þe iewis seyden to hym þat was made hool/ it is saboth it is not leueful to þee: for to take þi bed/ he answeride to hem/ he þat made me saaf: seyde to me/ take þi bed & wandre/ þefore þei axiden hym/ who is þat man þat seyde to þee: take þi bed & wandre/ soþely þe þat was made hool: wiste not who it was/ forsoþe Jhc homide fro þe cumpanye ordeynede (or sette) in þe place/ aftirwarde Jhc sonde hym in þe temple: and seyde to hym/ lo þou art made hool: now nyl þou synne: lestie any þing bifalle to þee/ þe ilke man wente & tolde to þe iewis: for it was Jhu þat made hym hool/ þefore þe iewis pursueden Jhu: for he diide þis þing in þe saboth/ forsoþe Jhc answeride to hem/ my fadir worchip til now:

&



## pe euuangelie of Ioon



**I**n pe bygynnyng was pe worde (pat is C<sup>m</sup> 1<sup>m</sup>  
goddis sone)/ and pe worde was at  
god · & god was pe worde/ his was in  
pe bigynnyng at god/ alle þingis ben  
made by hym; and wiþ outen hym is  
made nouzt/ þat þing þat is made; in  
hym was lif/ and pe lif was pe lizte of  
men/ and pe lizte schyneþ in dirkenessis  
& dirkenessis comprehendē (or taken) not it/ a man was sente  
fro god; to whom pe name was ioon/ þis man came into wit-  
nessyng · þat he schulde bere witnessyng of pe lizt · þat alle  
men schulde bileue by hym/ he was not pe lizt; but þat he  
schulde bere witnessyng of pe lizt · it was verrey lizte pe  
whiche liztenē eche man comyng into his worlde/ he was  
in pe worlde · & pe worlde was made by hym; and pe worlde  
knewe hym not/ he came into his owne þingis; and hes re-  
ceyueden hym not/ forsoþe how manye euer receyueden hym;  
he ȝaue to hem power for to be made pe sones of god; to hem  
þat bileueden in his name/ pe welche not of bloodis · neþer of  
wille of fleysche · neþer of wille of man; but ben borne of god/  
and pe worde (pat is goddis sone); is made fleysche (or man) ·  
& haþ dwelide in vs/ and we hane seen pe glorie of hym; pe  
glorie as of pe one bigoten of pe fadir/ pe sone ful of grace &  
treuþe// ¶ Ioon berih witnessyng of hym; and crieh seyng/  
his it was of whom I seyde/ he þat is to come astir me · is  
made bifore me · for he was pe former þan I/ and of pe plenty  
of hym; we alle hane taken & grace for grace/ for pe lawe is  
ȝouen by moyses; forsoþe grace & treuþe is made by ihū crist/  
no man euer sȝe god · no but pe one bigoten sone þat is in pe  
bosum of pe fadir; he haþ tolde oute/ and þis is pe witnessyng  
of

## Joon

den glade at an houre in his lizte/ soþely I haue more lizt  
 þan Joon/ forsoþe þe werkis þat my fadir zaue to me þat I  
 parfoume hem/ þe ilke werkis þat I do beren witnessynge of  
 me/ for þe fadir sente me/ and þe fadir þat sente me/ he bare  
 witnessynge of me/ neþer zee herden euer his voyce/ neþer  
 sizen his likenesse (or fourme)/ and zee hane not his worde  
 dwellynge in zou/ for zee bileuen not to hym whom he sente/  
 seeke zee scriptures in whiche zee wenen for to haue euerlast-  
 ynge lijf/ & þo it ben þat beren witnessynge of me/ and zee  
 wolen not come to me/ þat zee haue lijf// ¶ I take not clere-  
 nesse of men/ but I haue knowen zou/ for zee haue not þe  
 loue of god in zou/ I came in þe name of my fadir/ and zee  
 taken not me/ zif an oþer schal come in his owne name/ zee  
 schulen receyue hym/ how mowne zee bileue þat receyuen  
 glorie eche of oþer/ & zee seeken not þe glorie þat is of god al  
 one/ nyl zee gesse þat I came to accuse zou anentis þe fadir/  
 it is moyses þat accusith zou in whom zee hopen/ forsoþe zif  
 zee bileueden to moyses/ parauenture zee schulden bileue & to  
 me/ soþely he wrote of me/ soþely zif zee bileuen not to his  
 lettris/ how schulen zee bileue to my wordis/

C<sup>m</sup> 6<sup>m</sup>



Aftir þes þingis Jh̄c wente ouer þe see of galilee  
 þat is tiberiadis/ & a greet multitude suede hym/  
 for þei sizen þe tokenes þat he dide on hem þat  
 weren sijk/ þerfore Jh̄c wente into an hil/ & satte  
 þere wip his disciplis/ forsoþe pass was ful nyȝt/ a feest day of  
 þe ietwis/ þerfore whanne Jh̄c hadde liste vp þe pȝen & had  
 seen for a greet multitude came to hym/ he seiþ to philip/  
 wherof schulen we bie loues/ þat þes men ete/ soþely he seiþe  
 þis þing temptynge hym/ forsoþe he wiste what was to do/  
 philip answeride to hym/ he looues of two hundride pens suf-  
 ficen not to hem/ þat eche man take a litil what/ one of his  
 disciplis andrew þe broþer of symount petre seiþ to hym/  
 one childe is here þat hap fyue barly looues & two fischis/ but  
 what



## Joon

what ben þes þingis amonge to many men/ þerfore Jh̄c seip/  
 make zee men for to sitte at þe mete/ for þere was myche hay  
 in þe place/ þerfore men saten at þe mete in nowmber of fyue  
 þousandis/ þerfore Jh̄c took þe fyue looues/ & whanne he had  
 done þankyngis/ he departide to men sittynge at þe mete/  
 also & of þe fischis/ as myche as þei wolden/ forsoþe as þei  
 ben fulfildē/ he seyde to his disciplis/ gadir zee þe relifes þat  
 ben leste/ þat þei perische not/ þerfore þei gederiden & fillide  
 twelue cofyns of relifes/ of þe fyue barley loues & two fischis  
 þat lesten to hem þat hadden eten/ þerfore þo men whanne  
 þei hadden seen þe token (or myracle) þat he had done/ seyden/  
 for þis is verrepley a prophete þat is come into þe worlde/  
 forsoþe whanne Jh̄u had knowen þat þei weren to come þat  
 þei schulden rauylche hym & make hym kyng/ he al one  
 slepze eyzt into an hyl/ soþely as euen was made/ his disciplis  
 wenten doune to þe see/ and whanne þei hadden slepzedē vp  
 into þe boot/ þei camen ouer þe see into capharnaum/ and  
 dirkenessis weren now made/ and ih̄c had not now comen to  
 hem/ forsoþe a greet wynde blowynge/ þe see roos vp/ þer-  
 fore whanne þei hadden rowide as fyue & twenty furlongis or  
 þritty/ þei sizen Jh̄u walkynge on þe see & to be made nerte  
 to þe boot & þei dredden/ soþely he seyde to hem/ I am/ nyl  
 zee drede/ þerfore þei wolden take hym into þe boot/ & anone  
 þe boot was at þe lande to whiche þei wenten// ¶ On þe toþer  
 day þe cumpanye þat stode ouer þe see/ sizen for þer was none  
 oper boot þere/ no but one/ & for ih̄c entride not wip disciplis  
 into þe boot/ but his disciplis weren al one/ forsoþe oper  
 bootis camen fro tiberiadis/ biwidis þe place where þei eten  
 brede/ doinge þankyngis to god/ þerfore whanne þe cum-  
 panye had seen for Jh̄u was not þere neþer his disciplis/ þei  
 slepzedē into bootis/ & camen into capharnaum/ seekyng  
 Jh̄u/ and whanne þei hadden founden hym ouer þe see/ þei  
 seyden to hym/ raby how hast þou comen hidir/ Jh̄c antwerde  
 to hem & seyde/ treuely treuely I seye to zou/ zee seeken me  
not





## Joon

not for zee azen þe tokenes (or myracles): but for zee eten of looues & ben fulfildē/ wirche zee not mete þat perischē: but þat dwelliþ into euerlastyngē lijf. þe whiche mete mannes sone zyueþ to zou/ forsoþe god þe sadir bitokenyde (or markyde) hym/ þerfore þei seyden to hym/ what schulen we do. þat we wirche þe werkis of god? Jhc answeride & seyde to hem/ þis is þe werke of god. þat zee bileue into hym. whom he sente/ þerfore þei seyden to hym/ þerfore what token dost thou. þat we se. & bileue to þee? what wirchist thou? oure faderis eten manna in deserte: as it is writen/ he zaue to hem brede fro heuene for to ete/ þerfore Jhc seih to hem/ treuely treuely I seye to zou. not moyses zaue to zou verrey breed fro heuene: but my sadir zyueþ to zou verrey breed fro heuene/ soþely it is verrey breed þat cometh doune fro heuene. & zyueþ lijf to þe worlde/ þerfore þei seyden/ lorde euermore zyue to vs þis breed/ soþely Jhc seyde to hem/ I am breed of lijf/ he þat cometh to me: schal not hungre/ & he þat bileueþ in me: schal neuer þirste/ but I seye to zou. for & zee haue seen me: and zee bileueden not/ al þing þat þe sadir zyueþ to me: schal come to me/ & I schal not caste oute hym þat cometh to me/ for I came doune fro heuene. not þat I do my wille: but þe wille of hym þat sente me/ forsoþe þis is wille of hym þat sente me þe sadir: þat alle þing þat þe sadir zaue to me. I leeste nouzt of it but azen reyse it in þe laste dape/ soþely þis þe wille of my sadir þat sente me. þat eche man þat seeth þe sone & bileueþ into hym: haue euerlastyngē lijf: & I schal azen reyse hym: in þe laste day/ þerfore ietwis grucchiden of hym: for he had seyde. I am breed þat camen doune from heuene. & þei seyden/ wher þis is not. Jhc þe sone of Joseph: whos sadir & modir we haue knowen? þerfore how seih he þis. for I came doune from heuene/ þerfore Jhc answeride & seyde to hem/ nyl zee grucche togedir/ no man may come to me: no but þe sadir þat sente me schal drawe hym/ and I schal azen reyse hym in þe laste dape/ it is writen in prophetis.

## Joon

& alle men schulen be able for to be tauzte of god/ sche man  
pat haþ herde of þe fadir & lernþe/ comeþ to me/ not for  
any man siþe þe fadir · no but þis þat is of god/ þis siþe  
þe fadir/ soþely soþely I seye to zou · he þat bileueþ in me/  
haþ euerlastynge lijf/ I am breed of lijf/ zoure faderis eten  
manna in deserte/ and ben deade/ þis is breed comyng doune  
from heuene · þat zif any man schal ete þerof/ he dieþ not/ I  
am quyeke breed þat came doune fro heuene/ zif any man  
schal ete of þis breed/ he schal lyue wiþouten ende/ & þe breed  
þat I schal zyue/ is my slepþsche · for lijf of þe worlde/ þerfore  
þe ietwis chidden togeder seyinge/ how may he þis zyue to us  
his slepþsche for to ete/ þerfore Ihc seih to hem/ treuely treuely  
I seye to zou · no but zee schulen ete þe slepþsche of mannes  
sone · & drynke his blood/ zee schulen not haue lijf in zou/ he  
þat etih my slepþsche & drynkih my blood/ haþ euerlastynge  
lyfe/ & I schal azen reyse hym in þe laste day/ forsoþe my  
slepþsche is verreyly mete/ & my blood is verreyly drynke/ he  
þat etih my slepþsche & drynkih my blood/ dwellih in me & I in  
hym/ as my fadir lyuynge haþ sente me/ & I lyue for þe fadir/  
and he þat etih me/ & he schal lyue for me/ þis is breede þat  
came doune fro heuene/ not as zoure faderis eten manna &  
ben deade/ he þat etih þis breed · schal lyue wiþouten ende/  
he seyde þes þingis in þe sinagoge/ techynge in capharnaum/  
þerfore manye of his disciplis herynge/ seyden/ þis worde is  
harde & who may here hym/ soþely Ihc witynge at hym self ·  
for his disciplis grucchiden of þis þing/ seyde to hem/ þis þing  
sclaunderih zou/ þerfore zif zee schulen se mannes sone slep-  
zing up where he was bifore/ it is þe spirit þat quykeneþ · þe  
slepþsche profiteþ no þing/ þe wordis þat I haue spoken to zou/·  
ben spirit & lijf/ but þere ben summe of zou þat bileuen not/  
soþely Ihc wiste at þe bigynnyng · whiche weren bileuynge/·  
& who was to bitraye hym/ and he seyde/ þerfore I seye to  
zou · þat no man may come to me/ no but it were zouen to  
hym of my fadir/ fro þis tyme manye of his disciplis wenten  
abak/

## Joon

abak: and nowe wenten not wiþ hym/ þerfore Jh̄c seide to þe  
twelue/ wher & zee wolen go aweye/ þerfore Symon petre  
answeride to hym/ lorde to whom schulen we gon/ þou hast  
wordis of euerlastynghe lijf/ and we hane bileuede & knowen/  
for þou art crist þe sone of god/ þerfore Jh̄c answeride to hem/  
wher I chees not zou twelue: and one of zou is a sende/ for-  
soþe he seide of Judas of Symount scarioth/ forsoþe he þis  
was to bityrpe hym: whanne he was one of þe twelue//

C<sup>m</sup> 7<sup>m</sup>

**F**orsoþe aftir þes þingis Jh̄c walkide into galilee/  
for he wolde not walke into Judee: for Jewis  
souzten for to slee hym/ soþely þer was in þe nexte  
a feest day of Jewis senophogia · (þat is a feest of  
tabernaclis) forsoþe his breþeren seiden to hym/ passe fro  
hens & go into Jude · þat & þi discipulis se þe werkis þat þou  
doist/ forsoþe no man doþ any þing in hide place (or pryueþ):  
& he seekiþ for to be into oppn/ zif þou doist þis þing: schewe  
þi self to þe worlde/ forsoþe neþer his breþeren bileueden into  
hym/ þerfore Jh̄c seiþ to hem/ my tyme came not zit but  
zoure tyme is euermore reedy/ þe worlde may not haue  
hatide/ [ ] soþely it hatiþ me: for I bere witnessynghe  
þerof · for þe werkis of it ben euyl/ steppe zee vp at þis feest  
day · but I schal not steppe vp at þis feest day · for my tyme is  
not zit fulfild/ whanne he had seide þes þingis he dwelte  
in galilee/ forsoþe as his breþeren stepzeden vp at þe feest  
day: þanne & he stepzede vp · not oppnly but as in pryueþ/  
þerfore þe ietwis souzten hym in þe feest day & seiden/ where  
is he/ and myche grucchynghe was of hym: in þe cumpanye  
of puple/ forsoþe summe seiden for he is gode · forsoþe oþer  
seiden naye: but he deceyueþ þe cumpanyes/ neþeles no  
man spak oppnly of hym: for dreede of Jewis/ forsoþe nowe  
þe feest day medelynghe (or goynghe bitwire): Jh̄c wente vp  
into þe temple · & tauzte/ and þe ietwis wondriden seynghe/  
how can þis (man) lettris · ſþen he haþ not lernede/ Jh̄c  
answeride



## Joon

forsope not to mesure · god zyueþ þe spirit/ þe sadir loueh þe sone · & he haþ zouen alle þingis in his bande/ he þat bileueþ into þe sone: haþ euerlastynghe lijf/ forsope he þat is vnbeleueful to þe sone: schal not se euerlastynghe lijf · but þe wrappe of god dwelliþ on hym/



Therefore as Ihu knewe þat pharisees herden þat C<sup>m</sup> 4<sup>m</sup>  
 Ihu makih mo disciplis & baptisih þan Jon: þouz ihc baptiside not but his disciplis: he leste Jude & wente azen into galilee/ soþely it bihouede hym to passe by samarie/ þerfore Ihc came by a cytee of samarie · þat is seyde sicar · biſidix þe maner (or feelde) þat Jacob zaue to Ioseph his sone/ forsope þe welle of Jacob was þere/ soþely ihc made wery (or saynte) of þe iourney: satte þus at þe welle/ soþely þe houre was as þe sirte (or vndrun)/ a womman came of samarie for to drawe water/ Ihc seih to hire/ zyue me for to drynke/ forsope his disciplis hadden gon into þe cytee: þat þei schulden bye metis/ þerfore þe ilke womman of samarie · seih to hym/ how þou whanne þou art a iewe arisi of me for to dryncke: þat am a womman of samarie/ forsope iewis vsen not to comoune wiþ samaritans/ Ihc antweride & seyde to hire/ zif þou wiltst þe zifte of god · & who it is þat seih to þee · zyue to me for to drynke: parauenture þou schuldist haue aride of hym · & he schulde haue zyue to þee quykke water/ þe womman seih to hym/ Sire neþer þou hast in what þing þou schalt drawe: & þe pitte is deep/ þerfore wher of hast þou quykke water? wher þou art more þan oure sadir Jacob þat zaue to vs þe pitte · & he dranke þerof · & his sones & his beestis/ Ihc antweride & seyde to hir/ ethe man þat drynkiþ of þis water: schal þirste eftetones/ forsope he þat schal dryncke of þe water þat I schal zyue to hym: schal not þriste into wiþ outen ende/ but þe water þat I schal zyue to hym: schal be made to hym a welle of spryngyng vp water: into euerlastyng lijf/ þe womman seih to hym/ sire zyue to me  
 þis

## Joon

seyden to hem self/ whidir is he þis to go: for we schulen not  
synde hym/ wher he is to go into scaterynge (or distraynynge)  
of heben men/ and is to techynge heben men/ what is þis  
worde þe whiche he seyde: zee schulen seeke me & zee schulen  
not synde/ & where I am zee may not come// forsoþe in þe  
laste day of þe greet feste: Ihs stode & criede seyinge/ zif any  
man þristip: come he to me & drynke he/ he þat bileueþ into  
me as þe scripture seip: flosis of quicke water schulen flowe of  
his wombe/ soþely he seyde þis þing of þe holy gost: whom  
men bileupnge into hym: weren to take/ forsoþe þe spirit was  
not zit zouen: for ihs was not zit glorifiede/ þerfore of þat  
cumpange whan þei hadden herde þes wordis of hym þei sey-  
den/ þis is verreyly a prophete/ oþer seyden: þis is crist/ for-  
soþe summe seyden: wher crist comeþ fro galilee: wher þe  
scripture seip not þat of þe seed of dauid & of þe castel of beth-  
lem where dauid was crist comeþ/ and so discencon is made  
in þe cumpange for hym/ forsoþe summe of hem wolden haue  
taken hym: but no man sente to handis vpon hym/ þerfore  
þe mynystris camen to þe bischopes & to þe pharisees: and  
þei seyden to hem/ whi brouzten zee not hym/ þe mynystris  
answeriden/ neuer man spac so: as þis spekþ/ þerfore þe  
pharisees answeriden to hem/ wher & zee ben deceyuede/  
wher any of þe prynces bileueden into hym: or of þe phari-  
sees/ but þis cumpange of puple þat knewe not þe lawe: ben  
curside/ nychodeme seip to hem: he þat came to hym by nyzt:  
þat was one of hem/ wher oure lawe demeth a man: no but  
firste it haue herde of hym: and knowe what he doip/ þei an-  
sweriden & seyden to hym/ wher & þou art a man of galilee/  
seeke þou scriptures & se: for a prophete risip not of galilee/  
and þei turneden azen eche into his owne hous//

Forsoþe

## Joan

ripe corne/ and he þat reepiþ takiþ hiþre (or meede): and he þat gediþ fruyte into euerlaſtynge liſt/ þat & he þat ſowiþ haue ioye to gediþ & he þat reepiþ/ in þis þing ſopely is þe worde trewe. for anoþer is þat ſowiþ: & anoþer þat reepiþ/ I ſente zou for to reepe þat þat zee trauepliden not/ oþer men trauepliden: and zee entriden into here traueplis/ forſoþe of þat cytee manye ſamaritans bileueden into hym: for þe worde of þe womman berynge witneſſynge. for he ſeyde to me alle þingis what euer þingis I wille/ þerfore whanne ſamaritans camen to hym: þei preyeden hym þat he ſchulde dwelle þere/ and he dwellede þere two dayes/ and many mo bileueden for his worde. & ſeyden to þe womman/ for now not for þi ſpeche we bileuen/ forſoþe we hane herde & we witen: for þis is verreyly þe ſaueour of þe worlde// ¶ Forſoþe aftir two dayes he wente þens. & wente into galilee/ Sopely he bare witneſſynge. for a prophete in his owne cuntre. haþ not honoure (or worſchip)/ þerfore whanne he came into galilee: men of galilee receyueden hym. whanne þei hadden ſeen alle þingis þat he hadde done in iſrlm in þe feſt day (or halyday)/ and ſopely þei hadden comen to þe feſt day/ þerfore he came eſteſone into þe chane of galilee. wher he made þe water wyn/ and ſum litil kyng was: whos ſone was ſiþk at capharnaum/ whanne he þis had herde. þat Ihu ſchulde come fro Jude into galilee: he wente to hym & preyede hym. þat he ſchulde come doune & heele his ſone/ forſoþe he bigan for to dye/ þerfore Ihu ſeyde to hym/ no but zee ſchulen ſe tokenes & grete wonderis: zee bileuen not/ þe litil kyng ſeiþ to hym/ lorde come doune bifore my ſone dye/ Ihu ſeiþ to hym/ go þi ſone lyueþ/ þe man bileuede to þe worde þat Ihu ſeyde to hym: and he wente/ ſopely now hym comynge doune: þe ſeruauntis camen azenes hym. & tolden hym ſeyinge for his ſone lyuede/ þerfore he aride of hem þe houre in whiche he hadde hym better/ & þei ſeyden to hym/ for ziftirday in þe ſeueneþ houre. þe ſeuer leſte hym/ þerfore þe ſadir knewe þat þe ilke houre it was



## Joan

was in whiche Jh̄c seyde to hym pi sone lyueh/ and he bi-  
leuede & al his hous/ Jh̄c diide este pis secounde token:/  
whanne he came fro Jude into galilee//

C<sup>m</sup> 5<sup>m</sup>



Astir his ping was a feest day of ieiwis: and ih̄c  
wente into irlm/ forsope in irlm is a stondynge  
water of beestis: pat in ebrewe is namyde bethsay-  
da: haupng spue lital zatis/ in pis lay a greet mul-  
titude of langewischynge men: blynde & crokide: drie: aby-  
dynge þe sprynge of þe water/ forsope þe aungel of þe lorde  
astir tyme came doune into þe stondynge water: and þe water  
was mouede/ and he þat first came doune in þe cesterne: astir  
þe mounge of þe water: was made hool: of what tekenesse  
he was holden// ¶ Forsope summan was here haupinge &  
pritty zeeris in his tekenesse/ whanne Jh̄c hadde seen hym lig-  
gynge: & had knowen: for nowe he hadde myche tyme: he  
seih to hym/ wolte þou be made hool/ þe siik man answeride  
to hym/ lorde I haue not a man þat whanne þe water is  
turblide: he sende me into þe cesterne/ forsope þe while I  
come: anoper goih doune bifore me/ Jh̄c seih to hym/ rise vp  
take pi bed & wandre/ and anone þe man is made hool: &  
took vp his bed & wandride/ and saboth was in þat day/ þer-  
fore þe ieiwis seyden to hym þat was made hool/ it is saboth  
it is not leueful to þee: for to take pi bed/ he answeride to  
hem/ he þat made me saaf: seyde to me/ take pi bed & wan-  
dre/ þerfore þei axiden hym/ who is þat man þat seyde to þee:  
take pi bed & wandre/ soþely he þat was made hool: wiste  
not who it was/ forsope Jh̄c homide fro þe cumpange ordey-  
nyde (or sette) in þe place/ astirwarde Jh̄c soude hym in þe  
temple: and seyde to hym/ lo þou art made hool: now nyl  
þou synne: lestte any ping bifalle to þee/ þe ilke man wente  
& tolde to þe ieiwis: for it was Jh̄u þat made hym hool/ þer-  
fore þe ieiwis pursueden Jh̄u: for he diide pis ping in þe saboth/  
forsope Jh̄c answeride to hem/ my sadir worchih til now:

¶

## Joon

& I wircche/ perfore panne he ietwis souzten more to flee hym/  
for not onely he brake he saboth · but & he seyde his fadir  
god · makynge hym euen to god/ and so Jh̄c answeride & seyde  
to hem/ treuely treuely I seye to zou · he sone maye not of  
hym self do any þing: no but þat þing þat he schal se he fadir  
doyng/ what euer þingis soþely he doih: þes þingis also & he  
sone doih/ forsoþe he fadir loueh þe sone: & schewih to hym  
alle þingis þat he doih/ and he schal schewe to hym more  
werkis þan þes þat zee wondre/ forsoþe as he fadir reysiþ  
deade men & quykenih so & he sone quykenih whom he wole/  
soþely neþer he fadir iugih any man: but haþ zyue al he dome  
to he sone · þat alle men honoure he sone · as þei honouren  
he fadir/ he þat honoureþ not he sone: honoureþ not he fadir  
þat sente hym/ treuely treuely I seye to zou · for he þat herih  
my worde · & bileueþ to hym þat sente me: haþ euerlastynge  
lijf · & comeþ not into doom: but passiþ fro deþ into lijf/ treue-  
ly treuely I seye to zou · for þe houre comeþ & now it is ·  
whanne deade men schulen here þe voyce of goddis sone: &  
þei þat heren schulen lyue// ¶ Soþely as he fadir haþ lijf in  
hym self: so he zaue & to the sone · for to haue lijf in hym  
self/ and he zaue hym power for to make doom: for he is  
mannes sone/ nyl zee wondre þis þing · for þe houre comeþ  
in whiche alle men þat ben in buriels schulen here þe voyce of  
goddis sone/ and þei þat haue done good þingis: schulen come  
forþ into rylinge azen of lijf/ forsoþe þei þat haue done euyl  
þingis into risynge azen of doom/ I may not of my self do  
any þing: but as I here I iuge & my doom is iuste for I seek  
not my wille: but þe wille of he fadir þat sente me/ zif I bere  
witnesynge of my self: my witnesynge is not trewe/ anoter  
is þat berih witnesynge of me: and I woot for his witnesynge  
is trewe þat he berih of me/ zee senten to Joon: and he bare  
witnesynge to he treuwe/ soþely I take not witnesynge of  
man: but I seye þes þingis þat zee he saaf/ he was a lanterne  
brennyng · & schynnyng (or zyuyng) lizte/ forsoþe zee wol-

A A

den

## Joon

den glade at an houre in his lizte/ soþely I haue more lizt  
 þan Joon/ forsoþe þe werkis þat my fadir ȝaue to me þat I  
 parfourme hem/ þe ilke werkis þat I do beren witnessynge of  
 me/ for þe fadir sente me/ and þe fadir þat sente me/ he bare  
 witnessynge of me/ neþer ȝee herden euer his voyce/ neþer  
 sizen his lickenesse (or fourme)/ and ȝee hane not his worde  
 dwellynge in ȝou/ for ȝee bileuen not to hym whom he sente/  
 seeke ȝee scriptures in whiche ȝee wenen for to haue euerlast-  
 ynge lijf/ & þo it ben þat beren witnessynge of me/ and ȝee  
 wolen not come to me/ þat ȝee haue lijf// ¶ I take not clere-  
 nesse of men/ but I haue knowen ȝou/ for ȝee haue not þe  
 loue of god in ȝou/ I came in þe name of my fadir/ and ȝee  
 tooken not me/ ȝif anoper schal come in his owne name/ ȝee  
 schulen receyue hym/ how moþone ȝee bileue þat receyuen  
 glorie ethe of oþer/ & ȝee seeken not þe glorie þat is of god al  
 one/ nyl ȝee gesse þat I came to accuse ȝou anentis þe fadir/  
 it is moyses þat accusiþ ȝou in whom ȝee hopen/ forsoþe ȝif  
 ȝee bileueden to moyses/ parauenture ȝee schulden bileue & to  
 me/ soþely he wrote of me/ soþely ȝif ȝee bileuen not to his  
 lettris/ how schulen ȝee bileue to my wordis/

C<sup>m</sup> 6<sup>m</sup>



¶ Stir þes þingis Jh̄c wente ouer þe see of galilee ·  
 þat is tiberiadis · & a greet multitude suede hym ·  
 for þei sizen þe tokenes þat he dide on hem þat  
 weren sijk/ þerfore Jh̄c wente into an hil · & satte  
 þere wiþ his disciplis/ forsoþe þat was sul nȝȝ · a feest day of  
 þe ietwis/ þerfore whanne Jh̄c hadde liste vp þe ȝȝen & had  
 seen for a greet multitude came to hym/ he seiþ to philip/  
 wherof schulen we bie loues · þat þes men ete/ soþely he seiþ  
 þis þing temptynge hym/ forsoþe he wiste what was to do/  
 philip answeride to hym/ þe looues of two hundride pens suf-  
 ficen not to hem · þat ethe man take a litil what/ one of his  
 disciplis andretwe þe broþer of symount petre seiþ to hym/  
 one childe is here þat haþ ȝȝue barly looues & two fischis · but  
 what



## Joon

what ben þes þingis amonge so many men/ þerfore Jh̄c seiþ/  
make zee men for to sitte at þe mete/ for here was myche hay  
in þe place/ þerfore men saten at þe mete in nowmbre of fyue  
þousandis/ þerfore Jh̄c took þe fyue looues/ & whanne he had  
done þankyngis/ he departide to men sittynge at þe mete/  
also & of þe fischis/ as myche as þei wolden/ forsoþe as þei  
ben fulfildes/ he seyde to his disciplis/ gadir zee þe relifes þat  
ben leste/ þat þei perische not/ þerfore þei gederiden & fillide  
twelue cofyns of relifes/ of þe fyue barly loues & two fischis  
þat lesten to hem þat hadden eten/ þerfore þo men whanne  
þei hadden seen þe token (or myracle) þat he had done/ seyden/  
for þis is verreypley a prophete þat is come into þe worlde/  
forsoþe whanne Jh̄u had knowen þat þei weren to come þat  
þei schulden rauysche hym & make hym kyng/ he al one  
sleyze eyzt into an hyl/ soþely as euen was made/ his disciplis  
wenten doune to þe see/ and whanne þei hadden sleyzede vp  
into þe boot/ þei camen ouer þe see into capharnaum/ and  
dirkenessis weren now made/ and ih̄c had not now comen to  
hem/ forsoþe a greet wynde blowynge/ þe see roos vp/ þer-  
fore whanne þei hadden rowide as fyue & twenty furlongis or  
þritty/ þei sizen Jh̄u walkynge on þe see & to be made nerte  
to þe boot & þei dredden/ soþely he seyde to hem/ I am/ nyl  
zee drede/ þerfore þei wolden take hym into þe boot/ & anone  
þe boot was at þe lande to whiche þei wenten// ¶ On þe toþer  
day þe cumpanye þat stode ouer þe see/ sizen for þer was none  
oper boot here/ no but one/ & for ih̄c entride not wip disciplis  
into þe boot/ but his disciplis weren al one/ forsoþe oper  
bootis camen fro tiberiadis/ biwidis þe place where þei eten  
brede/ doinge þankyngis to god/ þerfore whanne þe cum-  
panye had seen for Jh̄u was not here neþer his disciplis/ þei  
sleyzeden into bootis/ & camen into capharnaum/ seekynge  
Jh̄u/ and whanne þei hadden founden hym ouer þe see/ þei  
seyden to hym/ rabby how hast þou comen hidir/ Jh̄c answeride  
to hem & seyde/ treuely treuely I seye to zou/ zee seeken me  
not

## Joon

not for zee sizen þe tokenes (or myraclis): but for zee eten of looues & ben fulfildē/ wirche zee not mete þat perischip: but þat dwellig into euerlastynge lijf. þe whiche mete mannes sone zyueþ to zou/ forsoþe god þe fadir bitokenyde (or markide) hym/ þerfore þei seyden to hym/ what schulen we do. þat we wirche þe werkis of god? Jh̄c answeride & seyde to hem/ þis is þe werke of god. þat zee bileue into hym. whom he sente/ þerfore þei seyden to hym/ þerfore what token dost thou. þat we se. & bileue to þee? what wirchist thou? oure faderis eten manna in deserte: as it is writen/ he zawe to hem brede fro heuene for to ete/ þerfore Jh̄c seih to hem/ treuely treuely I seye to zou. not moyses zawe to zou verrey breed fro heuene: but my fadir zyueþ to zou verrey breed fro heuene/ soþely it is verrey breed þat cometh doune fro heuene. & zyueþ lijf to þe worlde/ þerfore þei seyden/ lorde euermore zyue to vs þis breed/ soþely Jh̄c seyde to hem/ I am breed of lijf/ he þat cometh to me: schal not hungre/ & he þat bileueþ in me: schal neuer þirste/ but I seye to zou. for & zee haue seen me: and zee bileueden not/ al þing þat þe fadir zyueþ to me: schal come to me/ & I schal not caste oute hym þat cometh to me/ for I came doune fro heuene. not þat I do my wille: but þe wille of hym þat sente me/ forsoþe þis is wille of hym þat sente me þe fadir: þat alle þing þat þe fadir zawe to me. I leese nouzt of it but azen reyse it in þe laste dage/ soþely þis þe wille of my fadir þat sente me. þat eche man þat seep þe sone & bileueþ into hym: haue euerlastynge lijf: & I schal azen reyse hym: in þe laste day/ þerfore ietwis grucchiden of hym: for he had seyde. I am breed þat camen doune from heuene. & þei seyden/ wher þis is not. Jh̄c þe sone of Joseph: whos fadir & modir we haue knowen? þerfore how seih he þis. for I came doune from heuene/ þerfore Jh̄c answeride & seyde to hem/ nyl zee grucche togedir/ no man may come to me: no but þe fadir þat sente me schal dratwe hym/ and I schal azen reyse hym in þe laste dage/ it is writen in prophetis.

¶

## Joon

& alle men schulen be able for to be tauzte of god/ sche man  
 hat hap herde of þe fadir & lernyde/ comen to me/ not for  
 any man sike þe fadir · no but þis þat is of god/ þis sike  
 þe fadir/ soþely soþely I sepe to zou · he þat bileuen in me/  
 hap euerlastyng lif/ I am breed of lif/ zoure faderis eten  
 manna in deserte/ and ben deade/ þis is breed comyng doune  
 from heuene · þat zif any man schal ete þerof/ he dieþ not/ I  
 am quicke breed þat came doune fro heuene/ zif any man  
 schal ete of þis breed/ he schal lyue wipouten ende/ & þe breed  
 þat I schal ȝyue/ is my fleysche · for lif of þe worlde/ þerfore  
 þe ietwis chidden togeder seyinge/ how may he þis ȝyue to us  
 his fleysche for to ete/ þerfore Ih̄c seih to hem/ treuely treuely  
 I sepe to zou · no but zee schulen ete þe fleysche of mannes  
 sone · & drynke his blood/ zee schulen not haue lif in zou/ he  
 þat etih my fleysche & drynkih my blood/ hap euerlastyng  
 lyfe/ & I schal azen reple hym in þe laste day/ forsoþe my  
 fleysche is verreyly mete/ & my blood is verreyly drynke/ he  
 þat etih my fleysche & drynkih my blood/ dwellih in me & I in  
 hym/ as my fadir luyng hap sente me/ & I lyue for þe fadir/  
 and he þat etih me/ & he schal lyue for me/ þis is breede þat  
 came doune fro heuene/ not as zoure faderis eten manna &  
 ben deade/ he þat etih þis breed · schal lyue wipouten ende/  
 he seyde þes þingis in þe sinagoge/ techyng in capharnaum/  
 þerfore mange of his disciplis heryng/ seyden/ þis worde is  
 harde & who may here hym/ soþely Ih̄c wityng at hym self ·  
 for his disciplis grucchiden of þis þing/ seyde to hem/ þis þing  
 sclaunderih zou/ þerfore zif zee schulen se mannes sone sey-  
 zing bp where he was bifore/ it is þe spirit þat quykeneþ · þe  
 fleysche profiteþ no þing/ þe wordis þat I haue spoken to zou/·  
 ben spirit & lif/ but þere ben summe of zou þat bileuen not/  
 soþely Ih̄c wiste at þe bigynnyng · whiche weren bileuynge/·  
 & who was to bitraye hym/ and he seyde/ þerfore I sepe to  
 zou · þat no man may come to me/ no but it were zouen to  
 hym of my fadir/ fro þis tyme mange of his disciplis wenten  
 abak/



## Joon

abak. and nowe wenten not wiþ hym/ þerfore Jhc̃ seide to þe  
twelue/ wher & zee wolen go aweye/ þerfore Symon petre  
answeride to hym/ lorde to whom schulen we gon/ þou hast  
wordis of euerlastynghe lijf/ and we hane bileuede & knowen/  
for þou art crist þe sone of god/ þerfore Jhc̃ answeride to hem/  
wher I chees not zou twelue. and one of zou is a sende/ for-  
soþe he seide of Judas of Symount scarioth/ forsoþe he þis  
was to bitraye hym. whanne he was one of þe twelue//

C<sup>m</sup> 7<sup>m</sup>



Forsoþe astir þes þingis Jhc̃ walkide into galilee/  
for he wolde not walke into Judee. for Jewis  
souzten for to slee hym/ soþely þer was in þe nexte  
a feest day of Jewis senophogia. (þat is a feest of  
tabernaculis) forsoþe his breþeren seiden to hym/ passe fro  
hens & go into Jude. þat & þi disciplis se þe werkis þat þou  
doist/ forsoþe no man doist any þing in hide place (or pryueþ).  
& he seekiþ for to be into oppn/ zif þou doist þis þing. schewe  
þi self to þe worlde/ forsoþe neþer his breþeren bileueden into  
hym/ þerfore Jhc̃ seip to hem/ my tyme came not zit but  
zoure tyme is euermore reedy/ þe worlde may not haue  
batide/ [ ] soþely it hatip me. for I bere witnessynghe  
þerof. for þe werkis of it ben euyl/ slepze zee vp at þis feest  
day. but I schal not slepze vp at þis feest day. for my tyme is  
not zit fulfild/ whanne he had seide þes þingis he dwelte  
in galilee/ forsoþe as his breþeren slepzeden vp at þe feest  
day. þanne & he slepzedede vp. not oppnly but as in pryueþ/  
þerfore þe iewis souzten hym in þe feest day & seiden/ where  
is he/ and myche grucchynghe was of hym. in þe cumpanye  
of puple/ forsoþe summe seiden for he is gode. forsoþe oþer  
seiden naye. but he decepueþ þe cumpanyes/ neþeles no  
man spac oppnly of hym. for dreede of Jewis/ forsoþe nowe  
þe feest day medelynghe (or goinge bitwire). Jhc̃ wente vp  
into þe temple. & tauzte/ and þe iewis wondriden seyinge/  
how can þis (man) lettris. siþen he haþ not lernede/ Jhc̃  
answeride

## Joon

antweride hem and seyde my doctryne is not myn: but  
his þat sente me/ zif any man wole do his wille: he schal  
knowe of þe techyng: wher he be of god: or I speke of myself/  
he þat spekiþ of hymself: seekiþ his owne glorie/ forsoþe þat  
seekiþ þe glorie of hym þat sente hym: þis is soþefast & vn-  
rizzwelsnelle is not in hym/ wher moyses zaue not a lawe:  
and no man of zou doih þe lawe: what seeken zee for to flee  
me? þe cumpange antweride & seyde/ þou hast a deuyt/ who  
seekiþ for to flee þee? Ihc antweride & seyde to hem/ I haue  
done one werke: & alle zee wondren/ þerfore moyses zaue to  
zou circumcisiõ: not for it is of moyses: but of faderis/ & in  
þe saboth zee circumciden a man/ zif a man take circumcisiõ  
in þe saboth: þat þe lawe of moyses be not broken: haue zee  
indignaciõ or wrapþe to me: for I made al þe man hool in  
þe saboth? nyl zee deme after þe face but deme zee a rizzful  
doom/ þerfore summen of irim seyden/ wher þis is not whom  
þe ietwis seeken for to flee/ and lo he spekiþ openly: & þei seyn  
no þing to hym/ wher þe prynces knewen verreþly: for þis is  
crift: but we witen þis man of whens he is/ forsoþe whanne  
crift schal come: no man woot of whens he is/ þerfore Ihc  
criede in þe temple techyng & seyinge/ and zee witen me of  
whens I am/ and I came not of my self: but he is trewe þat  
sente me: whom zee knowen not/ I woot hym: & zif I schal  
seye for I woot hym not: I schal be lijk to zou a liet/ and I  
woot hym: for of hym I am: & he sente me/ þerfore þei  
souzten for to take hym: and no man sente into hym handis:  
for his houre came not zit/ soþely many of þe cumpange bi-  
leueden into hym: & seyden/ whanne crist schal come: wher he  
schal do mo tokenes þan þis doih? pharisees herden þe cum-  
pange of puple grutchyng of hym þes þingis/ and þe prynces  
of pharisees senten mynystris: þat þei schulden take hym/  
þerfore ihc seyde to hem/ zit a litil tyme I am wiþ zou: & I  
go þe fadir þat sente me/ zee schulen seeke me & zee schulen  
not fynde: & where I am: zee may not come/ þerfor ietwis  
seyden

## Joan

seyden to hem self/ whidit is he þis to go: for we schulen not  
fynde hym/ wher he is to go into scaterynge (or distraynge)  
of heben men/ and is to techynge heben men/ what is þis  
worde þe whiche he seyde: zee schulen seeke me & zee schulen  
not fynde/ & where I am zee may not come// forsoþe in þe  
laste day of þe greet feste: Jh̄c stode & criede seyinge/ zif any  
man þristiþ: come he to me & drynke he/ he þat bileueþ into  
me as þe scripture seiþ: flos of quykke water schulen flowe of  
his wombe/ soþely he seyde þis þing of þe holy gost · whom  
men bileuynge into hym · weren to take/ forsoþe þe spirit was  
not zit zouen: for ih̄c was not zit glorifiede/ þerfore of þat  
cumpange whan þei hadden herde þes wordis of hym þei sey-  
den/ þis is verreyly a prophete/ oþer seyden · þis is crist/ for-  
soþe summe seyden · wher crist comeþ fro galilee: wher þe  
scripture seiþ not þat of þe seed of dauid & of þe castel of beth-  
lem where dauid was crist comeþ/ and so discencon is made  
in þe cumpange for hym/ forsoþe summe of hem wolden haue  
taken hym: but no man sente to handis vpon hym/ þerfore  
þe mynystris camen to þe bischopes & to þe pharisees: and  
þei seyden to hem/ whi brouzten zee not hym/ þe mynystris  
answeriden/ neuer man spac so: as þis spekþ/ þerfore þe  
pharisees answeriden to hem/ wher & zee ben deceyuede/  
wher any of þe prynces bileueden into hym · or of þe phari-  
sees/ but þis cumpange of puple þat knewe not þe lawe: ben  
curside/ nychodeme seiþ to hem · he þat came to hym by nyzt:  
þat was one of hem/ wher oure lawe demeth a man · no but  
fistie it haue herde of hym: and knowe what he doþ/ þei an-  
sweriden & seyden to hym/ wher & þou art a man of galilee/  
seeke þou scriptures & se: for a prophete risiþ not of galilee/  
and þei turneden azen eche into his owne hous//

Forsoþe



## Joon

hei pouzten for to flee hym// ¶ herfore Jh̄c walkide not now  
 oppnly at þe iewes: but he wente into a regiō (or cuntre)  
 biſidis deſerte: into a cyte þat is ſeyde eſſraym · and þere he  
 dwellide wiþ his diſciplis/ forſoþe þe paſke of Jewes was  
 nerte: and many of þe cuntre ſtepyeden by to ierl̄m: and þe  
 day biſore paſk · for to halowe hem ſelf/ herfore þei ſouzten  
 Jh̄u: and ſpaken to gedir · ſtondyng in þe temple/ what geſ-  
 ſen zee for he cometh not to þe feſt day/ forſoþe þe biſchopis &  
 phariſees hadden zouen a maundement · þat ȝif any man  
 knewe where he is · he ſchewe · þat þei take hym//

Therfore Jh̄c biſore ſixe dayes of paſke came to be- C<sup>m</sup> 12<sup>m</sup>  
 thange where lazarus was deade · whom Jh̄c rep-  
 ſide/ forſoþe þei maden to hym a ſoper þere: and  
 martha mynſtride to hym/ lazarus forſoþe was  
 one of þe men ſittynge at þe mete wiþ hym/ herfore mary toke  
 a pounde of oynement precious ſpykenarde · & anoyntide þe  
 feet of Jh̄u wiþ hire heris/ and þe hous is fulſilde of þe ſauour  
 of þe oynement/ herfore Judas ſcarioth one of his diſciplis þat  
 was to bitraye hym: ſeyde/ why is þis oynement not ſolde for  
 þre hundred pens & is zouen to nedȳ men? forſoþe he ſeyde  
 þis þing · not for it parteynede to hym of nedȳ men: but for  
 he was a þeeſ · & he hauynge purſes · bare þo þingis þat weren  
 ſente/ herfore Jh̄u ſeyde/ ſuffre zee hire · þat into þe day of  
 my birynge ſche kepe þat/ forſoþe zee ſchulen euermore haue  
 pore men wiþ zou: ſohely zee ſchulen not euermore haue me/  
 herfore myche cumpanye of iewis knewen þat Jh̄c was þere/  
 and þei camen not oppnly for Jh̄u: but for to ſe lazarus whom  
 he repſide fro deade/ ¶ forſoþe þe prynces of priſtis pouzten  
 for to flee lazarus · for manye of þe iewis for hym wenten  
 away & bileueden into Jh̄u/ forſoþe þe morow a myche cum-  
 panye þat came to gedir at þe feſt day · whanne þei hadden  
 herde whanne Jh̄u cometh to Ierl̄m · taken braunchis of  
 palmes · & camen forþe azens hym & crieden/ oſanna bleſſide  
is

## Joon.

witen my fadir/ zif zee wisten me: paraventure & zee schul-  
den wite my fadir/ Jh̄c spac hes wordis in he treforie: tech-  
ynge in he temple/ and no man took hym: for his houre came  
not zit// ¶ perfore este Jh̄c seyde to hem/ lo I go & zee schul-  
en seeke me: and zee schulen die in zoure synne/ whidir I go:  
zee motwone not come/ perfore he ietwis seyden/ wher he schal  
see hym self: for he seih whidir I go zee motwone not come/ &  
he seyde to hem/ zee ben of bynepe: I am of aboue/ zee ben  
of his worlde: I am not of his worlde/ perfore I seyde to zou:  
for zee schulen die in zoure synnes/ forsope zif zee schulen not  
bileue for I am: zee schulen dye in zoure synnes/ forsope hei  
seyden to hym/ who art hou/ Jh̄c seyde to hem/ he bygynnyng  
(or he firste of alle ping) · he whiche I speke to zou/ I haue  
many pingis for to speke of to deme of zou: but he pat sente  
me is tofeste/ & I speke in he worlde hes pingis pat I herde  
of hym/ and hei knewen not for he seyde his fadir god/ perfore  
Jh̄c seih to hem/ whanne zee haue repstide mannes sone:  
panne zee schulen knowe for I am/ and of my self I do no  
ping: but as my fadir tauzte me · I speke hes pingis/ and he  
pat sente me is wiþ me · & leste me not al one: for I do euer-  
more ho pingis pat ben plesant to hym// ¶ Hym spekyng  
his pingis: manye bileueden into hym/ perfore Jh̄c seyde to  
hem he ietwis pat bileueden into hym/ zif zee schulen dwelle  
in my worde: verreyly zee schulen be my disciplis/ and zee  
schulen knowe he trewepe: and treupe schal delpuer zou/ per-  
fore he Ietwis anweriden to hym/ we ben he seed of abra-  
ham: and to no man we euer serueden/ how seysti hou · for  
zee schulen be fre: Jh̄c anweride to hem treuly treuly I seye  
to zou: for eche man pat doih synne: is seruaunt of synne/  
soheli he seruaunt dwelliþ not in he hous into wiþ outen ende/  
perfore zif he sone schal delpuer zou: verreyly zee schulen be  
free/ I wote for zee ben abrahams sones · but zee seeken for  
to see me · for my worde takih not in zou/ and I speek ho  
pingis pat I siþe at my fadir: & zee done ho pingis pat zee  
sizen

## Joon

sizen at zoure sadir/ hei antweriden & seyden to hym/ abra-  
 ham is oure sadir/ Jhc seih to hem/ zif zee ben he sonex of  
 abraham/ do zee he werkis of abraham/ sohely nowe zee  
 seeken for to flee me • a man þat haue spoken to zou he treuþe  
 þat I herde of god/ abraham diide not his þing/ zee done he  
 werkis of zoure sadir/ and so hei seyden to hym/ we ben not  
 borne of fornicacōn/ we haue one sadir god/ þerfore Jhc seyde  
 to hem zif god were zoure sadir/ sohely zee schulden loue mee/  
 forsoþe I procedide (or came forþ of god/ and came/ neþer  
 sohely I came of my self/ but he sente me/ whi knowen zee  
 not my speche • for zee motwne not here my word/ zee ben of  
 þe sadir þe deupl/ and zee wolen do þe desires of zoure sadir/  
 he was a man fleer fro þe bigynnynges/ and in treuþe he stood  
 not • for treuþe is not in hym/ whanne he spekþ lesþnges/ he  
 spekþ of his owne þingis • for he is a lier • & sadir of it/ sohely  
 zif I seye treuþe/ zee bileuen not to me/ who of zou schal re-  
 proue me of synne/ zif I seye treuþe/ whi bileuen zee not to  
 me/ he þat is of god herþ þe wordis of god/ þerfore zee heren  
 not/ for zee ben not of god/ þerfore þe iewis antweriden &  
 seyden/ wher we seyn not wel • for þou art a samaritan • &  
 hast a deupl/ Jhc antweride & seyde/ I haue not a deupl • but  
 I honoure my sadir • & zee haue vnhonouride me/ forsoþe I  
 seek not my glorie/ þer is þat seekþ & demeth/ treuely treuly  
 I seye to zou • zif any man schal kepe my worde/ he schal not  
 se deþ into wiþ ouden ende/ þerfore þe iewis seyden/ now we  
 haue knowen • for þou hast a deupl/ abraham is deade & þe  
 prophetis • & þou seist zif any schal kepe þi worde • he schal not  
 taste deþ into wiþ ouden ende/ wher þou art more þan oure  
 sadir abraham þat is deade • & þe prophetis ben deade/ whom  
 makist þou þi self/ Jhc antweride/ zif I glorifie my self/ my  
 glorie is nouzte/ my sadir is þat glorifiþ me • whom zee seyn  
 for he is zoure god • & zee haue not knowen hym/ forsoþe I  
 haue knowen hym/ & zif I seye for I woot hym not/ I schal  
 be a lier lijk to zou/ but I woot hym/ and I kepe his worde/  
abraham





Forsope bifore þe feest day of pass. Jhc witynge for  
his houre comen. þat he passe of his worlde to þe  
fadir. whan he had louede his þat weren in þe  
worlde. into þe ende he louede hem/ and he soper  
made whanne þe deupl had sente nowe into þe herte of Judas.  
þat Judas of symount scarioth schulde bitraye hym. he wi-  
tynge for þe fadir zaue alle þingis to hym into his handis. &  
þat he wente oute fro god. and goþ to god. risiþ fro þe soper  
& puttþ his cloyes/ & whanne he had taken a linnen cloop.  
he bifore girde hym/ aftirwarde he sente water into a basyn.  
and bigan for to wasche his disciplis feet. & to wip wiþ lyn-  
nen clope. wiþ whiche he was bifore girde/ þerfore he came  
to Symount petre. & petre seiþ to hym/ lorde what þou wasch-  
ist to me þe feet? Jhc antweride & seyde to hym/ what þingis  
I do þou woost not now. forsope þou schalt wite aftirwarde/  
petre seiþ to hym/ þou schalt not wasche to me þe feet. into  
wiþ outen ende/ Jhc antweride to hym/ zif I schal not wasche  
þee. þou schalt not haue parte wiþ me/ Symount petre seiþ  
to hym/ lorde not onely my feet. but & þe handis & þe heede/  
Jhc seyde to hym/ he þat is wasche haþ no neþe. no but þat  
he wasche þe feet. but he is clene al/ and zee ben clene. but  
not alle/ for he wiste wel. who schulde bitraye hym/ þerfore  
he seyde. zee ben not clene alle/ þerfore aftir warde þat he  
waschide þe feet of hem. he toke his cloyes/ and whanne he  
had restide azen. este he seyde to hem/ zee witen what I haue  
done to zou/ zee clepen me mayster & lorde. & zee seyn wel/  
forsope I am/ þerfore zif I lorde & mayster haue waschen  
zoure feet. & zee schulen wasche anoper þe tohers feet/ for I  
haue zouen ensaumple to zou. þat as I haue done to zou. so  
& zee do/ ¶ Trewely trewely I seye to zou. þe seruaut is  
not more þan his lorde/ neþer apostle is more. þan he þat  
sente hym/ zif zee witen þes þingis. zee schulen be bleside.  
zif zee schulen do hem/ I seye not of zou alle/ I wote þe whiche  
I haue

## Joon

his man is not of god: for he kepith not þe saboth/ oþer men  
 seyden/ how may a man synner do þes signes (or myracles)?  
 and dyspysion was amonge hem/ þerfore þei seyn estesone to  
 þe blynde man/ what seyst þou of hym þat openyde þin yzen?  
 toþely he seyde/ for he is a prophete/ þerfore iewis bileueden  
 not of him for he was blynde & had seen/ til þei clepiden his  
 fadir & modir þat had seen/ and þei ariden hem/ seinge/ þis  
 is zoure sone/ whom zee seyn for he is borne blynde/ how þer-  
 fore seest he now? his fadir & modir answereden to hem we  
 witen for þis is oure sone/ & he is borne blynde/ toþely how  
 he seest now we witen not/ or who openyde his yzen we witen  
 neuer/ are zee hym/ he haþ age/ speke he of hym self/ his fadir  
 & modir seyden þes þingis/ for þei dredde þe iewes/ forsoþe  
 now he iewes hadden conspirit / þat zif any man knowelech-  
 ide hym crist/ he schulde be done oute of þe synagoge/ þerfore  
 his fadir & modir seyden/ for he haþ age/ are zee hym/ þerfore  
 estesone þei clepiden þe man þat was blynde/ and seyden to  
 hym/ zye þou glorie to god/ we witen for þis man is a syn-  
 ner/ þerfore he seyde/ zif he is a synner I woot nere/ one þing  
 I woot / for whanne I was blynde now I se/ þerfore þei  
 seyden to hym/ what didest thou to þee/ howe openyde he þin  
 yzen? he answeride to hem/ I seyde to þou now / & zee herden /  
 what wolen zee estesone? wher & zee wolen be made his dis-  
 ciplis? þerfore þei cursiden hym & seyden/ be þou his disciple/  
 we ben þe disciplis of moyses/ we witen for god spak to moy-  
 ses/ forsoþe we witen not þis of whens he is/ þe ilke man  
 answeride & seyde to hem/ forsoþe in þis þing is wondreful  
 þat zee witen not of whens he is / & he haþ openyde myn  
 yzen/ toþely we witen/ for god hereþ not synners/ but zif any  
 man is worschiper of god & doith his wille/ hym he herith/ fro  
 þe worlde it is not herde þat any man openith þe yzen of  
 blynde borne men/ no but þis were of god/ he myzt not do  
 any þing/ þei answereden & seyden to hym/ þou art al borne  
 in synnes / & þou techist vs? and þei castiden hym oute/ Jhesus  
 herde

## Joan

(pat is my lijf:) for pee/ *Ih̄c* antweride/ pou schalt putte pi soule (pat is pi lijf) for me/ treuly treuly *I* seye to pee · he cocke schal not crowe til pou schalt denye me pries/ & he seip to his disciplis//

C<sup>m</sup> 14<sup>m</sup>



**S** & not zoure herte distourblide: ne drede it/ zee bileuen into god: & bileue zee into me/ in þe hous of my fadir: ben many dwellyngis/ zif any lesse: *I* schulde haue seyde to zou · for *I* go for to make reedy to zou a place/ & zif *I* schal go aweye & schal make reedy to zou aplace: eftesone *I* come · & schal take zou to my self/ þat where *I* am: & zee be/ and whidir *I* go zee witen: & zee wite þe weye/ thomas seip to hym/ lorde we witen not whidir pou goest/ and how motone we wite þe weye/ *Ih̄c* seip to hym/ *I* am weye treuþe & lijf/ no man cometh to þe fadir: no but by me/ zif zee hadden knowe me: sopely zee hadden knowen & my fadir/ & aftirwarde zee schulen knowe hym: and zee haue seen hym/ philip seip to hym/ lorde schewe to vs þe fadir: and it sufficeþ to vs/ *Ih̄c* seip to hym/ so myche tyme *I* am wip zou · & haue zee not knowen me/ philip he þat seep me · seep & þe fadir/ how seyde pou schewe to vs þe fadir/ bileuest pou not · for *I* in þe fadir & þe fadir is in me/ *I* speke not of myself: þe wordis þat *I* speke to zou/ sopely þe fadir dwellynge in me: he doip þe werkis/ bileue zee not for *I* in þe fadir: & þe fadir is in me/ ellis bileue zee for þe ilke werkis/ treuly treuly *I* seye to zou · he þat bileueþ into me: and he schal do þe werkis þat *I* do/ & he schal do more werkis þan þes · for *I* go to þe fadir/ and what euer þing zee schulen are þe fadir in my name: *I* schal do þis þing · þat þe fadir be glorifiede in þe sone/ zif zee schulen are any þing in my name: *I* schal do þis þing · þat þe fadir be glorifiede in þe sone/ zif zee schulen are any þing in my name: *I* schal do it/ zif zee louen me: kepe zee my comaundementis/ & *I* schal prepe þe fadir: and he schal gife to zou anoper confortoure · þat he dwelle wip



## Joon

wiſh you into wiſh outen ende · þe ſpirit of treuþe/ whiche  
 (ſpirit) þe worlde may not take: for it ſeeþ not hym neþer  
 woot hym/ forſoþe zee ſchulen knowe hym: for þe ſchal dwelle  
 at you · & he ſchal be in you/ I ſchal not leue you ſadirles: I  
 ſchal come to you/ zit a litil & þe worlde ſeeþ not me now/  
 forſoþe zee ſchulen ſe me: for I lyue: and zee ſchulen lyue/ in  
 þat day zee ſchulen knowe: for I am in my ſadir: & zee in me ·  
 & I in you/ he þat haþ my comaundementis & kepith hem: he  
 it is þat loueþ me/ forſoþe he þat loueþ me ſchal be louede of  
 my ſadir/ & I ſchal loue hym: & I ſchal ſchewe to hym my ſelf/  
 Judas ſeiþ to hym · not he of ſcarioth/ lorde what is done: for  
 þou art to ſchewe to vs þi ſelf · & not to þe worlde/ Jh̄c an-  
 ſweride & ſeyde to hym/ zif any man loueþ me: he ſchal kepe  
 my worde/ and my ſadir ſchal loue hym · & we ſchulen come  
 to hym · & we ſchulen make dwellynge at hym/ he þat loueþ  
 not me: kepith not my wordis/ and þe worde whiche zee haue  
 herde is not myn: but his þat ſente me þe ſaderis/ þes þingis  
 I haue ſpoken to you: dwellynge at you/ forſoþe þe holy goſt  
 comſortoure whom þe ſadir ſchal ſende in my name: he ſchal  
 teche you al þingis/ and ſchal ſchewe to you all þingis: what  
 euer I ſchal ſey to you/ pees I leue to you: my pees I zye  
 to you/ not as þe worlde zyueþ: I zye to you: he not zoure  
 herte diſtourblide: ne drede it/ zee haue herde for I ſeyde to  
 you: I go & come to you: zif zee loueden me: forſoþe zee ſchu-  
 len ioye · for I go to þe ſadir · for þe ſadir is more þan I/ and  
 now I haue ſeyde to you biſore it be done: þat whanne it  
 ſchal be done: zee bileue/ now I ſchal not ſpeke many þingis  
 to you/ forſoþe þe prynce of þis worlde cometh: and he haþ not  
 in me any þing/ but þat þe worlde knowe: for I loue þe ſadir/  
 and as þe ſadir zaue to me comaundement: to I do/ riſe zee:  
 go we þens//

D D

I am



Am a verrey vyne: and my fadir is an erbe tilier/  
 eche syon (or braunche) not berynge fruyte in me:  
 he schal do it aweye/ & eche pat berih fruyte: he  
 schal purge it • pat it more bere fruyte/ nowe zee  
 ben clene: for þe worde þat I haue spoken to zou/ dwelle  
 zee in me: & I in zou/ as a sioune (or braunche) may not make  
 fruyte of it self: no but it schal dwelle in þe vyne tree: so  
 neþer zee no but zif zee schulen dwelle in me/ I am a vyn-  
 tree: zee þe siouns (or braunchis)/ who þat dwellih in me &  
 I in hym: his berih myche fruyte/ for wiþ outen me: zee  
 mounne no þing do/ zif any man schal not dwelle in me: lo he  
 schal be sente oute as a scioune • & schal ware drie/ and þei  
 schulen gedir hym • & þei schulen sende hym into þe fire • & he  
 brenneþ/ zif zee schulen dwelle in me • & my wordis dwelle in  
 zou: what euer þing zee schulen wille • zee schulen are • & it  
 schal be done to zou/ in þis þing my fadir is clarifiede: þat zee  
 brynge moste fruyte • & zee be made my disciplis/ as my fadir  
 louede me: & I louede zou/ dwelle zee in my loue/ zif zee schu-  
 len kepe my maundementis: zee schulen dwelle in my loue •  
 as I haue kepte þe maundementis of my fadir/ and I dwelle  
 in his loue/ þes þingis I spac to zou þat my ioye be in zou:  
 and zoure ioye be fulfild// ¶ þis is þe comaundement • þat  
 zee loue togedir as I louede zou/ no man haþ more loue þan  
 þis: þat any putte his soule for his frendis/ zee ben my frendis:  
 zif zee schulen do þes þingis þat I comaunde zou/ nowe I  
 schal not seye zou seruauntis: for þe seruaunt woot not what  
 his lord schal do/ forsoþe I haue seyde zou frendis: for alle  
 þingis what euer I herde of my fadir: I haue made knowen  
 to zou/ zee haue not chosen me/ but I chees zou • & putte zou  
 þat zee go & brynge fruyte: and zoure fruyte dwelle/ þat what  
 euer þing zee schulen are þe fadir in my name: he ȝyue to  
 zou/ þes þingis I comaunde to zou þat zee loue togedir/ zif  
 þe worlde hate zou: wite zee for it hadde me in haate firste  
 þan

## Joon

ih̄: but I go for to reyse hym fro sleep/ perfore his disciplis  
 seyden/ lorde zif he slep̄: he schal be saaf/ forsope Ih̄c had  
 seyde of his deþ/ but þei gessiden þat he seyde of slepyng of  
 sleep/ þanne perfore Ih̄c seyde oppnly/ lazarus is deade: and  
 I enioye for zou þat zee bileue for I was not þere/ but go we  
 to hym/ perfore thomas þat is seyde didymus: seyde to euen  
 disciplis/ and go we: þat we die wiþ hym/ and so Ih̄c came · &  
 sonde hym haupnge nowwe sours dages in þe graue/ soþely be-  
 change was bisid̄is iſrl̄m as fiftene furlonges/ forsope many of  
 Ietwis camen to mary & marthe · for to coumforte hem of  
 here broþer/ perfore as martha herde for Ih̄u came: sche ren-  
 neþ to hym/ mary forsope sette at home/ perfore martha seyde  
 to Ih̄u/ lorde zif þou haddist ben here: my broþer had not ben  
 deade/ but & nowwe I woot · þat whateuer þingis þou schalt  
 axe of god: god schal ȝpue to þee/ Ih̄c seih to hire/ þi broþer  
 schal rise azen/ martha seih to hym/ I woot for he schal rise  
 azen in þe azen r̄syng in þe laste day/ Ih̄c seih to hire/ I am  
 azen r̄syng & lijf/ he þat bileueþ into me: zhe zif he schal  
 be deade: schal lyue/ and eche þat lyueþ & bileueþ into me:  
 schal not die into wiþ ouden ende/ bileuest þou þis þing? sche  
 seih to hym/ forsope (or zhe) lorde/ I haue bileuede for þou  
 art crist · þe sone of quycke · [     ] þat haste comen into þis  
 worlde/ and whanne sche had seyde þis þing: sche wente & cle-  
 pide mary hire suster in silence or (stillenesse) seyinge/ þe may-  
 ter comen & clepiþ þee/ sche as sche herde roos anone: and  
 came to hym/ soþely Ih̄c came not zit into þe castel: but he  
 was zit in þat place · where martha had comen azenes hym/  
 perfore þe ietwis þat weren wiþ hire in þe hous & comfōrtiden  
 hire · whanne þei s̄zen mary · for soone sche roos & wente  
 oute: s̄uden hire seyinge/ for sche goiþ to þe graue: for to  
 wepe þere/ forsope mary whanne sche hadde seyn where Ih̄c  
 was: seinge hym selde to his feet · & seyde to hym/ lorde zif  
 þou haddist ben: my broþer had not ben deade/ perfore as Ih̄c  
 s̄ze hire wepyng & þe ietwis þat weren wiþ hire wepyng: he

C C

made



## Joon

comes: he schal reprove he worlde of synne & of ryztwelnesse &  
of doom/ forsope of synne for zee haue not bileuede into me/  
sophely of ryztwelnesse: for I go to he sadir: & now zee schulen  
not se me/ forsope of doom: for he prynce of his worlde is now  
demyde// ¶ zit I haue many pingis for to sepe to zou: but  
zee motwne not here now/ sophely whanne he ilke spirit of treupe  
schal come: he schal teche zou al treupe/ sophely he schal not  
speke of hym self: but what euer pingis he schal here: he schal  
speke/ & he schal telle zou: hes pingis hat ben to come/ he  
schal clarieste me: for of myn he schal take: & schal telle to zou/  
alle pingis what kyn pingis he sadir hap: ben myne/ perfore  
I sepe to zou: for of myn he schal take & telle to zou/ ¶ I  
litol & now zee schulen not se me: & esteone a litil: & zee  
schulen se me: for I go to he sadir/ perfore somme of his dis-  
ciplis seiden to gedir/ what is his ping hat he seip to us: a  
litol & zee schulen not se me: for I go to he sadir/ perfore hei  
seiden what is his hat he seip to us a litil/ we witen not what  
he spekip/ forsope Iht knewe for hei wolden are: and he seide  
to hem/ of his ping zee seeken amonge zou: for I seide/ a litil  
& zee schulen not se me: & esteone a litil & zee schulen se me/  
treuely treuly I sepe to zou: for zee schulen mourne & wepe:  
forsope he worlde schal eniope/ for zee schulen be sorowful:  
but zoure sorowe (or heupnesse): schal turne into ioye/ sophely  
a womman whanne sche berep childe: hap sorowe for hire  
houre come/ forsope whanne sche hap borne a sone: now  
sche penkip not of he pressure (or peyne) for ioye: for a man  
is borne into he worlde/ & perfore zee haue now sorowe/  
sophely esteone I schal se zou: and zoure herte schal eniope/  
and no man schal take fro zou zoure ioye/ & in hat day zee  
schulen not are me any ping/ treuly treuly I sepe to zou: zit zee  
schulen are he sadir any ping in my name: he schal 3pue it to  
zou/ til now zee ariden not any ping in my name/ are zee:  
and zee schulen take hat zoure ioye be ful/ I haue spoken to  
zou hes pingis in prouerbis (or dirke saumples)/ he houre  
comep.

## Joon

comeþ · whanne nowe I schal not speke to zou in prouerbis/ but oppnly of my fadir I schal telle to zou/ in þat day zee schul are in my name/ & nowe I sepe to zou · for I schal prepe þe fadir of zou/ forsoþe he þe fadir loueh zou/ for zee haue louede me · & haue bileuede for I wente oute fro god/ I wente oute fro þe fadir/ and I came into þe worlde/ eftesone I leue þe worlde/ & I go to þe fadir/ his disciplis seyden/ lo nowe þou spekest oppnly/ and þou seist no prouerbe/ nowe we witen for þou wiste alle þingis/ & it is no nede to þee · þat any man are þee/ in þis þing we bileuen/ for þou wentist oute fro god/ Iþc answeride to hem/ now zee bileuen/ lo þe houre comeþ · & nowe it comeþ/ þat zee be disparplide (or scateride) · eche into his owne þingis/ and leue me al one/ and I am not al one/ for þe fadir is wiþ me/ þes þingis I haue spoken to zou/ þat zee haue pees in me/ in þe worlde zee schulen haue pressynge (or ouerleyinge)/ but triste zee I haue ouercomen þe worlde//



Des þingis Iþc spac · & þe yzen lifte vp into heuene/ he seyde/ fadir þe houre comeþ · clarifie þi sone · þat þi sone clarifie þee/ as þou hast zouen to hym power of eche flesche (or man) þat alle þing þat þou hast zouen to hym/ he yzue to hem euerlastynge lijf/ forsoþe þis is euerlastynge lijf/ þat þei knowe þee al one verrey god · & whom þou sentist Iþu crist/ I haue clarifiede þee on erþe/ I haue endide þe werke þat þou hast zouen to me þat I do/ and nowe fadir clarifie þou me at þi self · wiþ clerenesse þat I had at þee/ bifore þe worlde was made/ I haue schewide þi name to þe men whom þou hast zouen to me of þe worlde/ þei weren þin · & þou hast zouen hem to me/ & þei haue kepte þi worde/ and nowe þei haue knowen · for alle þingis þat þou hast zouen to me/ ben of þee/ for þe wordis þat þou hast zouen to me/ I zaue to hem/ & þei haue taken & haue knowen verreyly/ for I wente oute fro þee · & þei bileueden · for þou sentist me/ I prepe for hem · not for þe worlde/ but for hem þat þou

C<sup>m</sup> 17<sup>m</sup>

## Joon

þou hast zouen to me/ for þei ben þin & þi þingis ben myne  
 and I am clarifiede in hem/ and now I am not in þe worlde  
 & þes ben in þe worlde & I come to þee/ holy fadir kepe þen  
 in þi name/ whom þou zauest to me/ þat þei ben one as & we  
 whanne I was wif hem/ I kepte hem in þi name/ whom þou  
 zauest to me I kepte/ & no man of hem perischide/ no but þe  
 sone of perdicōn (or dampnacōn) / þat þe scripture be fulfilled/  
 forsoþe now I come to þee/ & þes þingis I speek in þe worlde/  
 þat þei haue my ioye fulfilled in hem self/ I zaue to hem þi  
 worde/ & þe worlde had hem in hate/ for þei ben not of þe  
 worlde/ as I am not of þe worlde/ I preye not þat þou take  
 hem aweye of þe worlde/ but þat þou kepe hem fro euyl/ þei  
 ben not of þe worlde/ as I am not of þe worlde/ halowe þou hem  
 in treuþe/ þi worde is treuþe/ as þou sentist me into þe worlde/  
 & I sente hem into þe worlde/ & I halowe myself for hem/ þat  
 & þei ben halowide in treuþe/ soþely I preye not onely for hem/  
 but & for hem þat ben to bileue into me/ bi þe worde of hem/  
 þat alle ben one/ as þou fadir in me/ & I in þee/ þat & þei in  
 vs ben one/ þat þe worlde bileue for þou hast sente me/ and  
 I haue zouen to hem þe clerenesse þat þou hast zouen to me/  
 þat þei ben one/ as we ben one/ I in hem & þou in me/ þat  
 þei ben endide into one/ & þat þe worlde knowe þat þou sent-  
 ist me & hast louede hem/ as & þou hast louede me/ fadir I wole  
 þat & þei whom þou zauest to me/ be wif me where I am/ þat  
 þei se my clerenesse whiche þou hast zouen to me/ for þou loued-  
 ist me bifore þe makynge of þe worlde/ fadir Iust (or ryzful) /  
 þe worlde knewe þee not/ forsoþe I knewe þee/ & þes knewen  
 for þou sentist me/ and I haue made þi name knowen to hem/  
 & schal make knowen/ þat þe loue by whiche þou hast louede  
 me/ be in hem/ & I in hem//

Whanne



## Joon

signyfyinge by what deþ he was to die/ þe cumpange answer-  
 ide to hym/ we haue herde of þe lawe/ for crist dwelliþ into  
 wiþ outen ende/ how seiþ þou it bihoueþ mannes sone for to  
 be aretide/ who is þis mannes sone/ þerfore Jh̄c seiþ to hem/  
 zit a litil lizt is in zou/ walke zee þe while zee haue lizt/ þat  
 dirkenessis cacche zou not/ and he wandriþ in dirkenessis/  
 woot nere whidir he goiþ/ þe while zee haue lizte/ bileue zee  
 into lizt / þat zee be þe sones of lizte/ Jh̄c spac þes þingis/ and  
 wente & hidde hym fro hem/ ¶ Soþely whanne he hadde done  
 so mange signes bifore hem/ þei bileueden not in hym/ þat  
 þe worde of ysaiæ þe prophete schulde be fufilde / whiche he  
 seyde/ lorde who bileuede to oure herynge / & to whom is þe  
 arme of god schewide/ þerfore þei myzten not bileue / for este-  
 sone ysaiæ seyde/ he haþ blyndide here yzen / & he haþ endur-  
 ide (or made harde) þe herte of hem / þat þei se not wiþ yzen  
 & vnderstande wiþ herte / & þat þei be conuertide (or al turn-  
 yde) / & I hele hem/ ysaiæ seyde þes þingis / whanne he siþe þe  
 glorie of hym / & spac of hym/ neþeles & of þe prynces ma-  
 nge bileueden into hym/ but for þe pharisees þei knowele-  
 chiden not / þat þei schulden not be caste oute of þe synagoge/  
 forsoþe þei loueden þe glorie of men/ more þan þe glorie of  
 god/ forsoþe Jh̄c criede & seyde / he þat bileueþ into me / bile-  
 ueth not into me/ but into hym þat sente me/ he þat seþ me/  
 seþ hym þat sente me/ I lizte came into þe worlde / þat eche  
 man þat bileueþ into me / dwelle not in dirkenesses/ and any  
 man schal here my wordis & schal not kepe / I deme hym not/  
 forsoþe I came not þat I deme þe worlde/ but þat I make þe  
 worlde saaf/ he þat dispisiþ me & takiþ not my wordis/ haþ  
 hym þat schal iuge hym/ þe worde þat I haue spoken/ þat  
 schal deme hym in þe laste dæge/ for I haue not spoken of my  
 self / but þe fadir þat sente me / he zæue to me a maundement /  
 what I schal seye & what I schal speek/ and I woot for his  
 maundement/ is euerlastynge liif/ þerfore þo þingis þat I  
 speek / as þe fadir seyde to me/ so I speek//

Forsoþe



Orsope bifore he feest day of pass. Jhc witynge for  
his houre comen. pat he passe of his worlde to he  
sadir. whan he had louede his pat weren in he  
worlde. into he ende he louede hem/ and he soper  
made whanne he deupl had sente nowe into he herte of Judas.  
pat Judas of symount scarioth schulde bitraye hym. he wi-  
tynge for he sadir zaue alle pingis to hym into his handis. &  
pat he wente oute fro god. and goþ to god. risþ fro he soper  
& puttþ his cloþes/ & whanne he had taken a linnen cloþ.  
he bifore girde hym/ astirwarde he sente water into a basyn.  
and bigan for to wasche his disciplis feet. & to wiþ wiþ lyn-  
nen cloþe. wiþ whiche he was bifore girde/ perfore he came  
to Symount petre. & petre seip to hym/ lorde what þou wasch-  
ist to me þe feet. Jhc antweride & seyde to hym/ what pingis  
I do þou woost not now. forsoþe þou schalt wite astirwarde/  
petre seip to hym/ þou schalt not wasche to me þe feet. into  
wiþ outen ende/ Jhc antweride to hym/ zif I schal not wasche  
þee. þou schalt not haue parte wiþ me/ Symount petre seip  
to hym/ lorde not onely my feet. but & þe handis & þe heede/  
Jhc seyde to hym/ he þat is wasche haþ no nede. no but þat  
he wasche þe feet. but he is clene al/ and zee ben clene. but  
not alle/ for he wiste wel. who schulde bitraye hym/ perfore  
he seyde. zee ben not clene alle/ perfore astirwarde þat he  
waschide þe feet of hem. he toke his cloþes/ and whanne he  
had restide azen. este he seyde to hem/ zee witen what I haue  
done to zou/ zee clepen me mayster & lorde. & zee seyn wel/  
forsoþe I am/ perfore zif I lorde & mayster haue waschen  
zoure feet. & zee schulen wasche anoper þe toþers feet/ for I  
haue zouen ensauple to zou. þat as I haue done to zou. so  
& zee do/ ¶ Crewely tretwely I seye to zou. þe seruauñt is  
not more þan his lorde/ neþer apostle is more. þan he þat  
sente hym/ zif zee witen þes pingis. zee schulen be bleside.  
zif zee schulen do hem/ I seye not of zou alle/ I wote þe whiche  
I haue

## Joon

me/ what hast thou done? **Jh̄c** answeride/ my kyngdom is not of this worlde/ zif my kyngdom were of this worlde: soþely my mynystris schulden stryue · þat I schulde not be bitaken to þe ietwis/ nowē forsoþe my kyngdom is not of hens (or of this place/) and so pilate seyde to hym/ þerfore thou art kyng? **Jh̄c** answeride/ thou seist for I am a kyng/ I in this þing am borne · & to this I came into þe worlde: þat I here witnessynge to treuþe/ eche man þat is of treuþe: heriþ my voyce/ pilate seiþ to hym/ what is treuþe/ and whanne he had seyde this þing: estefone he wente oute to þe ietwis: & seyde to hem/ I fynde no cause azenes hym/ forsoþe it is a custom to zou · þat I leue (or deliuer) one to zou in pass/ þerfore wole zee I schal dismayntte to zou þe kyng of ietwes? þerfore þei crieden estefone alle seyinge/ not this: but barrabas/ forsoþe barrabas was a þeeft//



**T**herfore pilate took **Jh̄u** & scourgide/ & knyztis foldyng a crowne of þornes: puttiden to his heede/ & dyden aboute hym a cloþe of purpur: and camen to hym & seyden to hym[ ]

C<sup>m</sup> 19<sup>m</sup>

buffetis/ estefone pilate wente oute: and seyde to hem/ lo I leede hym to zou wiþ oute forþe · þat zee knowe: for I fynde no cause in hym/ þerfore **Jh̄c** wente oute berynge a crowne of þornes: and a cloþe of purpur/ & he seiþ to hem/ lo þe man/ þerfore whanne þe bischopis & mynystris hadden seen hym þei crieden seyinge crucifie crucifie hym/ pilate seiþ to hem/ take zee hym: and crucifie zee/ soþely I fynde no cause in hym/ þe ietwis answeriden to hym/ we haue a lawe · & astir þe lawe he schal die: for he made hym goddis sone/ þerfore whanne pilate had herde this worde: he dredde more/ & he wente into þe moot halle: estefone he seyde to **Jh̄u**/ of whens art thou? and **Jh̄c** zawe not answere to hym/ and pilate seiþ to hym/ spekist thou not to me? wost thou not for I haue power for to crucifie þee: and I haue power for to deliuer þee? **Jh̄c** answeride/ þou

E E



## Joon

pou schuldift not haue any power azenes me: no but it were  
 zouen to hee from aboue/ herfore he þat bitrapede me to hee:  
 hap þe more synne/ herof (or fro þens): pilate souzte for to  
 delouer hym/ forsoþe þe ietwis crieden seyinge/ zif þou leuest  
 hym þus þou art not frende of cesar/ for eche man þat makith  
 hymself kyng: azen seiþ cesar/ herfore pilate whan he had  
 herde þes wordis: ledde Ihus forþ · & satte for domesman · in  
 a place þat is licostratos · in ebreu forsoþe galgatha · in eng-  
 lische place of caluarie/ forsoþe it was þe euentide of paske ·  
 as þe sirte houre (or haly day)/ and he seiþ to þe ietwis/ lo  
 zoure kyng/ forsoþe þei crieden seyinge/ do away do away: cru-  
 cifye hym/ pilate seiþ to hem/ schal I crucifie zoure kyng? þe  
 bischopis antweriden/ we haue not a kyng: no but cesar/ her-  
 fore þanne pilate bitoke hym to hem: þat he schulde be cru-  
 cifiede/ forsoþe þei token Ihus & ledden oute/ & he berynge  
 to hym self a crosse · wente oute into þat place þat is seyde of  
 caluarie · in ebreu galgatha · where þei crucifieden hym/ and  
 oþer two wiþ hym · on his side & on þat side: herfore Ihesus  
 mydle/ forsoþe & pilate wrote a title: & putte on þe crosse/  
 soþely it was writen/ Ihus nazareth kyng of Jewes/ herfore  
 many of þe Jewis redden his title: for þe place where Ihus is  
 crucifiede was nyȝ þe cytee/ & it was writen in ebreu greek &  
 latyn/ herfore þe bischopis of Jewes seyden to pilate/ nyl þou  
 write kyng of Jewes: but for he seyde I am kyng of ietwes/  
 pilate antweride/ þat þat I haue writen · I haue writen/ her-  
 fore þe knyztis whanne þei hadden crucifiede hym: token hys  
 cloþes & maden four parties · to eche knyzt a parte/ and a  
 coot/ forsoþe þe coote was wiþouten seem: and aboue wouen  
 by al/ herfore þei seyden to gedir/ kitte we not it: but laye we  
 lotte whos it is/ þat þe scripture be fulfild: seyinge þei part-  
 iden my cloþes to hem: & into my clooth þei senten lotte/ and  
 soþely knyztis diden þes þingis/ ¶ Forsoþe bifidis þe crosse of  
 Ihus stoden his modir · & þe suster of his modir · mary cleophe &  
 mary maudeleyn/ herfore whanne Ihesus hadde seen þe modir ·  
 & þe

## Joan

wiþ you into wiþ outen ende • þe spirit of treuþe/ whiche  
(spirit) þe worlde may not take: for it seþ not hym neþer  
woot hym/ forsoþe zee schulen knowe hym: for þe schal dwelle  
at you • & he schal be in you/ I schal not leue you sadirles: I  
schal come to you/ zit a litil & þe worlde seþ not me now/  
forsoþe zee schulen se me: for I lyue: and zee schulen lyue/ in  
þat day zee schulen knowe: for I am in my fadir: & zee in me •  
& I in you/ he þat haþ my comaundementis & kepith hem: he  
it is þat loueþ me/ forsoþe he þat loueþ me schal be louede of  
my fadir/ & I schal loue hym: & I schal schewe to hym my self/  
Judas seiþ to hym • not þe of scarioth/ lorde what is done: for  
þou art to schewe to vs þi self • & not to þe worlde/ Iþc an-  
sweride & seyde to hym/ zit any man loueþ me: he schal kepe  
my worde/ and my fadir schal loue hym • & we schulen come  
to hym • & we schulen make dwellynge at hym/ he þat loueþ  
not me: kepith not my wordis/ and þe worde whiche zee haue  
herde is not myn: but his þat sente me þe faderis/ þes þingis  
I haue spoken to you: dwellynge at you/ forsoþe þe holy gost  
comfortoure whom þe fadir schal sende in my name: he schal  
teche you al þingis/ and schal schewe to you all þingis: what  
euer I schal seye to you/ pees I leue to you: my pees I zyeue  
to you/ not as þe worlde zyeueþ: I zyeue to you: be not youre  
berte distourblide: ne drede it/ zee haue herde for I seyde to  
you: I go & come to you: zit zee loueden me: forsoþe zee schu-  
len ioye • for I go to þe fadir • for þe fadir is more þan I/ and  
nowe I haue seyde to you bifore it be done: þat whanne it  
schal be done: zee bileue/ now I schal not speke many þingis  
to you/ forsoþe þe prynce of þis worlde comeþ: and he haþ not  
in me any þing/ but þat þe worlde knowe: for I loue þe fadir/  
and as þe fadir zaue to me comaundement: so I do/ rise zee:  
go we þens//



Am a berrey byne: and my fadir is an erbe tilier/  
 eche spon (or braunche) not berynge frupte in me:  
 he schal do it aweye/ & eche pat berip frupte: he  
 schal purge it • pat it more bere frupte/ nowe zee  
 ben clene: for he worde pat I haue spoken to zou/ dwelle  
 zee in me: & I in zou/ as a sioune (or braunche) may not make  
 frupte of it self: no but it schal dwelle in he byne tree: so  
 neper zee no but zif zee schulen dwelle in me/ I am a byn-  
 tree: zee he siouns (or braunchis)/ who pat dwellip in me &  
 I in hym: his berip myche frupte/ for wiþ outen me: zee  
 mounne no þing do/ zif any man schal not dwelle in me: lo he  
 schal be sente oute as a scioune • & schal ware drie/ and hei  
 schulen gedir hym • & hei schulen sende hym into he fire • & he  
 brennep/ zif zee schulen dwelle in me • & my wordis dwelle in  
 zou: what euer þing zee schulen wille • zee schulen are • & it  
 schal be done to zou/ in þis þing my fadir is clarifiede: pat zee  
 brynge moſte frupte • & zee be made my disciplis/ as my fadir  
 louede me: & I louede zou/ dwelle zee in my loue/ zif zee schu-  
 len kepe my maundementis: zee schulen dwelle in my loue •  
 as I haue kepte he maundementis of my fadir/ and I dwelle  
 in his loue/ þes þingis I ſpac to zou pat my ioye be in zou:  
 and zoure ioye be fulſilde// ¶ þis is he comaundement • pat  
 zee loue togedir as I louede zou/ no man haþ more loue þan  
 þis: pat any putte his ſoule for his frendis/ zee ben my frendis:  
 zif zee schulen do þes þingis pat I comaunde zou/ nowe I  
 schal not ſeþe zou ſeruauntis: for he ſeruaunt woot not what  
 his lorde schal do/ forſoþe I haue ſeþde zou frendis: for alle  
 þingis what euer I herde of my fadir: I haue made knowen  
 to zou/ zee haue not choſen me/ but I chees zou • & putte zou  
 pat zee go & brynge frupte: and zoure frupte dwelle/ pat what  
 euer þing zee schulen are he fadir in my name: he ȝyue to  
 zou/ þes þingis I comaunde to zou pat zee loue togedir/ zif  
 he worlde hate zou: wite zee for it hadde me in haate firſte  
 þan



## Joon

han zou/ zif zee hadden ben of he worlde: he worlde schulde  
loue hat ping hat was his/ but for zee ben not of he worlde.  
but I chees zou fro he worlde: herfore he worlde hatif zou:  
haue zee mynde of my worde. he whiche I seide to zou: he  
seruaunt is not more han his lorde/ zif hei haue pursuede me:  
& hei schulen pursue zou/ zif hei haue kepte my worde: and  
hei schulen kepe zoure/ but hei schulen do to zou alle hes  
pingis for my name: for hei witen not hym hat sente me/ zif  
I had not comen & hadde not spoken to hem hei schulden not  
haue synne/ forsope now hei haue not excusacō of here synne/  
he hat hatif me: hatif & my fadir/ zif I hadde not done werkis  
in hem. he whiche none oter man dide: hei schulden not haue  
synne/ forsope now & hei haue seen & hatide me: & my fadir/  
but hat he worde be fulsilde hat is writen in zoure lawe: for  
hei hadden me in hate wiþ outen cause/ forsope whanne he  
confortoure schal come. he whiche I schal sende to zou fro he  
fadir. a spirit of treuþe. he whiche procediþ (or comeþ forþe)  
of he fadir: he schal bere witnessynge of me/ and zee schulen  
bere witnessynge: for zee ben wiþ me fro he bygynnyng//



Thes pingis I haue spoken to zou: hat zee be not  
sclaunderide/ hei schulen make zou wiþ outen  
synagogis/ but he houre comeþ. hat eche man hat  
sleeþ zou: deme hym for to ȝue seruyce to god/ and  
hei schulen do to zou pingis: for hei haue not knowen he fadir  
neþer me/ but hes pingis I spak to zou. hat whanne he houre  
of hem schal come: zee haue mynde for I seide to zou/ ¶ I  
seide not to zou hes pingis fro he bigynnyng: for I was wiþ  
zou/ & now I go to hym hat sente me: & no man of zou ariþ  
me whidir goþ þou/ but for I haue spoken to zou hes pingis.  
sorowe or heynesse haþ fulsilde zoure herte/ but I seide to zou  
treuþe: it spedif to zou hat I go/ toþely zif I schal not go  
aweie: he confortoure schal not come to zou/ forsope zif I  
schal go aweie: I schal sende hym to zou/ and whanne he schal  
come:

C<sup>m</sup> 16<sup>m</sup>

## Joon

come: he schal reprove þe worlde of synne & of ríztwefnessē &  
of doom/ forsoþe of synne for zee haue not bileuede into me/  
soþely of ríztwefnessē: for I go to þe fadir & nowē zee schulen  
not se me/ forsoþe of doom: for þe pryncē of þis worlde is now  
demyde// ¶ zít I haue many þingis for to sepe to zou: but  
zee motone not here now/ soþely whanne þe ilke spirit of treuþe  
schal come: he schal teche zou al treuþe/ soþely he schal not  
speke of hym self: but what euer þingis he schal here: he schal  
speke/ & he schal telle zou: þes þingis þat ben to come/ he  
schal clariēfíeme: for of myn he schal take & schal telle to zou/  
alle þingis what kyn þingis he fadir haþ: ben myne/ þerfore  
I sepe to zou: for of myn he schal take & telle to zou/ ¶ A  
litol & nowē zee schulen not se me: & estefone a litil & zee  
schulen se me: for I go to þe fadir/ þerfore somme of his dis-  
ciplis sepe to gedir/ what is þis þing þat he seip to vs: a  
litol & zee schulen not se me: for I go to þe fadir/ þerfore þei  
sepe what is þis þat he seip to vs a litil/ we witen not what  
he spekiþ/ forsoþe Iht knewe for þei wolden are: and he sepe  
to hem/ of þis þing zee seeken amonge zou: for I sepe/ a litil  
& zee schulen not se me: & estefone a litil & zee schulen se me/  
treuely treuly I sepe to zou: for zee schulen mourne & wepe:  
forsoþe þe worlde schal enioye/ for zee schulen be sorowful:  
but zoure sorowe (or heuynesse): schal turne into ioye/ soþely  
a womman whanne sche bereþ childe: haþ sorowe for hire  
houre comen/ forsoþe whanne sche haþ borne a sone: nowē  
sche þenkiþ not of þe pressure (or peyne) for ioye: for a man  
is borne into þe worlde/ & þerfore zee haue nowē sorowe/  
soþely estefone I schal se zou: and zoure herte schal enioye/  
and no man schal take fro zou zoure ioye/ & in þat day zee  
schulen not are me any þing/ treuly treuly I sepe to zou: zif zee  
schulen are þe fadir any þing in my name: he schal ȝpue it to  
zou/ til nowē zee axiden not any þing in my name/ are zee:  
and zee schulen take þat zoure ioye be ful/ I haue spoken to  
zou þes þingis in prouerbis (or dirke saumples)/ þe houre  
comen.

## Joon

comeþ · whanne nowe I schal not speke to zou in prouerbis ·  
 but oppnly of my fadir I schal telle to zou/ in þat day zee  
 schul are in my name/ & nowe I seye to zou · for I schal prepe  
 þe fadir of zou/ forsoþe he þe fadir loueþ zou · for zee haue  
 louede me · & haue bileuede for I wente oute fro god/ I wente  
 oute fro þe fadir · and I came into þe worlde/ estefone I leue  
 þe worlde · & I go to þe fadir/ his disciplis seyden/ lo nowe  
 þou spekest oppnly · and þou seist no prouerbe/ nowe we witen  
 for þou wiste alle þingis · & it is no nede to þee · þat any man are  
 þee/ in þis þing we bileuen · for þou wentist oute fro god/ Jh̄c  
 answeride to hem/ now zee bileuen/ lo þe houre comeþ · & nowe  
 it comeþ · þat zee be disparplide (or scateride) · eche into his  
 owne þingis · and leue me al one/ and I am not al one · for  
 þe fadir is wiþ me/ þes þingis I haue spoken to zou · þat zee  
 haue pees in me/ in þe worlde zee schulen haue prestynge (or  
 ouerleyng) · but triste zee I haue ouercomen þe worlde//



Thes þingis Jh̄c spak · & þe yzen listte vp into heuene ·  
 he seyde/ fadir þe houre comeþ · clarifie þi sone ·  
 þat þi sone clarifie þee/ as þou hast zouen to hym  
 power of eche slepche (or man) þat alle þing þat  
 þou hast zouen to hym · he zyeue to hem euerlastynge lijf/ for-  
 soþe þis is euerlastynge lijf · þat þei knowe þee al one verrey  
 god · & whom þou sentist Jh̄u crist/ I haue clarifiede þee on  
 erþe · I haue endide þe werke þat þou hast zouen to me þat I  
 do/ and nowe fadir clarifie þou me at þi self · wiþ clerenesse  
 þat I had at þee · bifore þe worlde was made/ I haue schewide  
 þi name to þe men whom þou hast zouen to me of þe worlde/  
 þei weren þin · & þou hast zouen hem to me · & þei haue kepte  
 þi worde/ and nowe þei haue knowen · for alle þingis þat þou  
 hast zouen to me · ben of þee/ for þe wordis þat þou hast zouen  
 to me · I zawe to hem/ & þei haue taken & haue knowen ver-  
 reply · for I wente oute fro þee · & þei bileueden · for þou sent-  
 ist me/ I prepe for hem · not for þe worlde · but for hem þat  
 þou

C<sup>m</sup> 17<sup>m</sup>



## Joon

pou hast zouen to me/ for þei ben þin & þi þingis ben myne/ and I am clarifiede in hem/ and now I am not in þe worlde & þes ben in þe worlde & I come to þee/ holy fadir kepe hem in þi name · whom pou zauest to me · þat þei ben one as & we/ whanne I was wif hem/ I kepte hem in þi name/ whom pou zauest to me I kepte/ & no man of hem perischide · no but þe sone of perdicō (or dampnacōn) · þat þe scripture be fulfilled/ forsoþe now I come to þee · & þes þingis I speek in þe worlde/ þat þei haue my ioye fulfilled in hem self/ I zawe to hem þi worde · & þe worlde had hem in hate · for þei ben not of þe worlde · as I am not of þe worlde/ I preye not þat pou take hem aweye of þe worlde/ but þat pou kepe hem fro euyl/ þei ben not of þe worlde/ as I am not of þe worlde/ halowe pou hem in treuþe/ þi worde is treuþe/ as þou sentist me into þe worlde/ & I sente hem into þe worlde/ & I halowe myself for hem/ þat & þei ben halowide in treuþe/ soþely I preye not onely for hem/ but & for hem þat ben to bileue into me · bi þe worde of hem/ þat alle ben one · as þou fadir in me · & I in þee · þat & þei in vs ben one · þat þe worlde bileue for þou hast sente me/ and I haue zouen to hem þe clerenesse þat þou hast zouen to me/ þat þei ben one · as we ben one/ I in hem & þou in me/ þat þei ben endide into one/ & þat þe worlde knowe þat þou sentist me & hast louede hem/ as & þou hast louede me/ fadir I wole þat & þei whom pou zauest to me/ be wif me where I am/ þat þei se my clerenesse whiche þou hast zouen to me · for þou louedist me bifore þe makynge of þe worlde/ fadir Iust (or ryztful) · þe worlde knewe þee not/ forsoþe I knewe þee/ & þes knetwen for þou sentist me/ and I haue made þi name knowen to hem · & schal make knowen/ þat þe loue by whiche þou hast louede me/ be in hem · & I in hem//

Whanne

## pe aplis

vp into þe hizer þingis · where þei dwelten · petre & Ion  
James & andrew · Philip & Thomas · Bartholomeu & ma-  
theu · James of Alþei · & Symount zelotes · and Judas of  
James/ alle þes weren dwellynge (or lastynge) to gedir in  
prayer wiþ wymmen · & mary þe modir of Ihu · and wiþ  
his breþeren// ¶ In þo dages petre rystynge vp in þe mydle  
of breþeren · seyde/ forsoþe þer was a cumpange of men to  
gedir · almost an hundride & twenty/ men breþeren it bihouep  
þe scripture to be fulfild · whiche þe holy goſt bifore seyð by  
þe moup of dauid · of Judas þat was leder of hem þat token  
Ihu · þe whiche was nowmbride in vs & gate þe sorte of his  
mynysterie/ and forsoþe þis weldide a feelde of þe hijre of  
wickidnesse · & he hangide to barſte þe mydle · and all his en-  
traylis ben ſched abroode/ and it is made knowen to alle men  
dwellynge in irlm̄ to þat þe ilke feelde was clepide achildemak  
in þe langage of hem · þat is þe feelde of blood/ forsoþe it is  
writen in þe booke of psalmes/ þe habitacō of hym be made  
deserte · and be þer not þat dwelle in it · & anoper take þe biſch-  
opricke of hym/ þerfore it bihouep of þes men þat ben geder-  
ide to gedir wiþ vs in al tyme in whiche þe lorde Ihu entride  
in and wente oute amonge vs · bygynnyng fro þe baptyſm of  
Joon vnto þe day in whiche he was taken vp fro vs · one of  
þes for to be made a witnesse of his resurreccō wiþ vs/ and  
þei ordeynyden two/ Ioseph þat is clepide barſabas · þat is  
namede iustus · and mathie/ and þei preyinge · seyden/ þou  
lorde þat has knowen þe hertis of men · ſchewe whom þou haſt  
choſen of þes two · one for to take þe place of þis mynysterie  
& apoſtilhede · of þe whiche Judas treſpaſſide · þat he ſchulde go  
into his place/ and þei zauen lottis to hem/ and þe lotte feld  
on mathie · & he was nowmbride to gedir · wiþ þe elleuene  
apoſtles//



C<sup>m</sup> 2<sup>m</sup>

And whanne þe pentecostis dayes (þat is fifty) weren fulfildē; alle disciplis weren togedir in þe same place and sodēynly þer was made a sounē from heuene • as a great spirit comynge to; and it fulfildē al þe hous; where þei weren sittynge/ and tungis dyuerfelypartide as fire appereden to hem; and it sate vpon eche of hem/ & alle ben fulfildē wip þe holy goste/ & þei bigunnen for to speec wip dyuerse langagis • as þe holy gost ȝaue to hem for to speke/ forsoþe þere weren in irīm dwellynge iewes religious men; of eche nacōn þat is vndre heuene/ soþely þis voyce made; þe multitude came to gedir/ & in soule (or vnderstonðynge) was confoundide (or astonpede); for eche man herde hem spekyngē in his langage/ forsoþe alle men weren astonpede in witte; and wondriden seyinge togedir/ wher not alle þes þat speken ben galilees; & how haue we herde eche man his langage in whiche we ben borne/ parthi • & medy • & elamyte • & þei þat dwellen at mesopotanye • Jude • & capadosie • ponte • & asie • frigie • & pamphilie • egipte & þe parties of libie • þat is aboute syrenen; and comelyngis romayns/ and iewis & profelitis • men of crete & of arabie/ we haue herde hem spekyngē in oure langagis; þe grete þingis of god/ forsoþe alle weren stonpede in witte; and wondriden seyinge/ what wole þis þing be/ forsoþe oþer scorneden seyinge; for þei ben ful of muste/ forsoþe petre stonðynge wip þe elleuene; reyside his voyce & spak to hem/ men iewis & alle þat dwellen at irīm; be þis þing knowen to ȝou • & wip eres persepue my wordis/ Soþely not as ȝee demen (or gessen) þes ben drunken; whan it is þe þridde houre of þe day (or undrun); but þis þing it is þat was seydē by þe prophete ioel/ and it schal be in þe laste dayes; þe lorde seiþ/ I schal leede oute of my spirit on al fleysche; and ȝoure sones & ȝoure douztris schulen prophecie/ and ȝoure ȝonge schulen se visiouns; and ȝoure eldres schulen dreame sweenenes/ and soþely on my men seruauantis • & myn hande



## ye aplis

hande maydens · in þo dayes I schal helde oute of my spirit;  
 and þei schulen prophetic/ and I schal ȝyue grete wondris in  
 heuene aboue & signes in erþe byneþe: blood & fir & vapoure  
 (or smoke)/ þe sunne schal be turnyde into dirkeness · & þe  
 mone into blood: bifore þat þe greet & open day of þe lorde  
 schal come/ and eche man who euer schal inclepe þe name of  
 þe lorde schal be saaf/ zee men of isrl here þes wordis/ **Ihū** of  
 nazareth a man prouede of god in ȝou by vertues (or myracles) ·  
 & wondris · & tokenes · þe whiche god diide by hym in þe mydel  
 of ȝou as zee witen: hym þe counseyl endid · & by þe priscience  
 (or bifore knowynge) of god · bitaken (or bitypede) · by þe  
 handis of wickide men: and turmentynge slowen/ whom god  
 reyside þe sorowis of helle vnbounden: vp þat it was impos-  
 sible · hym for to be holden of it/ soþely daupd seiþ into hym/  
 I purueyede þe lorde bifore me euermore: for he is on my rizt  
 halfe · þat it be not mouede/ for þis þing myn herte ioyede ·  
 & mytungegladide: more ouer & my slepliche schal rest in hope/  
 for þou schalt not forsake my soule in helle: neþer þou schalt  
 ȝyue þin holy for to be corrupcōn/ þou hast made knowen to  
 me þe weyes of lijf: þou schalt fulfille me in myrþe wiþ þi  
 face// ¶ **W**hen breþeren be it leueful boldely for to saye to ȝou  
 of þe patriarke daupd · for he is deade & byriede · & his sepul-  
 cre is at vs tll into þis day/ þerfore whanne he was a prophete  
 & wiste for wiþ an oþe he had sworne to hym · of þe fruyte of  
 his leende for to sitte on his feet: he puruepyng spac of þe re-  
 surreccōn of crist/ for neþer he is leste in helle neþer his slepliche  
 sizze corrupcōn/ god reyside þis **Ihū**: to whom we alle ben  
 witnессis/ þerfore he enhauncide by þe rizt hande of god & by  
 þe biheste of þe holy gost taken of þe fadir: he sched oute þis þat  
 zee seen & heren/ forsoþe daupd assendide not into heuene/  
 forsoþe he seiþ/ þe lorde seyde to my lorde · sitte on my rizt  
 halfe · til I schal putte þin enempes: þe stool of þi feet/ þerfore  
 moſte certeynly wite al þe hous of isrl · for god reyside hym  
 lorde & crist: þis **Ihū** whom zee crucifieden/ þes þingis herde:  
 þei

## Dedīs

pei weren compunt in herte/ & pei seyden to petre & to oþer apostlis/ men breþeren/ what schulen we do / petre forsoþe seip to hem/ penaunce he seip do zee/ and eche of zou be cristenþde in þe name of Ihu crist into remysion of zoure synnes/ and zee schulen take þe ziste of þe holy goſt/ forsoþe repromysion (or esteþeþe) · is to zou & to zoure sones · & to alle þat ben fer/ whom euer þe lorde oure god haþ cleþide to/ toþely wiþ oþer wordis ful manye he witneside/ & moneside hem seinge/ he zee sauede fro þis wickide (or schreþide) generacon/ þerfore pei þat receyueden his wordis/ weren baptiside/ & in þat day ben putte to/ aboute þre þousande soules/ forsoþe pei weren lastyng in techyng of þe apostlis/ and in comunyng of brekyng of breede & in preyers/ forsoþe drede was made to eche soule/ and many wondris & signes weren done by þe apostlis in ierlm/ & greet drede was in alle/ also alle men þat bileueden weren to gedir/ and hadden alle þingis comoune/ pei felden possessionis & substaunces (or goodis) · and departiden alle þingis to alle men/ as it was nede to eche/ forsoþe day by day pei lastyng to gedir in þe temple · & brekyng breede aboute housis · token mete wiþ gladynge & symplenesse of herte · herpyng to gedir god/ and al haupyng grace to al þe puple/ forsoþe þe lorde encreside hem þat weren made saaf/ eche day into þe same þing//

C<sup>m</sup> 3<sup>m</sup>



Esoppe petre & Ion steyzeden into þe temple/ at þe nyne þe houre of preyng/ and a man þat was lame fro þe wombe of his modir/ was borne/ whom pei puttiden eche day at þe zate of þe temple · þat is seyde sayre/ þat he schulde axe almes of men entryng into þe temple/ þis whanne he sise petre & Ion bygyngyng for to entre into þe temple/ preyeden þat he schulde take almes/ forsoþe petre wiþ Ioon biholdyng hym/ seyde biholde into vs/ and he bihelde into hem/ hoppyng hym to takyng sum þing of hem/ forsoþe petre seyde/ siluer & golde is not to me/ þat þat I haue

## pe aplis

I haue I gyue to pee/ in þe name of Ihu crist of nazereth/ rise þou & go/ and his ryzte hande taken: he lifte hym vp/ and anone þe groundis & þe plauntis (or foolis) of hym ben saddide to gedir/ and he leepynge stode & wandride/ and entride wip hem into þe temple: wandrynge & lepyng & herpyng god/ and al þe puple sizen hym walkynge & herpyng god/ forsoþe þei knewen hym for it was he þat satte at almes: at þe sayr zate of þe temple/ and þei weren fulfild wip wondrynge & extasy. (þat is leesyng of mynde & resoune & lettynge of tunge:) in þat þing þat felle to hym/ ¶ **S**opely whanne þei sizen petre & Joon: al þe puple ran to hem at þe porche. þat was clepide of Salamon. wondrynge gretly/ forsoþe petre sepyng: answeride to þe puple/ men of isrl: what wondren zee in þis þing. or what biholdynge zee vs: as by oure vertue or power. we maden þis for to walke: god of abraham. & god of ysaac. & god of iacob. god of oure faderis haþ glorifiede his sone Ihu: whom sopely zee bitrayeden. & denyeden bifore þe face of pilate. hym demyng: for to be dysmyttide (or leste)/ zee forsoþe denieden þe holy & iuste: & zee ariden a mansleer for to be zouen to zou/ forsoþe zee slowen þe maker of lijf: whom god reyside fro deade men/ of whom zee ben witnessis: and in þe seip of his name he haþ confermyde þis whom zee seen & haue knowen/ þe name of hym & þe seip þat is by hym: zaue þis ful helpe. in þe sizte of alle zou/ and nowe breperen I woot. þat by unwtynge zee diden: as & zoure prynces/ god forsoþe þat bifore tolde by þe mouþe of alle prophetis. his crist for to suffre: fulfild so/ þerfore be zee repentaunt & be zee conuertide: þat zoure synnes be done aweye. whanne þe tymes of helyng (or refreschyng) fro þe sizt of þe lorde schulen come: and he schal sende hym þat nowe is prechide to zou. Ihu crist/ whom sopely it bihoueþ heuene for to receyue: til into þe tymes of resitucion of alle þingis: þe whiche þe lorde spak by þe mouþ of his holy prophetis fro þe worlde/ forsoþe moyses seyde/ for þe lorde zoure god schal reyse to zou a prophete of zoure breperen.



## dedis.

heren: as me zee schulen here hym upon alle pingis. what  
euer he schal speke to zou/ forsope it schal be/ euery soule pat  
schal not here he ilke prophete: schal be distrupede (or exilide)  
of he puple/ and alle prophetis fro samuel & astirwarde pat  
spaken: tolden hes dayes/ zee forsope ben he sonex of pro-  
phetis. & of he testament pat god ordeynide to oure faderis:  
seyinge to abraham/ in hi seed: alle he meynes of erthe schulen  
be bleside/ god reysynge his sone firste to zou. sente hym bles-  
synge zou: pat eche man conuerte hym fro his wickidnesse//

C<sup>m</sup> 4<sup>m</sup>



Orsope hem spekyng to he puple pristis and magis-  
tratis of he temple camen vpon/ and saduceys so-  
rowynge pat hei schulden teche he puple. & tolden  
into Ihu azen risynge fro deade (men)/ and hei  
leyden handis into hem: and puttiden hem into kepyng. til  
into he morowe/ Sohely it was now euen/ forsope many of  
hem pat hadden herde he worde: bileueden/ and he notwmbre  
of hem is made fyue housande/ forsope in he morowe it is  
done. pat he prynces of hem & eldre men & scribis schulden be  
gederide in irim: and annas prynce of pristis & cayphas & Ioon  
& alexaunder. & how many euer weren of he kynde of pristis/  
and hei ordeynynge hem in he mydel: axiden in what vertue  
or what name: haue zee done his ping? panne petre fulfilde  
wip he holy gost: seyde to hem/ zee prynces of he puple & eldre  
men here zee/ zif we to day ben demyde in he gode dede of a  
sijk man. in he whiche his is made saaf: be it knowen to zou  
alle. & to al he puple of isrl. for in he name of oure lorde ihu  
cris of nazareth whom zee crucifide. whom god reyside fro  
deade (men)/ in his. his man stondip hool bifore zee/ his is  
he soon he whiche was reprobued of zou bildynge: he whiche  
is made into he hede of he corner: & helpe is not in any oper/  
forsope neher oper name is vndir heuene zouen to men: in  
whiche it bihouep vs for to be made saaf/ forsope hei seinge he  
sidefastnesse of petre & Ioon. founden pat hei weren men wip  
outen

## ye aplis

outen lettris & ydiotis: wondriden & knewen for þei weren  
wiþ Ihu/ and seinge þe man stondynge wiþ hem þat was he-  
lide: þei myzten no þing azen seye/ forsoþe þei comaundiden  
hem for to go forþ wiþ outen þe counseyl: and þei spaken to  
gedir seyinge/ what schulen we do to þes men? for toþely þe  
signe is made knowen by hem: to alle men dwellynge at irlm/  
it is open: & we moten not denye/ but þat it be no more pup-  
lischide in to þe puple: manase we to hem · þat þei speken no  
more in þis name to any men/ and þei clepyng hem de-  
nounciden: þat on no maner þei schulden speke ne teche: in þe  
name of Ihu/ forsoþe petre & Ion answerynge: seyden to hem/  
zif it be ryzful in þe sizte of god · for to here zou raper þan  
god: deme zee/ forsoþe we mowne not þe þingis þat we haue  
seen & herde: but speke/ & þei manasyng: lesten hem · not  
syndynge how þei schulden punysche hem: for þe puple/ for  
alle men clarifieden þat þing þat was done: in þat þing þat  
bifel/ forsoþe þe man was more þan of fourty zeeris: in whom  
þe signe of helpe was made/ forsoþe þei leste camen to heren  
& tolden to hem: how manye þingis þe prynces & eldre men  
seyden to hem/ þe whiche whanne þei herden: wiþ one herte  
repliden voyce to þe lorde & seyden/ lorde þou þat madist he-  
uene & erþe · see & alle þingis þat ben in hem · þe whiche by þe  
holy gost by þe mouþe of oure fadir daupde þi childe: seydist/  
whi heþen men wrathiden (or beeten wiþ teþ to gedir): and  
puplis þouzten veyne þingis/ kyngis of þe erþe stoden nyz: &  
prynces camen togedir into one azenes þe lorde · & azenes his  
crist/ for þei camen togedir verreyly in þis cytee azenes þin  
holy childe/ Ihu whom þou anoyntidist: heroude & pounce  
pilate wiþ heþen men & puplis of isrl: for to do þe þingis þat  
þin hande & þi counsail demeden for to be done/ and now  
lorde biholde into þe þretynngis of hem: & zif to þi seruauntis  
wiþ al trisse for to speke þi worde · in þat þing þat þou holde  
forþe þin hande · helþes & signes & wondris for to be made  
by þe name of þin holy sone Ihu/ and whanne þei hadden  
prepede:

## dedis

preyede: þe place was mouede · in whiche þei weren gederide/  
and alle ben fulfild wif þe holy gost: & spaken þe worde of  
god wif triste/ forsoþe of þe multitude of men bileupnge · þer  
was one herte & one soule (or wille)/ neþer any man seyde any  
þing of þo þingis þat he weldide for to be his owne: but alle  
þingis weren in comyn to hem/ & wif greet vertue þe apostlis  
zolden witneshynge of þe azen rylsynge of Ihu crist oure lorde:  
& greet grace was in hem alle/ forsoþe neþer any nedý man  
was amonge hem/ & how many euer weren possessours (or  
welders) of seeldis (or housis): þei sellynge brouzten to · þe  
pryse of þo þingis þat þei solden · & puttiden bifore þe feet of  
þe apostlis/ forsoþe þei departiden to eche: as it was nede to  
eche/ forsoþe Ioseph þat is nampde barnabas of þe apostlis ·  
þat is interpretide þe sone of conforte & deken of þe kynde of  
cypre · whanne he had a seelde · selde it & brouzte to þe price ·  
& puttide it bifore þe feet of apostlis//

C<sup>m</sup> 5<sup>m</sup>



Forsoþe a man ananye by name wif saphira his wife  
selde a seelde · & defraudide of þe prise · his wife  
gilty (or wytyngge): and he bryngynge sum parte  
puttide it bifore þe feet of þe apostlis/ forsoþe petre  
seyde/ ananye whi hast sathanas temptide þin herte · þee for  
to lie to þe holy gost: and for to defraude of þe pryce of þe  
seelde: wher it dwellynge · dwelte not to þee? and it solde  
was in þi power? why hast þou putte þis þing in þin herte?  
þou hast not liede to men: but to god/ forsoþe ananye berynge  
þes wordis fel doune & diede/ and greet drede was into alle  
þat herden/ forsoþe zonge men rylsynge · moueden hym awepe:  
and berynge oute byrieden/ forsoþe þer was made as þe space  
of þre houres · & þe wiif of hym not knowynge þat þing þat  
was done: entride in/ forsoþe petre answeride to hire/ wom-  
man sepe to me: zif zee selden þe seelde for so myche? and  
sche seyde zhe: so myche/ forsoþe petre seyde to hire/ what  
sophely came to gedir to zou (or acordide) for to tempte þe spi-  
rit



## þe aplis

rit of þe lorde. / lo þe feet of hem þat haue biriede þin housbonde  
at þe dore. and þei schulen bere þee oute / anone sche sei doune  
at his feet. & diede / forsoþe þe zonge men entrynge founden  
hire deade. & þei baren hire oute & birieden to hire housbonde /  
and greet drede is made in al þe chirche. and into alle þat  
herden þes þingis / forsoþe by þe handis of apostlis. signes &  
manye wondris weren made in þe puple. & alle weren to gedir  
in þe porche of salamon / forsoþe no man of oþer durste ioyne  
hym self wiþ hem. but þe puple magnified hym / forsoþe þe  
multitude of men & wymmen byleuyng in þe lorde was more  
encrefide. so þat into stretis þei brouzten sijk men. & puttiden  
in litil beddis & couchis. þat petre comynge. namely þe scha-  
dowe of hym schulde schadowe eche of hem. & þei wer dely-  
ueride fro al sekenesse / forsoþe þe multitude of cytees nyz to  
irū ran bryngynge to sijk men & traueylide of vncleue spiri-  
tis. þe whiche weren heelide alle / forsoþe þe prynces of pris-  
tis risynge. & alle þat weren wiþ hym. þat is þe heresie of sabu-  
cees. ben fulfild wiþ enuys. & leyden handis into apostlis.  
and puttiden hem in comoune kepyng / forsoþe þe aungel  
of þe lorde by nyzt openynge þe zate of þe prisoun & ledynge  
hem oute. seyde / go see & see stondynge speke in þe temple to  
þe puple. and þe wordis of his list / þe whiche whan þei had-  
den herde. entreden erly into þe temple & tauzten / forsoþe þe  
prynce of pris-  
tis comynge & þei þat weren wiþ hym. clepide  
to gedir þe counseyl. & al þe eldre men of þe sones of isrl. &  
senten to þe prisoun þat þei schulden be brouzte forþ / soþely  
whanne þe mynystris came & þe prisoun openyde founden hem  
not. þei turneden azen tolden seyinge / forsoþe we founden þe  
prisoun schitte wiþ al diligence. & þe kepers stondynge at þe  
zatis / forsoþe we openynge. founden no man þerinne / Soþely  
as þe magistratis of þe temple & þe prynces of pris-  
tis herden þes wordis. þei doutiden of hem what schulde be done / forsoþe  
summan comynge. tolde to hem. for lo þe men whom see  
haue putte into prisoun. ben in þe temple stondynge & tech-  
ynge

## ye dedis of ye apostlis.



Forsoþe þou theophil firste I made a ser-  
moune (or worde) of alle þe þingis þat  
Ih̄c bigan for to do & teche: til into þe  
day in whiche he comaundyng to þe  
apostlis by þe holy goost: whom he chees  
was taken vp/ to whom & he ȝaue hym  
selfalȝue (or quycke) aftir his passioune  
in many argumentis (or prouyngis) by  
fourty dayes: apperyng to hem & spekyng of þe rewme of  
god/ and he etyng togedir comaundide to hem þat þei schul-  
den not departe fro irlm̄: but þei schulden abide þe bihesse of  
þe fadir: þe whiche ȝee herden he seiþ by my mouþe/ for soþely  
I non baptiside in water: but ȝee schulen be baptiside in þe holy  
goost: not aftir þes many dayes/ herfore þei þat camen to ge-  
dir: areden hym seyng/ lorde ȝif in þis tyme schalt þou re-  
store þe kyngdom of isrl̄ forsoþe he seyde to hem/ it is not  
zoure to haue knowen þe tymes or momentis þe whiche þe  
fadir has putte in his power/ but ȝee schulen take þe vertue  
of þe holy goost comyng fro aboue into ȝou: & ȝee schulen be  
witnessis to me in isrl̄: & in al Jude & in samarie: and vnto  
þe vttermoſt of erþe/ and whanne he had seyde þes þingis: hem  
seinge: he was lifte vp: & a cloude receyuyde hym fro þe eyzen  
of hem/ & whanne þei bihilden hym goinge into heuene: lotwo  
men ſtoden nyȝ biſid̄is hem in white cloþes: þe whiche & sey-  
den/ men of galilee: what ſtondyng ȝee biholdyng into heu-  
ene/ þis Ih̄c þat is taken vp fro ȝou into heuene: ſo ſchal  
come: as ȝee ſizen hym goinge into heuene/ þanne þei turn-  
eden aȝen to irlm̄: fro þe hil þat is clepide of olyuete: þe  
whiche is biſid̄is irlm̄: hauyng þe iourney of a ſaboth/ and  
whanne þei hadden entride into þe ſoupyng place: þei wenten  
vp



## ye aplis

vp into þe hizer þingis · where þei dwelten · petre & Ion  
 James & andrew · Philip & Thomas · Bartholomeu & ma-  
 theu · James of Alphei · & Symount zelotes · and Judas of  
 James/ alle þes weren dwellynge (or lastyng) to gedir in  
 prayer wiþ wpmmen · & mary þe modir of Ihu · and wiþ  
 his breþeren// ¶ In þo dages petre rysyng vp in þe mydle  
 of breþeren · seyde/ forsoþe þer was a cumpanye of men to  
 gedir · almost an hundride & twenty/ men breþeren it bihoueh  
 þe scripture to be fulfild · whiche þe holy goß bifore seyð by  
 þe moup of dauid · of Judas þat was leder of hem þat token  
 Ihu · þe whiche was nowmbride in vs & gate þe sorte of his  
 mynysterie/ and forsoþe þis weldide a feelde of þe hijre of  
 wickidnesse · & he hangide to barste þe mydle · and all his en-  
 traplis ben sched abroode/ and it is made knowen to alle men  
 dwellynge in irlm so þat þe ilke feelde was clepide achildemak  
 in þe langage of hem · þat is þe feelde of blood/ forsoþe it is  
 writen in þe book of psalmes/ þe habitacō of hym be made  
 deserte · and be þer not þat dwelle in it · & anoper take þe bisch-  
 opricke of hym/ þerfore it bihoueh of þes men þat ben geder-  
 ide to gedir wiþ vs in al tyme in whiche þe lorde Ihu entride  
 in and wente oute amonge vs · bygyrnynge fro þe baptym of  
 Ioon vnto þe day in whiche he was taken vp fro vs · one of  
 þes for to be made a witnesse of his resurreccō wiþ vs/ and  
 þei ordeyneden two/ Ioseph þat is clepide barlabas · þat is  
 namede iustus · and mathie/ and þei preyinge · seyden/ þou  
 lorde þat has knowen þe hertis of men · schewe whom þou hast  
 chosen of þes two · one for to take þe place of þis mynysterie  
 & apostilhed · of þe whiche Judas trespasside · þat he schulde go  
 into his place/ and þei zauen lottis to hem/ and þe lotte feld  
 on mathie · & he was nowmbrede to gedir · wiþ þe elleuene  
 apostilis//





And whanne þe pentecostis dayes (þat is fifty) ·  
 weren fulfildes alle discipulis weren togedir in þe  
 same place and sodeynly þer was made a sounne  
 from heuene · as a great spirit comynge to and it  
 fulfildes al þe hous where þei weren sittynge/ and tungis dy-  
 uerselypartide as fire appereden to hem and it sate vpon eche  
 of hem/ & alle ben fulfildes wif þe holy goste/ & þei bigunnen  
 for to speec wif dyuerse langagis · as þe holy gost ȝaue to hem  
 for to speke/ forsoþe þere weren in irlm dwellynge iewes re-  
 ligious men of eche nacō þat is vndre heuene/ soþely þis  
 voyce made þe multitude came to gedir/ & in soule (or vn-  
 derstonnyng) was confoundide (or astonyede) for eche man  
 herde hem spekyng in his langage/ forsoþe alle men weren  
 astonyede in witte and wondriden seyinge togedir/ wher not  
 alle þes þat speken ben galilees & how haue we herde eche  
 man his langage in whiche we ben borne & parthi · & medy · &  
 elamyte & þei þat dwellen at mesopotanye · Jude & capadosie ·  
 ponte & asie · frigie & pamphilie · egipte & þe parties of libie ·  
 þat is aboute syrenen and comelyngis romayns/ and iewis &  
 profelitis · men of crete & of arabie/ we haue herde hem spe-  
 kyng in oure langagis · þe grete þingis of god/ forsoþe alle  
 weren stonyede in witte and wondriden seyinge/ what wole  
 þis þing be & forsoþe oþer scorneden seyinge for þei ben ful  
 of muste/ forsoþe petre stonnyng wif þe elleuene reyside his  
 voyce & spak to hem/ men iewis & alle þat dwellen at irlm be  
 þis þing knowen to ȝou · & wif eres perseyue my wordis/  
 Soþely not as ȝee demen (or gessen) þes ben drunken whan  
 it is þe þridde houre of þe day (or undrun) but þis þing it is  
 þat was seyde by þe prophete ioel/ and it schal be in þe laste  
 dayes · þe lord seif/ I schal leede oute of my spirit on al  
 flesche and ȝoure tones & ȝoure douztris schulen prophecie/  
 and ȝoure zonge schulen se visciouns and ȝoure eldres schulen  
 drewe twenenes/ and soþely on my men seruauntis · & myn  
 hande

## ye aplis

forsoþe Joseph sendynge clepide to Jacob his fadir: and al his  
cognacon in seuenty & fyue soulis/ and Jacob discendide into  
egipte • & is deade he & oure faderis • & þei ben translatide in-  
to sicheu • & ben putte in þe sepulcre þat abraham bouzte by  
prise of siluer • of þe sones of emor þe sone of sicheu/ forsoþe  
whan þe tyme of bihestē came nyz • þe whiche god had knowel-  
echide to abraham: þe puple were & was multipliede in egipte •  
til anoþe kynge roos in egipte: þe whiche knewe not Joseph/  
his bigilynge oure puple • turmentide oure faderis • þat þei  
schulden putte oute here zonge children: lest þei were quyk-  
enyde/ in þe same tyme moyses was borne: and he was ac-  
ceptide (or louede) of god/ and he was norischide þre monethes  
in þe houte of his fadir/ forsoþe hym putte oute þe douzter of  
pharao took hym vp & norischide hym into a sone to hire/ &  
moyses was lernyde in al þe wisdom of egipcians: and he  
was myzty in his werkis/ forsoþe whanne þe tyme of twenty  
zeer was fulfild to hym: it slepye vp into his herte þat he  
schulde visite his breþeren þe sones of isrl/ & whanne he sice a  
man suffrynge wronge: he vengide hym • & dide vengeaunce  
to hym þat suffride wronge • þe egipcian slayne/ forsoþe he  
geside breþeren for to vnderstonde • for god by þe hande of hym  
schulde zye to hem helpe/ but þei vnderstoden not/ forsoþe in  
þe day supnge • he apperide to hem chydynge • & he recoun-  
seylide hem in pees seyinge/ men zee ben breþeren/ wherto  
noyzen zee eche oþer/ forsoþe he þat dide wronge to his  
nepzebores: puttide hym away seyinge/ who ordeynede þee  
prynce & domesman on vs: wher þou wolte sice me as zifstirday  
þou killdest þe egipcian/ forsoþe in þis worde moyses slepye  
& was made a comelynge in þe lande of madian: where he  
gendride two sones/ and fourty zeer fulfild: an aungel appe-  
ride to hym in sijr of flaume of a busche • in deserte • in þe  
moute of syna/ forsoþe moyses seinge • wondride in sijte/ &  
hym comynge to þat he schulde biholde: þe voyce of þe lorde  
is made to hym seyinge/ I am god of zoure faderis/ god of  
abraham •

## Dedīs

hei weren compund in herte/ & hei seyden to petre & to oþer  
 apostlis/ men breþeren. what schulen we do / petre forsoþe  
 seiþ to hem/ penaunce he seiþ do zee/ and eche of zou be cris-  
 tenyde in þe name of Ihu crist into remysion of zoure synnes/  
 and zee schulen take þe zifte of þe holy goſt/ forsoþe repromys-  
 ſiōn (or esteþiþeſte) · is to zou & to zoure ſonex · & to alle þat  
 ben fer. whom euer þe lorde oure god haþ clepide to/ soþely  
 wiþ oþer wordis ful manye he witneſſide/ & moneside hem  
 ſeinge/ þe zee ſauede fro þis wickide (or ſchreþide) generacon/  
 þerfore hei þat receyueden his wordis. weren baptiſide/ & in  
 þat day ben putte to. aboute þre þouſande ſoules/ forsoþe hei  
 weren laſtyng in techyng of þe apoſtliſ. and in comunyng  
 of brekyng of breede & in preyers/ forsoþe drede was made  
 to eche ſoule/ and many wondris & ſignes weren done by þe  
 apoſtliſ in ierlām/ & greet drede was in alle/ alſo alle men þat  
 bileueden weren to gedir. and hadden alle þingis comoune/  
 hei ſelden poſſeſſiōns & ſubſtaunces (or goodis). and departiden  
 alle þingis to alle men. as it was nede to eche/ forsoþe day by  
 day hei laſtyng to gedir in þe temple · & brekyng breede  
 aboute houſis · token mete wiþ gladyng & ſymplenefſe of  
 herte · herpyng to gedir god. and al haupyng grace to al þe  
 puple/ forsoþe þe lorde encreſide hem þat weren made ſaaf.  
 eche day into þe ſame þing//

C<sup>m</sup> 3<sup>m</sup>



Forsoþe petre & Jon ſeyzedden into þe temple. at þe  
 nyghte houre of preyng/ and a man þat was lame  
 fro þe wombe of his modir. was borne/ whom hei  
 puttiden eche day at þe zate of þe temple · þat is  
 ſeyde ſayre. þat he ſchulde are almes of men entryng into þe  
 temple/ þis whanne he ſize petre & Jon bygyppnyng for to  
 entre into þe temple. preyeden þat he ſchulde take almes/ for-  
 soþe petre wiþ Joon biholdyng hym. ſeyde biholde into vs/  
 and he bihelde into hem. hoppyng hym to takyng ſum þing  
 of hem/ forsoþe petre ſeyde/ ſiluer & golde is not to me/ þat þat  
 I haue



## ye aplis

I haue I zpye to pee/ in þe name of Ihu crist of nazereth: rise  
 þou & go/ and his rizte hande taken: he lifte hym vp/ and anone  
 þe groundis & þe plauntis (or foolis) of hym ben saddide to  
 gedir/ and he leepynge stode & wandride/ and entride wiþ hem  
 into þe temple: wandrynge & lepyng & herpyng god/ and al  
 þe puple size hym walkynge & herpyng god/ forsoþe þei  
 knewen hym for it was he þat satte at almess: at þe sayr zate  
 of þe temple/ and þei weren fulfild wiþ wondryng & extasy.  
 (þat is leesyng of mynde & resoune & lettynge of tungen) in  
 þat þing þat felle to hym/ ¶ Sopely whanne þei sizen petre  
 & Ioon: al þe puple ran to hem at þe porche: þat was clepide  
 of Salamon: wondryng gretly/ forsoþe petre sepyng: an-  
 sweride to þe puple/ men of isrl: what wondren zee in þis  
 þing: or what biholdynge zee vs: as by oure vertue or power:  
 we maden þis for to walke: god of abraham: & god of ysaac:  
 & god of iacob: god of oure faderis haþ glorifiede his sone  
 Ihu: whom sopely zee bittayeden: & denyeden bifore þe face  
 of pilate: hym demyng: for to be dismyttide (or leste)/ zee  
 forsoþe denieden þe holy & iuste: & zee axiden a mansleer for  
 to be zouen to zou/ forsoþe zee slouen þe maker of lijf: whom  
 god reyside fro deade men/ of whom zee ben witnessis: and in  
 þe seip of his name he haþ confermyde þis whom zee seen &  
 haue knowen/ þe name of hym & þe seip þat is by hym: zaue  
 þis ful helpe: in þe sizte of alle zou/ and nowe breþeren I woot:  
 þat by unwtynge zee diden: as & zoure prynces/ god forsoþe  
 þat bifore tolde by þe mouþe of alle prophetis: his crist for to  
 suffre: fulfild so/ þerfore be zee repentaunt & be zee conuertide:  
 þat zoure synnes be done aweye: whanne þe tymes of helyng  
 (or refreschyng) fro þe sizt of þe lorde schulen come: and he  
 schal sende hym þat nowe is prechide to zou: Ihu crist/ whom  
 sopely it bihoueh þe uene for to receyue: til into þe tymes of  
 restitucōn of alle þingis: þe whiche þe lorde spak by þe mouþ  
 of his holy prophetis fro þe worlde/ forsoþe moyses seyde/ for  
 þe lorde zoure god schal reyse to zou a prophete of zoure bre-  
 þeren:

## Dedís

wymmen bitoke into kepyng (or prifoune)/ þerfore þei þat  
 weren fcateride · paßiden forþ · euangelyzinge þe worde of  
 god/ forfoþe philip comynge doune into a cytee of samarie:  
 prechide to hem criß/ forfoþe þe cumpanyes zauen tente to  
 þes þingis þat weren feyde of philip: to gedit herynge & feinge  
 þe fignes þat he dide/ forfoþe many of hem þat hadden vnclene  
 fpiritis: cryng wif greet voyce wenten oute/ forfoþe many  
 fijk in palefie & crokide ben helide/ þerfore greet ioþe is maad  
 in þat cytee/ forfoþe þer was a man fymon by name þe whiche  
 bifore was in þe cytee a wicche deceyvinge þe folc of samarie:  
 feyng hym felf to be fum greet man to whom alle herkenyden  
 fro þe lefte vnto þe moße: feyng/ þis is þe vertue of god: þe  
 whiche is clepide greet/ forfoþe alle bihilden hym for þis þing  
 þat myche tyme he had made hem mad (or wood) wif þis  
 wicchyngis/ fopely whanne þei hadden bileyde to philip  
 euangilif of þe kyngdom of god: in þe name of Iþū cñ · men &  
 wymmen weren baptizide/ þanne Symon: & he bileyde/ and  
 whanne he was baptizide: and cleuyde to philip/ he feinge  
 alfo fignes & moße vertues for to be made: dredynge wondride/  
 forfoþe whanne þe apoflīs þat weren at ierlm hadden herde  
 for samarie receyuede þe worde of god: þei fenten to hem pe-  
 tre & Ion/ þe whiche whanne þei camen: preyeden for hem  
 þat þei fchulden receyue þe holy goß/ forfoþe not zit he came  
 into any of hem: but þei weren baptifide onely in þe name of  
 þe lorde Iþū/ þanne þei puttiden handis on hem: and þei re-  
 ceyueden þe holy goß/ forfoþe whanne Symon had feen for  
 þe holy goß was zouen by puttyng on of þe hande of apof-  
 līs: he offerde to hem money · feyng/ zye zee to me & þis  
 power · þat to whom euer I fchal putte on handis: he receyue  
 þe holy goß/ forfoþe petre feyde to hym/ þi money be wif þee  
 into perdicoñ: for þou gefift þe zifte of god for to be had (or  
 welvide) by money/ parte is not to þee neþer forte: in þis  
 worde/ for þin herte is not ryztful: bifore god/ and fo do þou  
 penaunce fro þis þi wickidneße & prepe god: zit parauenture  
 þis

## ye aplis

outen lettris & ydiotis: wondriden • & knewen for þei weren  
wiþ Ihu/ and seinge þe man stondynge wiþ hem þat was he-  
lide: þei myzten no þing azen sepe/ forsoþe þei comaundiden  
hem for to go forþ wiþ outen þe counseyl: and þei spaken to  
gedir seyinge/ what schulen we do to þes men? for soþely þe  
signe is made knowen by hem: to alle men dwellynge at irlm/  
it is open: & we mowen not denye/ but þat it be no more pup-  
lischide in to þe puple: manase we to hem • þat þei speken no  
more in þis name to any men/ and þei clepyng hem de-  
nounsiden: þat on no maner þei schulden speke ne teche: in þe  
name of Ihu/ forsoþe petre & Ion answerynge: seyden to hem/  
zif it be riztful in þe sizte of god • for to here zou rapet þan  
god: Deme zee/ forsoþe we mowen not þe þingis þat we haue  
seen & herde: but speke/ & þei manasyng: lesten hem • not  
fyndynge how þei schulden punysche hem: for þe puple/ for  
alle men clarifieden þat þing þat was done: in þat þing þat  
bifel/ forsoþe þe man was more þan of fourty zeeris: in whom  
þe signe of helpe was made/ forsoþe þei leste camen to heren  
& tolden to hem: how mane þingis þe prynces & eldre men  
seyden to hem/ þe whiche whanne þei herden: wiþ one herte  
reysiden voyce to þe lorde & seyden/ lorde þou þat madist he-  
uene & erþe • see & alle þingis þat ben in hem • þe whiche by þe  
holy gost by þe mouþe of oure fadir daupde þi childe: seydist/  
whi heþen men wrathiden (or beeten wiþ teþ to gedir): and  
puplis þouzten veyne þingis/ kyngis of þe erþe stoden nyz: &  
prynces camen togedir into one azenes þe lorde • & azenes þis  
crist/ for þei camen togedir verreyly in þis cytee azenes þin  
holy childe/ Ihu whom þou anoyntidist: heroude & pounce  
pilate wiþ heþen men & puplis of isrl: for to do þe þingis þat  
þin hande & þi counsayl demeden for to be done/ and now  
lorde biholde into þe pretynge of hem: & zif to þi seruauentis  
wiþ al triste for to speke þi worde • in þat þing þat þou holde  
forþe þin hande • helþes & signes & wondris for to be made  
by þe name of þin holy sone Ihu/ and whanne þei hadden  
prepede:



## Dedis

preyede: he place was mouede: in whiche hei weren gederide/  
and alle ben fulfild wif he holy gost: & spaken he worde of  
god wif trifle/ forsope of he multitude of men bileuyng: her  
was one herte & one soule (or wille)/ neper any man seyde any  
ping of ho pingis hat he weldide for to be his owne: but alle  
pingis weren in comyn to hem/ & wif greet vertue he apostlis  
zolden witnesynge of he azen ryllynge of Ihu crist oure lorde:  
& greet grace was in hem alle/ forsope neper any nedv man  
was amonge hem/ & how many euer weren possessours (or  
welders) of seeldis (or housis): hei sellynge brouzten to he  
pryse of ho pingis hat hei solden: & puttiden bifore he feet of  
he apostlis/ forsope hei departiden to eche: as it was nede to  
eche/ forsope Ioseph hat is namyde barnabas of he apostlis:  
hat is interpretide he sone of conforte & deken of he kynde of  
cypre: whanne he had a feelde: seide it & brouzte to he price:  
& puttide it bifore he feet of apostlis//

C<sup>n</sup> 5<sup>m</sup>



**F**orsope a man ananye by name wif saphira his wife  
seide a feelde: & defraudide of he prife: his wife  
gilty (or wptynge): and he bryngynge sum parte  
puttide it bifore he feet of he apostlis/ forsope petre  
seyde/ ananye whi hast sathanas temptide pin herte: pee for  
to lie to he holy gost: and for to defraude of he pryce of he  
feelde: wher it dwellynge: dwelte not to pee: and it solde  
was in pi power: why hast thou putte his ping in pin herte:  
thou hast not liede to men: but to god/ forsope ananye berynge  
hes wordis sel doune & diede/ and greet drede was into alle  
hat herden/ forsope zonge men ryllynge: moueden hym awepe:  
and berynge oute byrieden/ forsope her was made as he space  
of pre houres: & he wijs of hym not knowynge hat ping hat  
was done: entride in/ forsope petre answeride to hire/ wom-  
man sepe to me: zif zee selden he feelde for so myche: and  
sche seyde zhe: so myche/ forsope petre seyde to hire/ what  
sopely came to gedir to zou (or acordide) for to tempte he spi-  
rit

## ye aplis

rit of þe lorde/ lo þe feet of hem þat haue biriede þin housbonde  
at þe dore/ and þei schulen bere þee oute/ anone sche sei doune  
at his feet/ & diede/ forsoþe þe zonge men entrynge founden  
hire deade/ & þei baren hire oute & birieden to hire housbonde/  
and greet drede is made in al þe chirche/ and into alle þat  
herden þes þingis/ forsoþe by þe handis of apostlis/ signes &  
manye wondris weren made in þe puple/ & alle weren to gedir  
in þe porche of salamon/ forsoþe no man of oþer durste ioyne  
hym self wiþ hem/ but þe puple magnified hym/ forsoþe þe  
multitude of men & wymmen byleupnge in þe lorde was more  
encrefide/ so þat into stretis þei brouzten sijk men/ & puttiden  
in litil beddis & couchis/ þat petre compnge/ namely þe scha-  
dowe of hym schulde schadowe eche of hem/ & þei wer dely-  
ueride fro al sekenesse/ forsoþe þe multitude of cytees nyz to  
irlm ran bryngynge to sijk men & traueylide of vncleue spiri-  
tis/ þe whiche weren heelide alle/ forsoþe þe prynces of pristiis  
risynge/ & alle þat weren wiþ hym/ þat is þe heresie of sadu-  
cees/ ben fulfide wiþ enuie/ & leyden handis into apostlis/  
and puttiden hem in comoune kepynge/ forsoþe þe aungel  
of þe lorde by nyzt openynge þe zate of þe prisoune & ledynge  
hem oute/ seyde/ go see & see stondynge speke in þe temple to  
þe puple/ and þe wordis of þis liif/ þe whiche whan þei had-  
den herde/ entreden erly into þe temple & tauzten/ forsoþe þe  
prynce of pristiis compnge & þei þat weren wiþ hym/ clepide  
to gedir þe counseyl/ & al þe eldre men of þe sones of isrl/ &  
senten to þe prisoune þat þei schulden be brouzte forþ/ soþely  
whanne þe mynystris came & þe prisoune openyde founden hem  
not/ þei turneden azen tolden sepynge/ forsoþe we founden þe  
prisoune schitte wiþ al diligence/ & þe keepers stondynge at þe  
zatis/ forsoþe we openynge/ founden no man þerinne/ Soþely  
as þe magistratis of þe temple & þe prynces of pristiis herden  
þes wordis/ þei doutiden of hem what schulde be done/ forsoþe  
summan compnge/ tolde to hem/ for lo þe men whom see  
haue putte into prisoune/ ben in þe temple stondynge & tech-  
yng

## Dedis

made þat petre while þat he passed alle: came to þe holy men þat dwelliden at liddē forsoþe he sonde þere summan enēas bi name · fro cyste zeetis liggyn in bed: þe whiche was sick in palestie and petre seib to hym enēas þe lorde Ihu crist heere þee rise þou & dresse to þee. and anon he roos and alle men þat dwelliden at liddē & sarone · sise hym: þe whiche ben conuertide to þe lorde. forsoþe in ioppe was sum disciplesse by name tabita: þe whiche interpretide is seide dorcas/ þis was ful of good werkis & almes dedis þat sche dide/ forsoþe it is made in þo dayes: þat sche made sick dieðe/ þe whiche whanne þei hadden waschen: þei puttiden hire in a soupyng place/ forsoþe whanne lidda was nyȝ fro ioppe · disciplis herynge for petre was in it · senten two men to hym preyinge: þat þou tarie not to come vnto vs/ toþely petre risynge vp: came wiþ hem/ and whanne he came: þei ledden hym into þe soupyng place/ and alle þe widowis aboute hym wepyng & schewyng cootis & clothes: þe whiche dorcas made to hem/ forsoþe alle men caste oute wiþ outenforþ · petre puttyng þe knees: preyede/ and he turnyde to þe body: seide tabita: rise þou in name of oure lorde Ihu cñ/ and sche openyde þe yzen/ and petre seyn: sche satte vp azen/ forsoþe he zpyng to hire þe hande: reyside hire/ & whanne he had clepid holy men & widowis: he assignyde hire quyeke/ forsoþe it is made knowen by al ioppe: and þei bileueden in þe lorde/ forsoþe it is made þat many dayes he dwellide in Joppe at Symon sum curriour or tawer//

C<sup>m</sup> 10<sup>m</sup>



**E**sorþe summan was in cesarie by name cornelie centurio (þat is haupnge an hundride men vnder hym) · of þe cumpanye of knyȝtis · þat is seide of ytalie · a religious man & dredyng þe lorde wiþ al his meyne · doynge manye almessis to þe puple: and preyinge þe lorde euermore/ þis sise in a visioun oppnly · as in þe nyȝte houre (or none) · an aungel of god entrynge into hym/ and



## ye aplis

and seyinge to hym/ cornely/ and he biholdynge hym/ taken  
 wiþ drede/ seyde/ who art þou lorde/ forsoþe he seyde to hym/  
 þi prepers & þin almes dedis/ haue steþede vp into mynde/  
 in þe sȳt of þe lorde/ and nowe sende men into ioppe/ & clepe  
 a man Symount þat is namyde petre/ þis is herboride at a  
 man Symon curriour/ whos hous is bifidis þe see/ þis schal  
 seye to þee/ what it bihoueh þee for to do/ and whanne þe  
 aungel þat spak to hym had gon aweye/ he clepide to his  
 homely men/ & a knyzt dredynge þe lorde/ of hem þat obe-  
 schide to hym to whom whanne he had tolde alle þingis/ he  
 sente hem into ioppe/ forsoþe on þe day supynge/ hem ma-  
 kynge iourney & neyzyng to þe cytee/ petre steþede vp into þe  
 heȳter þingis of þe hous/ þat he schulde prepe aboute þe sirte  
 houre/ and whanne he hungride/ he wolde taste (or ete)/ for-  
 soþe hem makynge reedy/ an excessse of soule (or rauyschyng  
 of spirit) fel on hym/ & he sȳze heuene openyde/ & a vessel com-  
 ynge doune as a greet scheet wiþ soure cordis for to be sente  
 doune from heuene into erþe/ in þe whiche weren alle soure  
 foot beestis & creppynge þingis of erþe/ and volatilis of heuene  
 (or eire)/ & a voyce is made to hym/ rise petre/ & see & ete/  
 toþely petre seiþ/ lorde fer be it fro me/ for I neuer ete/ al  
 comoune þing & vnclene/ and este þe secounde tyme þe voyce  
 to hym/ þat þing þat god haþ clenȳde/ þou schalt not seye  
 vnclene/ forsoþe þis þing is done by þries/ & anone þe vessel is  
 receyuede into heuene/ and þe while petre wiþinne hymself  
 doutide/ what þe visioun was þat he sȳze/ lo þe men þat  
 weren sente fro cornelye sekynge þe hous of Symon/ stoden  
 nyȳt at þe ȳate/ & whanne þei hadden clepide/ þei aride ȳif  
 Symount þat was namyde petre/ had þere herbore/ forsoþe  
 petre þenkyng of þe visioun/ a spirit seyde to hym/ lo þe  
 men seeken þee/ and so rise þou & go doune/ & go wiþ hem/ no  
 þing doutynge for I sente hem/ forsoþe petre comynge doune  
 to þe men/ seyde I am whom ȳee seeken/ what is þe cause for  
 whiche ȳee haue comen/ þe whiche seyden/ cornelie centurio/  
 a iuste

## Dedis

a iuste man · & dredynge god · & haupnge gode witnessynge of alle þe folc of ietwis · toke answere of an holy aungel for to clepe þee into his hous · & for to heere wordis of þee/ þerfore he leedynge hem wiþinne receyuede in herbores/ forsoþe in þe dape supnge · he risynge wente forþ wiþ hem/ and summe of breþeren fro ioppe folowide hym · þat þei be witnessis to petre/ forsoþe another day he entride into cesarie/ forsoþe cornelie abode hem · his cosyns and necessarie frendis clepide to gedir/ and it is done whanne petre had entride · cornelie came metynge hym · & fallynge doune at his feet · he worschipide hym/ petre soþely reyside hym · seyinge/ rise · & I my self am a man as & þou/ and he spekynge wiþ hym entride in · & fonde manye þat camen to gedre/ & he seyde to hem/ zee witen how abhomyneable it is to a man ietwe · for to be ioynede or to come to an alien/ but god schewide to me no man for to seye a man compyn (or vnclene) · for whiche þing I clepide came/ þerfore I are þou for what cause haue zee clepide me/ and cornelie seif/ fro þe forþ day passide til to þis houre · I fastynge was preyynge in þe nynþe houre in myn hous/ & lo a man stode before me in whijt cloþ · and seif/ cornelie þi preper is herde · and þin almes dedis ben in mynde in þe sizte of god/ sende þerfore into Joppe · & clepe Symount þat is nampde petre · þis is herboride in þe hous of Symon curriour · biþides þe see/ þis whanne he schal come schal speke to þee/ þerfore anone I sente to þee · & þou didist wel in comynge to vs/ nowwe þerfore we ben alle present in þi sizte · for to here þe wordis what euer ben comaundide to þee · of þe lorde/ forsoþe petre openynge his moup seyde/ in treuþe I haue founden · for god is not acceptour of persones · but in eche folc he þat dredith god/ and wirchith ryztwelnesse · is accepte to hym/ god sente a worde to þe sones of isrl schewynge pees by Ihu crist · þis is god of alle men/ zee witen þe worde þat is made by alle Judee/ forsoþe bygynnyng fro galilee · aftir þe baptyme þat Jon prechide Ihu of nazareth · how god anoyntide hym wiþ þe

## pe aplis

pe holy goſt & vertue pe whiche þourgh paſſide in wel doinge  
 & helynge alle men oppreſſide of þe deuyl: for god was wiþ  
 hym/ and we ben witneſſis of alle þingis þe whiche he dide in  
 þe cuntre of iewis & Irlm: whom þei ſlowen hengynge in a  
 tree/ god reyside þis in þe þridde day & ʒaue hym for to be made  
 knowen · not to eche puple · but to witneſſis biſore ordeynede  
 of god to vs þat eten & drunken wiþ hym: aſtir þat he roos  
 aʒen fro deade men/ and he comaundide to vs for to preche to  
 þe puple & for to witneſſe: for he is ordeynede of god domeſ-  
 man of quicke & deade/ to þis alle prophetis beren wit-  
 neſſynge · alle men þat bileuen into hym for to receyue re-  
 myſſion of ſynnes by his name/ ʒit petre ſpekynge þe wordis:  
 þe holy goſt ſel on alle þat herden þe worde/ and þe ſeiþful  
 (or criſten men) of circumciſion þat camen wiþ petre: [where  
 aſtonnyed] for & into nacons þe grace of þe holy goſt is ſchede  
 oute/ forſoþe þei herden hem ſpekynge wiþ tungis (or langa-  
 gis): and magnyfyng god/ þanne petre anſweride: wher  
 any man may forbede water · þat þes ben not baptiſide þat  
 haue receyuede þe holy goſt: as & we/ and he comaundide hem  
 for to be baptiſide in name of þe lorde Ihu x̄i/ þanne þei  
 prepeden hym: þat he ſchulde dwelle wiþ hem ſumme dayes//



Esloþe þe apoſtliſ herden þat weren in Iudee: for  
 & heþen men receyueden þe worde of god · & þei  
 glorified god/ forſoþe whanne petre came to irłm:  
 þei þat weren of circumciſion diſputiden azenes  
 hym ſeyng: whi entredist þou to men haupng prepulle: and  
 haſt eten wiþ hem: Petre ſopely bygynnynges expounyde to  
 þem þe ordre ſeyng: I was in þe cytee of ioppe preyng: &  
 I ſize in exceſſe of my ſoule a viſioun · ſum veſſel comynge  
 doune as a greet ſheet (or lynnen cloþe) · wiþ foure cordis for  
 to be ſente doune fro heuene: & it came vnto me/ in whiche I  
 biholdynge bihilde & ſize foure footide þingis of erþe · & beetiſ  
 & crepyng þingis: & volatilis of þe eire/ forſoþe I herde & a  
 voyce

C<sup>m</sup> 11<sup>m</sup>



## dedis

boyce seyinge to me/ petre rijsle/ flee & ete/ forsope I seide  
 nay lorde comoune þing (or vnclene)/ entride neuer into my  
 mouþ/ soþely þe boyce answeride þe secounde tyme fro þe  
 uene/ þo þingis þat god haþ clenstide/ þou schalt not sepe vn  
 clene/ forsope þis is done by þries/ and alle þe þingis be  
 recepuede azen into heuene/ and lo þre men anone stoden nyȝt  
 in þe hous in whiche I was/ sente fro cesarie to me/ forsope a  
 spirit seide to me þat I schulde go wiþ hem no þing doutynge/  
 forsope & þes sire breþeren camen wiþ me/ and we entreden  
 into þe hous of þe man soþely he tolde how he siȝe an aungel  
 in his hous/ stondynge & seyinge to hym/ sende into ioppe  
 & clepe Symount þat is nampde petre/ þe schal speke to þee  
 wordis/ in whiche þou schalt be saaf & al þin hous/ forsope  
 whan I had bigunnen for to speke/ þe holy goȝt fel on hem  
 as into vs in þe bigynnyng/ forsope I biþouȝte on þe worde  
 of þe lorde/ and he seide/ soþely Ioon baptiside in water/ for  
 sope zee schulen be baptiside in þe holy goȝt/ þerfore zif god  
 zaue þe same grace as & to vs þat bileueden in þe lorde Ihu  
 crist/ who was I þat myȝte forbide þe lorde/ þat he schulde not  
 ȝyue þe holy goȝt to men bileuyng in þe name of Ihu crist/  
 þes þingis herde/ þei helden pees & glorifieden god/ seyinge/  
 þerfore & to heþen men/ god haþ ȝouen penaunce to lijf/ and  
 soþely þei þat weren scateride of þe tribulacon/ þat was made  
 vndre steuene/ walkiden forþ til to senyce & cypre & antioche  
 to no man spekyng þe worde/ no but to ietwes al one/ forsope  
 sum of þe men weren of cypre & cyrynen/ þe whiche whanne  
 þei entreden into antioche/ spaken to greekis schewyng þe  
 lorde Ihu/ & þe hande of þe lorde was wiþ hem/ & myȝe  
 notwibre of men bileuyng/ is conuertide to þe lorde/ forsope  
 þe worde came to þe eris of þe chirche þat was at irliȝ on þes  
 þingis/ & þei senten barnabas vnto antioche/ þe whiche  
 whanne he had comen/ & seen þe grace of þe lorde/ iopede/ and  
 he monestide alle men in purpos of herte/ for to dwelle in þe  
 lorde/ for þe was a good man & full of þe holy goȝt & seip/ &  
 myȝe

## pe aplis

pat he schulde synde a tabernacle to god of Jacob/ salamon  
 forsope bilde an hous to hym/ but he hizedwellip not in made  
 pingis by honde/ as he seip by he prophete/ heuene is a seet to  
 me/ he erpe sohelp he stool of my feet/ what hous schulen zee  
 bilde to me seip he lorde/ or whiche is he place of my restinge/  
 wher myn hande made not alle hes pingis/ wiþ harde nolle &  
 vncircumcidide hertis & eris \* zee wiþ stonden euermore he  
 holy gost/ as & zoure faderis so & zee/ whom of he prophetis  
 haue not zoure faderis pursuede/ & haue slayne hem pat bifore  
 tolden of he comynge of he iuste/ whos traytours & mansleers  
 zee weren now/ he whiche token he lawe in ordenaunce of aun-  
 gels/ & haue not kepte/ forsope hei herynge hes pingis/ weren  
 dyuersely turmentide in here hertis \* & gnastiden (or grenne-  
 den) in hym/ forsope whanne heuene was ful of he holy gost/ he  
 biholdynge into heuene sise he glorie of god/ and Ihu ston-  
 ynge on he ryzt halfe of he vertue of god/ and he seip/ lo I see  
 heuenes openyde/ and he sone of man stonynge on he ryzt-  
 halfe of he vertue of god/ forsope hei crynge wiþ greet voyce/  
 helden togedir here eris/ & maden to gedir asaute (or seerle-  
 nesse) into hym/ and hei castynge hym oute of he cytee/ ston-  
 eden/ & he witnensis diden of here clothes/ bisidid he feet of a  
 zonge man pat was clepide saul/ and hei stoneden heuene/  
 inclepyng & sepyng/ lorde Ihu receyue my spirit/ forsope he  
 knees putte/ he criede wiþ greet voyce sepyng/ lorde sette  
 not to hem his synne/ for hei witen not what hei done/ and  
 whanne he had seide his ping/ he slepte in he lorde/ forsope  
 saul was consentynge to his deþ//



**E**rschope greet persecucoñ was made in pat day in he  
 chirche/ pat was in ierlm/ and alle men weren scat-  
 eride by he cuntrees of Jude \* & samarie/ out taken  
 he apostlis/ forsope men dredeful birieden heuene/  
 & maden greet mournynge on hym/ forsope saul gretely dis-  
 trupde he chirche/ entrynge by houses/ drawynge men &  
 wymmen

C 8

## Dedís

wymmen bitoke into keepnge (or prifoune)/ perfore þei þat  
 weren fcatride · paſſiden forþ: euangelyzinge þe worde of  
 god/ forſoþe philip comynge doune into a cytee of ſamarie:  
 prechide to hem criſt/ forſoþe þe cumpanyes zauen tente to  
 þes þingis þat weren ſeyde of philip: to gedit herpunge & ſeinge  
 þe ſignes þat he dide/ forſoþe many of hem þat hadden vnclene  
 ſpiritis: crynge wiþ greet voyce wenten oute/ forſoþe many  
 ſiþ in paleſie & crokide ben helide/ perfore greet ioye is maad  
 in þat cytee/ forſoþe þer was a man ſymon by name þe whiche  
 bifore was in þe cytee a wicche deceyvinge þe folc of ſamarie:  
 ſeyinge hym ſelf to be ſum greet man to whom alle herkenyden.  
 fro þe leſte vnto þe moſte: ſeyinge/ þis is þe vertue of god: þe  
 whiche is clepide greet/ forſoþe alle bihilden hym for þis þing.  
 þat myche tyme he had made hem mad (or wood) wiþ his  
 wicchyngis/ ſohely whanne þei hadden bileupde to philip  
 euangeliſt of þe kyngdom of god: in þe name of Ihu cñ · men &  
 wymmen weren baptizide/ þanne Symon: & he bileupde/ and  
 whanne he was baptizide: and cleupde to philip/ he ſeinge  
 alſo ſignes & moſte vertues for to be made: dredynge wondride/  
 forſoþe whanne þe apoſtliſ þat weren at ierlſm hadden herde.  
 for ſamarie receyuede þe worde of god: þei ſenten to hem pe-  
 tre & Ion/ þe whiche whanne þei camen: prepeden for hem  
 þat þei ſchulden receyue þe holy goſt/ forſoþe not zit he came  
 into any of hem: but þei weren baptizide onely in þe name of  
 þe lorde Ihu/ þanne þei puttiden handis on hem: and þei re-  
 ceyueden þe holy goſt/ forſoþe whanne Symon had ſeen for  
 þe holy goſt was zouen by puttynge on of þe hande of apoſt-  
 liſ: he offerde to hem money · ſeyinge/ zye zee to me & þis  
 power · þat to whom euer I ſchal putte on handis: he receyue  
 þe holy goſt/ forſoþe petre ſeyde to hym/ þi money be wiþ þee  
 into perdicoñ: for þou geſtiſt þe zifte of god for to be had (or  
 welvide) by money/ parte is not to þee neþer ſorte: in þis  
 worde/ for þin herte is not riȝtful: bifore god/ and ſo do þou  
 penaunce fro þis þi wickidneſſe & prepe god: zif þu ſchalt  
 þis



## ye aplis

turnyde azen fro irlm̄ · þe mynysterie fulfildē: Ion taken to  
þat was namyde markus//



Orsope þer weren in þe chirche þat was at antioche:  
prophetis & dottours · in whiche barnabas & Sy-  
mon þat is clepide blac · & lucius syronense & ma-  
naen þat was þe soukynge feer of heroude tetrark  
(þat is prynce of þe surpe parte) & saul/ forsope hem mynys-  
trynge in þe lorde & fastynge: þe holy gost seyde to hem/ de-  
parte zee to me saul & barnabas into þe werke: to whiche I  
haue taken hem/ þanne þei fastynge & preyng & puttyng han-  
dis to hem: lesten hem/ and soþely þei sente of þe holy gost:  
wenten forþ to seleucia/ and fro þens þei wenten by boot to  
cypre · & whanne þei camen to salampne: þei prechiden þe  
worde of god in synagogis of ietwis/ forsope þei hadden & Ioon  
in mynysterie (or seruice)/ and whanne þei hadden walkide by  
al þe ile vnto paphum: þei founden a man wicche · a false  
prophete a ietwe · to whom þe name was barieu · þat was wif  
þe pro consul sergiours poul prudent man/ þis barnabas poul  
clepide to: desiride for to here þe worde of god/ soþely helymas  
wicche wifstode hem · so soþely is interpretide his name:  
sekynge for to turne away þe proconsul fro bileue/ forsope  
saul wicche & poul · fulfildē wif þe holy gost: biholdynge into  
hym · seyde/ a þou ful of al gile · & al falsenesse · þou sone of þe  
deuyl · þou enemye of al ryztwelnesse: þou leuest not for to  
subuerte (or distrue) þe ryztful weyes of þe lorde/ and lo now  
þe hande of þe lorde on þee: and þou schalt be blynde · & not  
seinge summe vnto a tyme/ & anone a myste fel doune on hym:  
and dirkenesse/ and he goinge aboute souzte hym þat schulde  
zyue þe hande to hym/ þanne þe proconsul whanne he had  
seen þe dede: bileuede · wondrynge on þe techynge of þe lorde/  
and whanne fro paphum poul had gon by boot · & þei þat we-  
ren wif hym: þei camen to pergen of pamphile/ for ion depart-  
ynge fro hem: turnyde azen to irlm̄/ soþely þei goinge to per-  
gen:

C<sup>m</sup> 13<sup>m</sup>

## Dedis

preyede: þe place was mouede in whiche þei weren gederide/  
and alle ben fulfild wif þe holy gost: & spaken þe worde of  
god wif triste/ forsoþe of þe multitude of men bileupnge · þer  
was one herte & one soule (or wille)/ neþer any man seyde any  
þing of þo þingis þat he welddide for to be his owne: but alle  
þingis weren in comyn to hem/ & wif greet vertue þe apostlis  
zolden witnessynge of þe azen rpsynge of Ihu crist oure lorde:  
& greet grace was in hem alle/ forsoþe neþer any nedþ man  
was amonge hem/ & how many euer weren possessours (or  
weldders) of feeldis (or housis): þei sellynge brouzten to · þe  
pryse of þo þingis þat þei solden · & puttiden bifore þe feet of  
þe apostlis/ forsoþe þei departiden to eche: as it was nede to  
eche/ forsoþe Ioseph þat is namyde barnabas of þe apostlis ·  
þat is interpretide þe sone of conforte & deken of þe kynde of  
cypre · whanne he had a feelde · selde it & brouzte to þe price ·  
& puttide it bifore þe feet of apostlis//

C<sup>m</sup> 5<sup>m</sup>



**E**orsoþe a man ananye by name wif saphira his wife  
selde a feelde · & defraudide of þe prise · his wife  
gilty (or wytyng): and he bryngynge sum parte  
puttide it bifore þe feet of þe apostlis/ forsoþe petre  
seyde/ ananye whi hast sathanas temptide þin herte · þee for  
to lie to þe holy gost: and for to defraude of þe pryce of þe  
feelde: wher it dwellynge · dwelte not to þee? and it solde  
was in þi power? why hast þou putte þis þing in þin herte?  
þou hast not liede to men: but to god/ forsoþe ananye herynge  
þes wordis fel doune & diede/ and greet drede was into alle  
þat herden/ forsoþe zonge men rpsynge · moueden hym awepe:  
and herynge oute byrieden/ forsoþe þer was made as þe space  
of þre houres · & þe wiif of hym not knowynge þat þing þat  
was done: entride in/ forsoþe petre answeride to hire/ wom-  
man sepe to me: zif zee selden þe feelde for so myche? and  
sche seyde zhe: so myche/ forsoþe petre seyde to hire/ what  
sophely came to gedir to zou (or acordide) for to tempte þe spi-  
rit



## ye aplis

rit of þe lorde/ lo þe feet of hem þat haue biriede þin housbonde  
at þe dore/ and þei schulen bere þee oute/ anone sche fel doune  
at his feet/ & diede/ forsoþe þe zonge men entrynge founden  
hire deade/ & þei baren hire oute & birieden to hire housbonde/  
and greet drede is made in al þe chirche/ and into alle þat  
herden þes þingis/ forsoþe by þe handis of apostlis/ signes &  
manye wondris weren made in þe puple/ & alle weren to gedir  
in þe porche of salamon/ forsoþe no man of oþer durste ioyne  
hym self wiþ hem/ but þe puple magnyfiede hym/ forsoþe þe  
multitude of men & wymmen byleuyng in þe lorde was more  
encrefide/ so þat into stretis þei brouzten sijk men/ & puttiden  
in litil beddis & couchis/ þat petre comynge/ namely þe scha-  
dowe of hym schulde schadowe eche of hem/ & þei wer dely-  
ueride fro al sekenesse/ forsoþe þe multitude of cytees nyz to  
irlm ran bryngynge to sijk men & traueplide of vnclene spiri-  
tis/ þe whiche weren heelide alle/ forsoþe þe prynces of pris-  
tis risynge/ & alle þat weren wiþ hym/ þat is þe heresie of sadu-  
cees/ ben fulfild wiþ enuye/ & leyden handis into apostlis/  
and puttiden hem in comoune keppynge/ forsoþe þe aungel  
of þe lorde by nyzt openynge þe zate of þe prisoun & ledynge  
hem oute/ seyde/ go zee & zee stondynge speke in þe temple to  
þe puple/ and þe wordis of his lijf/ þe whiche whan þei had-  
den herde/ entreden erly into þe temple & tauzten/ forsoþe þe  
prynce of pris-  
tis comynge & þei þat weren wiþ hym/ clepide  
to gedir þe counseyl/ & al þe eldre men of þe sones of isrl/ &  
senten to þe prisoun þat þei schulden be brouzte forþ/ soþely  
whanne þe mynyst-  
ris came & þe prisoun openyde founden hem  
not/ þei turneden azen tolden seyinge/ forsoþe we founden þe  
prisoun schitte wiþ al diligence/ & þe keepers stondynge at þe  
zatis/ forsoþe we openynge/ founden no man þerinne/ Soþely  
as þe magistratis of þe temple & þe prynces of pris-  
tis herden þes wordis/ þei doutiden of hem what schulde be done/ forsoþe  
summan comynge/ tolde to hem/ for lo þe men whom zee  
haue putte into prisoun/ ben in þe temple stondynge & tech-  
ynge



## Dedys

lorde & bileueden · how manye euer weren bifore ordeynede  
 euerlastynghe lijf/ forsope he worde of he lorde was set sowen  
 by al he cuntre/ sohely ietwes streden religious wymmen  
 oneste & he firste men of he cytee/ & streden persecucion into  
 poul & barnabas · and castiden oute hem of here cuntrees/ and  
 hei he powdre of feet schaken away into hem/ camen to  
 pconge/ & he disciplis weren fulfild wih ioye of he holy gost/

C<sup>m</sup> 14<sup>m</sup>



Orsope at ychonge it is done · hat to gedir hei entre-  
 den into a synagoge of Ietwes & spaken/ so hat a  
 plenteuouse multitude of ietwis & grekis bileuede/  
 forsope he ietwis hat weren unbileueful · resyden  
 persecucion/ and to wrap streden he soulis of heben men  
 azenes breheren/ herfore hei dwelten myche tyme · doinge  
 tristily in he lorde · berynghe witnesynghe he worde of his grace/  
 zyuyng signes & wondris for to be made by he handis of hem/  
 forsope he multitude of he cytee is departide/ & sohely summe  
 weren wih ietwis · summe sohely wih he apostlis/ forsope  
 whanne asaute of heben men & ietwes was made wih here  
 prynces for to punysche wih dispisyngis (or false blamyng) ·  
 & to stoon hem/ hei vnderstondynghe steden to gedir to he  
 cytees of lycaonpe · listris & derben · & al he cuntree in enuy-  
 rounne/ & hei weren prechynghe here he gospel/ and al he mul-  
 titude is mouede to gedir in he techynghe of hem/ poul sohely  
 & barnabas dwelten at listris/ and summan at listris seek in  
 he feet · sette crokide fro his moderis wombe/ he whiche neuer  
 had gon/ his herde poul spekynghe he whiche biholdynghe hym ·  
 & seinge for he had seih hat he schulde be made saaf/ seyde wih  
 greet voyce/ rise pou ryzt on hi feet/ and he lepte & walkide/  
 forsope he cumpanyes whanne hei hadden seen hat hat poul  
 dide/ reriden here voyce in lycaon tunge seyinge/ goddis made  
 like to men/ camen doune to vs/ and hei clepiden barnabas  
 Jouem · poul sohely mercurie/ for he was leder of he worde/  
 and he prist Iubiter hat was bifore he cytee · bryngynghe to  
 bolis

## pe aplis

holis & crounes bifore þe zatis wiþ pupils: wolde make sacrifice/  
þe whiche þing whanne þe apostlis barnabas & poul herden ·  
here cootis cutte to gedir: þei skippiden oute into þe cumpa-  
nyes · crynge & seyinge/ men what done zee þis þing? and we  
be deadely men lijk to zou · schewinge to zou to be conuertede  
fro þes weyne þingis · to quicke god þat made heuene & erþe &  
þe see: & alle þingis þat ben in hem/ þe whiche in generacons  
passide: leste alle folkis for to entre into here owne weyes/  
and soþely not wiþ outen witnesynge · he wel doinge leste  
hym self · fro heuenes zpyunge reynes & tymes berynge strypte:  
fulfyllynge wiþ mete & gladenesse zoure hertis/ and hem sey-  
inge þes þingis: vnnep̃e swagiden þe cumpanyes · þat þei of-  
streden to hem/ forsoþe summe iewis camen ouer fro antioche ·  
& pconge · & þe cumpanyes swetely stprede þei stonyng poul  
drowen oute of þe cytee: gessynge hym for to be deade/ soþely  
þe disciplis enuprounyng hym: he risynge entride into þe  
cytee/ and þe supynge day: he wente forþ wiþ barnabas into  
derben/ and whanne þei hadde euangelizide to þe ilke cytee &  
tauzte manye: þei turnyde azen to listris & pconge & antioche ·  
confermyng þe souldis of disciplis: and monestynge/ þat þei  
schulden dwelle in seif & seyinge/ for by manye tribulacoñs it  
bihoueh vs for to entre into þe kyngdome of heuenes/ and  
whanne þei hadden ordeynede pridis to hem by alle cytees ·  
& hadden preyede wiþ fastyngis: þei bitoken hem to þe lorde ·  
into whom þei bileueden/ and þei passynge perfidie: camen  
to pamphile/ and þei spekyng þe worde of þe lorde in pergen:  
camen into ytalie/ and fro þens þei wenten bi boot to anti-  
oche fro when þei weren taken to þe grace of god: into þe  
werke þat þei fulfilden/ soþely whanne þei camen & gederiden  
þe chirche: þei tolden how many þingis god diide wiþ hem:  
for he had openyde to heþen men þe dore of seif/ forsoþe þei  
dwelliden a tyme not litil: wiþ þe disciplis//

And



**A**nd summe compynge doune fro Judee · tauzte bre-  
 peren · for but zee ben circumcidide astir þe lawe  
 of moyses: zee mowne not be made saaf/ þerfore  
 sedicioune (or discencion) made · not lesse to poul  
 & barnabas azenes hem: þei ordeyneden þat poul & barnabas  
 & summe oþer of hem schulden go vp to þe apostlis & pridis in  
 irlm on þis questioñ/ þerfore þei ledde forþ of þe chirche: pass-  
 iden by fenye & Samarie · tellynge þe lyuyng of heþen men:  
 and þei maden greet ioye to alle breþeren/ toþely whanne þei  
 camen to irlm: þei weren recepuede of þe chirche & of þe apos-  
 tlis & eldre men: tellynge how many þingis god dide wip  
 hem/ forsoþe sum of þe heresie of pharisees þat bileueden: ri-  
 sen seyinge/ for it bihouep hem for to be circumcidide: and for  
 to comaunde · for to kepe þe lawe of moyses/ and þe apostlis  
 & eldre men camen to gedir: for to seen of þis worde/ forsoþe  
 whanne greet seekynge to gedir was made: petre risynge  
 seyde to hem/ men breþeren zee witen for of olde dages in  
 zou: god chees by my mowþ heþen men for to here þe worde  
 of þe gospel & for to bileue/ and god þat knewe hertis bare  
 witnessynge: zeyunge to hem þe holy goß as & to vs/ and no  
 þing dyuerside bitwixe vs & hem: by seiþ clensynge þe hertis  
 of hem/ now þerfore what tempten zee god · for to putte a yok  
 on þe nolle (or necke) of disciplis · þe whiche neþer we neþer  
 oure faderis myzten here: but by þe grace of oure lorde Ihu  
 çñ · we bileuen for to be sauede: as & þei/ forsoþe al þe mul-  
 titude bilde pees: and herde barnabas & poul tellynge how  
 many signes & wondris god dide by hem in heþen men/ and  
 astir þat þei biliden pees: James answeride seyinge/ men bre-  
 peren here zee me · Symount tolde how firste god visitide for  
 to take of heþen men a puple to his name: & to hym þe wordis  
 of prophetis acorden: as it is writen/ astir þis I schal turne  
 azen · & bilde þe tabernacle of dayud þat fel doune: & I schal  
 bilde azen þe caste doune þingis of it · & I schal reyse it þat  
 oþer



## pe aplis

oper of men azen seeke þe lorde/ & alle folkis on whiche my name is clepide · þe lorde doinge þis þing seif/ fro þe worlde/ to þe lorde his werke is knowen/ for whiche I deme hem of heþen men ben conuertide to god for to be not vnquytide (or diseaside): but for to write to hem · þat þei abstene hem fro defoulyngis of symulacris · fornyracon & straungelide þingis & blood/ moyses toþely of olde tymes haþ in alle cytees hem þat prechen hym in synagogis/ wheþer by eche saboth he is red/ þanne it pleside to þe apostlis & eldre men & al þe chirche · for to chese men of hem & sende to antioche wiþ poul & barnabas/ Judas þat was namyde barnabas · & silam þe firste in breþeren/ writynge by hondis of hem/ Apostlis & eldre breþeren to hem þat ben at antioche · & cirie · & cilicie · breþeren of heþen men/ gretynge (or helpe)/ for we herden þat summe of vs goinge oute turbiden zou wiþ wordis · turnynge bysodoune zoure soulis · to whiche men we comaundiden not · it pleside to vs gederide into one · for to chese men & sende to zou · wiþ our moost derworþe barnabas & poul · men þat bitoken (or gauen) here soulis (or lyues): for þe name of oure lorde Ihu xpi · þerfore we senten Judas & Silas þe whiche & þei schulen telle þe same þingis to zou by wordis/ forsoþe it is seen to þe holy gost & vs · for to putte to zou no þing more of charge · þan þes nedeful þingis · þat zee abstene zou fro þe offside þingis of Symulacris · & blood stranglde · & fornyracon · fro whiche zee kepynge zou · schulen do wel/ fare zee wel/ þerfore þei dismyttide camen doune to antioche/ and þe multitude gederide: þei bitoken þe epistel/ þe whiche whanne þei hadden redde: þei togeden on þe comforte/ forsoþe Judas & Silas · & þei whanne þei weren prophetis wiþ sul myche worde comfortiden breþeren & confermeden (hem)/ Soþely summe litil tyme made here: þei weren dismyttide (or leste wiþ pees) of breþeren: to hem þat hadden sente hem/ forsoþe it is seen to Sylas: for to dwelle here/ Judas toþely wente alone to Irlm/ forsoþe poul & Barnabas dwelliden at antioche techynge & euangelizynge þe worde

¶ ¶

of

## Dedīs

of þe lorde · wiþ manye oþer/ forsoþe astir summe dayes:  
poul seyde to barnabas/ we turnynge azen visite we oure bre-  
þeren by alle cytees in whiche we haue prechede þe worde of  
þe lorde: how þei haue hem/ barnabas forsoþe wolde take  
wiþ hym & Zoon: þat was nampde marchus/ poul soþely prey-  
ede hym · þat he þat departide fro hem fro pamphilie · & wente  
not wiþ hem into werke: schulde not be receyuede/ soþely dis-  
cenconis made: so þat þei departiden atwynne/ and barnabas  
soþely marke taken to: by lotte came to cypre/ forsoþe poul si-  
las chosen wente forþ: taken to þe grace of god fro breþeren/  
forsoþe he wente by cirie & cilicie confermyng þe chirche · co-  
maundyng for to kepe þe preceptis of apostlis & eldre men/  
soþely he came into derben & listram//

C 16



**A**nd lo sum disciple was here · by name tymothe · þe  
sone of a womman widowwe seipful (or cōten): þe sa-  
dir heþen/ he breþeren þat weren in lystris & tro-  
nye: zildiden gode witnessynge to hym/ poul wolde  
hym for to go forþ wiþ hym self: & he takynge to circumcidide  
hym for iewes þat weren in þe ilke places/ soþely alle wisten  
for his sadir was heþen/ forsoþe whanne þei passiden by cytees:  
þei bitoken hem for to kepe þe techyngis þat weren demyde  
of apostlis & eldre men þat weren at ierlm/ and soþely þe chir-  
ches weren confermyde in seip: & aboundiden in notwmbreeche  
daye/ forsoþe þei passynge frigie · & þe cuntre of galathie: we-  
ren forbeden of þe holy gost · for to speke þe worde of god in  
asia/ Soþely whanne þei camen into mysie: þei temptiden for  
to go into bethenya · & the spirit of Ihu suffride hem not/ soþe-  
ly whanne þei hadden passide by mysie: þei came doune to tro-  
ade · & a visioun by nyzt was schetwide to poul/ summan of  
macedonye was stondynge & preyinge hym & seyinge/ þou go-  
inge into macedonye: helpe vs/ soþely as he sise þe visioun:  
anone þei souzten for to go forþ into macedonye · made cer-  
teyn · þat god had clepide vs for to euangelize to hem/ soþely  
we

## pe aplis

pat he schulde synde a tabernacle to god of Jacob/ salamon  
 forsope bilde an hous to hym: but he biȝedwellip not in made  
 þingis by honde: as he seiþ by þe prophete/ heuene is a seet to  
 me: þe erþe soþely þe stool of my feet/ what hous schulen zee  
 bilde to me seiþ þe lorde: or whiche is þe place of my restynge/  
 wher myn hande made not alle þes þingis: wiþ harde nolle &  
 vncircumcidide hertis & eris • zee wiþ stonden euermore þe  
 holȝ goȝt: as & zoure faderis so & zee/ whom of þe prophetis  
 haue not zoure faderis pursuede: & haue slagne hem þat bifore  
 tolden of þe comynge of þe iuste: whos traytours & mansleers  
 zee weren now: þe whiche token þe lawe in ordenaunce of aun-  
 gels: & haue not kepte/ forsope þei herynge þes þingis: weren  
 dyuertely turmentide in here hertis • & gnaȝiden (or grenne-  
 den) in hym/ forsope whanne steuene was ful of þe holȝ goȝt: he  
 biholdynge into heuene siȝe þe glorie of god: and Ihu ston-  
 ynge on þe rizt halfe of þe vertue of god/ and he seiþ/ lo I see  
 heuenes openȝde: and þe sone of man stonȝynge on þe rizt-  
 halfe of þe vertue of god/ forsope þei crynge wiþ greet voyce/  
 helden togedir þere eris: & maden to gedir asaute (or feerfe-  
 nesse) into hym/ and þei castynge hym oute of þe cytee: ston-  
 eden/ & þe witnensis diden of here cloþes • biȝidis þe feet of a  
 zonge man þat was cleȝide saul/ and þei stoneden steuene/  
 incleȝynge & seȝynge/ lorde Ihu receȝue my spirit/ forsope þe  
 knees putte: he criede wiþ greet voyce seȝynge/ lorde sette  
 not to hem þis synne: for þei witen not what þei done/ and  
 whanne he had seȝde þis þing: he slepte in þe lorde/ forsope  
 saul was consentynge to his deþ//



Forsope greet persecucoñ was made in þat day in þe  
 chirche: þat was in irlm/ and alle men weren scat-  
 eride by þe cuntrees of Jude • & samarie: out taken  
 þe apostilis/ forsope men dredeful birieden steuene:  
 & maden greet mournynge on hym/ forsope saul gretely dis-  
 trupde þe chirche • entrynge by houses • drawynge men &  
 wymmen

C- 8-



## Dedís

wymmen bitoke into keppnge (or prisoun)/ þerfore þei þat  
 weren scateride · passiden forþ · euangelyzinge þe worde of  
 god/ forsoþe philip comynge doun into a cytee of samarie ·  
 prechide to hem crist/ forsoþe þe cumpanyes zauen tente to  
 þes þingis þat weren seyde of philip/ to gedir þerynge & seinge  
 þe signes þat he dide/ forsoþe many of hem þat hadden vnclene  
 spiritis · crynge wiþ greet voyce wenten oute/ forsoþe many  
 sijk in palese & crokide ben helide/ þerfore greet ioye is maad  
 in þat cytee/ forsoþe þer was a mansymon by name þe whiche  
 bifore was in þe cytee a wicche deceyunge þe folc of samarie ·  
 seyinge hym self to be sum greet man to whom alle herkenyden ·  
 fro þe lesse vnto þe moste · seyinge/ þis is þe vertue of god · þe  
 whiche is clepide greet/ forsoþe alle bihilden hym for þis þing ·  
 þat myche tyme he had made hem mad (or wood) wiþ his  
 wicchyngis/ soþely whanne þei hadden bileupde to philip  
 euangelist of þe kyngdom of god · in þe name of Ihu xpi · men &  
 wymmen weren baptizide/ þanne Symon · & he bileupde/ and  
 whanne he was baptizide · and cleupde to philip/ he seinge  
 also signes & moste vertues for to be made · dredynge wondride/  
 forsoþe whanne þe apostlis þat weren at ierlm hadden herde ·  
 for samarie receyuede þe worde of god · þei senten to hem pe-  
 tre & Ion/ þe whiche whanne þei camen · preyeden for hem  
 þat þei schulden receyue þe holy gost/ forsoþe not zit he came  
 into any of hem · but þei weren baptiside onely in þe name of  
 þe lorde Ihu/ þanne þei puttiden handis on hem · and þei re-  
 ceyueden þe holy gost/ forsoþe whanne Symon had seen for  
 þe holy gost was zouen by puttynge on of þe hande of apost-  
 lis · he offerde to hem money · seyinge/ zye zee to me & þis  
 power · þat to whom euer I schal putte on handis · he receyue  
 þe holy gost/ forsoþe petre seyde to hym/ þi money be wiþ þee  
 into perdisiõ · for þou gessist þe zifte of god for to be had (or  
 weldide) by money/ parte is not to þee neþer sorte · in þis  
 worde/ for þin herte is not ryzful · bifore god/ and so do þou  
 penaunce fro þis þi wickidnesse & prepe god · zif parauenture  
 þis

**S**ohely whanne hei hadden passide by amphibolyne & appolonye: hei camen to tessalonyk. whare was a synagoge of ietwes/ sohely after custum poul entride into hem: & pre sabotis he declaride to hem of scriptures openyng & schetwyng: for it bihoote crist for to suffer: & rise agen fro deade (men): and for his is Jhu crist whom I telle (or schewe) to you/ & summe of hem bileueden & ben ioynde to poul & silas: & of heben men a greet multitude & noble wymmen not fewe/ sohely Jewes haupyng enuy: & takyng of he comounte summe euyl men: & a cumpanye made: hei moueden he cytee/ & hei stondyng nyze to iasons hous: souz-ten hem for to bryng forþ into he puple/ and whanne hei founden hem not: hei drowen Jason & summe bretheren to he prynces of he cytee cryng for þes it ben þat mouen he worlde: and bidir hei camen: whom iason receyuyde/ and alle þes done azenes þe maundementis of cesar seyinge: anoper ihu for to be kyng/ forsoþe hei moueden he puple & prynces of he cytee: beryng þes þingis/ and satisfaccoñ taken of Jason & of oþer: hei leffen hem/ forsoþe anone by nyzt: bretheren dismyttiden poul & sylas into heroan/ þe whiche whanne hei camen: entriden into he synagoge of ietwes/ sohely þes weren þe nobler of hem þat ben of tessalonyk/ whiche receyueden þe worde wif al desire: eche day seekyng scriptures: zif þes þingis so hadden hem/ and sohely many of hem bileueden: & of honest heben wymmen & men not fewe/ forsoþe whanne ietwes in tessalonyk hadden knowen: for & at heroan: þe worde of god is prechide of poul: hei camen & bidir mouyng: & distourblyng þe multitude/ and anone bretheren dismyttiden poul þan þat he schulde go vnto þe see/ forsoþe silas & tymothe dwelten þere/ forsoþe hei þat ledden forþ poul: ledden hym into athenys/ and maundement taken of hym to Silas & tymothe þat ful byzyngly hei schulden come to hym: hei wenten forþ/ forsoþe whan poul abode hem at athenys: his spirit mouede in hym seinge þe

he cytee zouen to ydolatrie/ herfore he disputide in he syna-  
gogue wih iewes & men worschippynge in he cheppynge (or doom  
place): by alle dayes to hem þat herden/ forsoþe summe epi-  
cureis & stoyssees & philosophers disputiden (or tretiden) wih  
hym: & summe seyden what wole þis tower of wordis seye/  
soþely oþer seyden/ he is teen for to be a teller of newe deuplis/  
for he tolde to hem Ihu & azen risynge/ and þei ledden hym  
taken to aryopage (þat is comyn stole): seyinge motwe we wite  
what is þis newe doctryne þat is seyde of þee/ soþely þou brin-  
gist in summe newe þingis to oure eris/ herfore we wolen wite/  
what þes newe þingis wolen be/ soþely alle men of athenys &  
comelyngis & herboride men: zauen tente to none oþer þing:  
no but for to seye or for to here any þing of newe: soþely poul  
stondynge in þe mydil of aryopage (or comyn stole): seih/ men  
of athenes/ by alle þingis I se zou as beynne worschippers/ soþe-  
ly I passynge & seinge zoure symulacris: sonde & an auter in  
whiche it was writen to vnknownen god/ herfore whiche þing  
zee vnknowynge worschipen: þis þing I schewe to zou/ god  
þat made þe worlde & alle þingis þat ben in it: þis whanne he  
is lorde of heuene & erþe dwellyþ not in temþlis made by han-  
dis: neþer is worschipped by mannes handis haupnge neþe of  
any þing: whanne he zyueþ liif to alle men: & inbreynginge &  
alle þingis/ and made of one alle þe kynde of men: for to en-  
habite on al þe face of erþe: Determyngynge tymes ordeyn-  
yde: & termes of habitacon (or dwellynge) of hem: for to seek  
god: zif parauenture þei seelen hym oþer synden: þouþ he  
be not fer fro eche of zou/ soþely in hym we lyuen & ben mou-  
ede & ben: as & summe of zoure poetis seyden/ soþely we ben  
& þe kynde of hym/ herfore siþ we ben þe kynde of god: we  
schulen not deme (or gesse) godly þing for to be of golde & sil-  
uer or stoon: to grauynginge of crafte & þouzte of man/ and soþe-  
ly god dispisynginge þe times of þis unkunynge: nowe schewiþ  
to men: þat alle euery where do penaunce for þat he ordeynede  
a day: in whiche he is to demynge þe worlde in equyte: in a  
man



## pe aplis

kingis: and þe sones of isrl/ forsoþe I schal schewe to hym •  
 how many þingis it bihoueh hym for to suffre for my name/  
 and ananye wente & entride into þe hous: & he puttyng to  
 hym þe handis seyde/ saul broþer • þe lorde ihū sente me • þat  
 apperide to þee in þe weye • in whiche þou camest: þat þou se  
 & be fulfild wip þe holy goß/ and anone þere sellen fro his  
 yzen as scalis: & he receyuede silt/ and he risynge: is bap-  
 tisede/ & whanne he had taken mete: he was confortide/ for-  
 soþe he was wip þe disciplis þat weren at damask: by summe  
 dayes/ & anone he entrynge into þe synagogis • prechide þe  
 lorde Jhū • for þis is þe sone of god/ forsoþe alle men þat  
 herden hym wondreden: and seyden/ wher þis is not þat  
 inpungnede in isrlm: hem þat inclepeden þis name? and hidir  
 to þis þing he came: þat he schulde leede hem bounden to þe  
 prynces of pristis/ forsoþe Saul myche more were stronge &  
 confoundide þe ietwis þat dwelliden at damask • affermyng  
 for þis is cñ/ forsoþe whan many dayes weren fulfild: Jewes  
 maden a counseyl . þat þei schulden slee hym/ forsoþe þe as-  
 pies of hem: ben made knowen to Saul/ forsoþe þei kepten &  
 þe zatis day & nyzt þat þei schulden slee hym/ forsoþe his dis-  
 ciplis takynge hym in nyzt: bi þe wal lesten hym • sendynge  
 doune & a leep/ forsoþe whanne he came into isrlm: he tempt-  
 ide (or assayed) for to ioyne hym to þe disciplis: & alle dred-  
 den hym • not bileupnge þat he was a disciple/ forsoþe barna-  
 bas led hym to þe apostlis • & tolde to hem how in þe weye he  
 had seen þe lorde & for he spac to hym: and how in damask  
 he dide tristily in þe name of Jhū/ and he was wip hem en-  
 trynge in & goinge oute isrlm: doinge tristily in þe name of þe  
 lorde/ and he spac to heþen men: & disputide wip greekis/  
 forsoþe þei þouzten for to slee hym/ þe whiche þing whanne  
 breþeren hadden knowen: þei ledden hym in nyzt to cesarie •  
 & lesten to tarsis/ soþely þe chirche by al Jude of galilee & sa-  
 marie: had pees/ & was edifiede: walkyng in dreede of þe  
 lorde: & was fulfild wip comfort of þe holy goß/ forsoþe it is  
 made

## dedis

made þat petre while þat he passið alle/ came to þe holy men þat dwelliden at liddē/ forsoþe he sonde þere summan eneas bi name · fro eyzte zeeris liggynge in bed/ þe whiche was sijk in palestē/ and petre seiþ to hym/ eneas þe lorde Jhū crist heele þee/ rise þou & dresse to þee/ and anone he roos/ and alle men þat dwelliden at liddē & farone · siȝe hym/ þe whiche ben conuertide to þe lorde/ forsoþe in ioppe was sum disciplessē by name tabita/ þe whiche interpretide is seyde dorcās/ þis was ful of good werkis & almes dedis þat sche dide/ forsoþe it is made in þo dayes/ þat sche made sijk diede/ þe whiche whanne þei hadden waschen/ þei puttiden hire in a soupyng place/ forsoþe whanne lidda was nyȝ fro ioppe · discipulis herynge for petre was in it · senten two men to hym preyngē/ þat þou tarie not to come vnto vs/ soþely petre risynge vp/ came wiþ hem/ and whanne he came/ þei ledden hym into þe soupyng place/ and alle þe widowis aboute hym wepyngē & schewyngē cootis & cloþes/ þe whiche dorcās made to hem/ forsoþe alle men caste oute wiþ outenforþ · petre puttyngē þe knees/ preyede/ and he turnyde to þe body/ seyde tabita/ rise þou in name of oure lorde Jhū c̄st/ and sche openyde þe yȝen/ and petre seyn/ sche satte vp aȝen/ forsoþe he ȝyuyngē to hire þe hande/ reyside hire/ & whanne he had clepyde holy men & widowis/ he assignyde hire quykke/ forsoþe it is made knowen by al ioppe/ and þei bileueden in þe lorde/ forsoþe it is made þat many dayes he dwellide in Joppe at Symon sum curriour or tawer//

C<sup>m</sup> 10<sup>m</sup>



Drsoþe summan was in cesarie by name cornelie centurio (þat is hauynge an hundride men vnder hym) · of þe cumpanye of knyȝtis · þat is seyde of ytalie · a religious man & dredynge þe lorde wiþ al his meyne · doynge manye almessis to þe puple/ and preyngē þe lorde euermore/ þis siȝe in a visioun openly · as in þe nyȝte houre (or none) · an aungel of god entrynge into hym/ and



## ye aplis

and seyinge to hym/ cornely/ and he biholdynge hym/ taken  
 wiþ drede/ seyde/ who art þou lorde/ forsoþe he seyde to hym/  
 þi preyers & þin almes dedis/ haue stepte vp into mynde ·  
 in þe sȳt of þe lorde/ and nowe sende men into ioppe · & clepe  
 a man Symount þat is namyde petre/ þis is herboride at a  
 man Symon curriour/ whos hous is bisidis þe see/ þis schal  
 seye to þee/ what it bihoueh þee for to do/ and whanne þe  
 aungel þat spak to hym had gon aweye · he clepide to his  
 homely men · & a knyzt dreyng þe lorde/ of hem þat obe-  
 schide to hym to whom whanne he had tolde alle þingis/ he  
 sente hem into ioppe/ forsoþe on þe day supnge · hem ma-  
 kyng iourney & neyginge to þe cytee · petre stepte vp into þe  
 heyzer þingis of þe hous/ þat he schulde prepe aboute þe sirte  
 houre/ and whanne he hungryde/ he wolde taste (or ete)/ for-  
 soþe hem makynge reedy/ an excelle of soule (or rauyschyng  
 of spirit) sel on hym · & he sȳze heuene openyde · & a vessel com-  
 ynge doune as a greet scheet wiþ foure cordis for to be sente  
 doune from heuene into erþe · in þe whiche weren alle foure  
 foot beestis & creppynge þingis of erþe/ and volatilis of heuene  
 (or eire)/ & a voyce is made to hym/ rise petre/ & flee & ete/  
 toþely petre seiþ/ lorde fer be it fro me/ for I neuer ete · al  
 comoune þing & vnclene/ and este þe secounde tyme þe voyce  
 to hym/ þat þing þat god haþ clenȳde/ þou schalt not seye  
 vnclene/ forsoþe þis þing is done by þries/ & anone þe vessel is  
 receyuede into heuene/ and þe while petre wiþinne hymself  
 doutide · what þe visioun was þat he sȳze/ lo þe men þat  
 weren sente fro cornelye sekynge þe hous of Symon/ stoden  
 nyȳt at þe zate/ & whanne þei hadden clepide/ þei axide zif  
 Symount þat was namyde petre · had here herbore/ forsoþe  
 petre þenkyng of þe visioun/ a spirit seyde to hym/ lo þe  
 men seeken þee/ and so rise þou & go doune · & go wiþ hem · no  
 þing doutynge for I sente hem/ forsoþe petre comynge doune  
 to þe men/ seyde I am whom zee seeken/ what is þe cause for  
 whiche zee haue comen/ þe whiche seydē/ cornelie centurio ·  
 a iuste



## Dedis

& woundide hei fledden away fro hat hous/ forsoke his þing  
 was made known to alle þe ieiwis & heþen men þat dwelliden  
 at ephesie/ and drede fel doune on hem alle and þei magny-  
 fieden þe name of þe lorde Ihu and many men bileuyngē: ca-  
 men knowelechyngē & tellyngē here dedis/ Sopely many of  
 hem þat sueden curious þingis: brouzten to gedir bokis &  
 brente bifore alle men/ & þe prices of hem acountide: þei  
 founden money of fifty þousandpens/ so strongly þe worde of  
 god weride: & was confermyde/ sopely þes þingis fulfildē:  
 poul purposide in spirit macedonye passide & acayē: for to go  
 to ierlm̄ · seyinge for astir þat I schal be here: it bihouē me  
 for to se rome/ forsoke he sendyng into macedonye two of men  
 mynystryngē to hym tymothe & crastē: he dwelte at a tyme in  
 asia/ þerfore þer was made in þat day a trublyngē not leste:  
 of þe weye of þe lorde/ forsoke demetrie by name argentarie ·  
 makyng silueren housis to dyān þat is false goddesse: zāue to  
 crafty men not litil wyunnyngē/ whom he clepyngē to gedir · &  
 hem þat weren suche maner werkemen: seyde/ men zee witen  
 for of his crafte is to zou wyunnyngē & zee seen & helyngē for  
 not onely of ephesē: but almost of al asie · his poul counseyl-  
 yngē turnē away myche cumpanyē · seyingē/ for þei ben not  
 goddis · þat ben made by handis/ forsoke not only his parte  
 schal be in perel to vs for to come into reprouē: but þe temple  
 of greet dian schal be acountide into nouzte · but & þe ma-  
 jeste of hire schal be destruyede · whom al asie worschipē & þe  
 worlde/ þes þingis herde · þei ben fulfildē wif ire · & crieden  
 seyingē/ greet dian of ephesians/ & þe cytee is fulfildē wif con-  
 fusion/ and þei made asaute wif one inwit (or wille) into þe  
 teatre (or comoune biholdyngē place) · gayus raupschide & ari-  
 starke men of macedonyē: selowis of poul/ Sopely poul wil-  
 lōngē for to entre into þe puple: þe disciplis suffreden not/ for-  
 soke summe & of þe prynces of asie þat weren his frendis · sent-  
 en to hym · preyingē þat he schulde not ȝue hym self in to þe  
 teatre/ Sopely oþer men crieden oþer þing/ Sopely þe chirche  
 was

## ye aplis

þe holy gost · & vertue þe whiche þourgh passide in wel doinge  
 & helynge alle men oppresside of þe deupl: for god was wiþ  
 hym/ and we ben witnessis of alle þingis þe whiche he dide in  
 þe cuntre of iewis & Irlm: whom þei slowen hengynge in a  
 tree/ god reyside þis in þe þridde day · & saue hym for to be made  
 knowen · not to eche puple · but to witnessis bifore ordeynede  
 of god to vs þat eten & drunken wiþ hym: astir þat he roos  
 azen fro deade men/ and he comaundide to vs for to preche to  
 þe puple & for to witnesse: for he is ordeynede of god domes-  
 man of quicke & deade/ to þis alle prophetis heren wit-  
 nessynge · alle men þat bileuen into hym for to receyue re-  
 myssiõ of synnes by his name/ zit petre spekyng þe wordis:  
 þe holy gost sel on alle þat herden þe worde/ and þe seipful  
 (or cristen men) of circumcisiõ þat camen wiþ petre: [where  
 astonnyed] for & into nacon̄s þe grace of þe holy gost is schede  
 oute/ forsoþe þei herden hem spekyng wiþ tungis (or langa-  
 gis): and magnifyng god/ þanne petre answeride: wher  
 any man may forbede water · þat þes ben not baptiside þat  
 haue receyuede þe holy gost: as & we: and he comaundide hem  
 for to be baptiside in name of þe lorde Ihū c̄ri/ þanne þei  
 preyeden hym: þat he schulde dwelle wiþ hem summe dages//



Orsoþe þe apostlis herden þat weren in Iudee: for  
 & beþen men receyueden þe worde of god · & þei  
 glorifiede god/ forsoþe whanne petre came to Irlm:  
 þei þat weren of circumcisiõ disputiden azenes  
 hym seyinge/ whi entredist þou to men haupng prepusiē: and  
 hast eten wiþ hem: Petre soþely bygynnyngē expounyde to  
 þem þe ordre seyinge/ I was in þe cytee of ioppe preyinge: &  
 I siȝe in exceſſe of my soule a visioun · sum vessel comynge  
 doune as a greet scheet (or linnen cloþe) · wiþ foure cordis for  
 to be sente doune fro heuene: & it came vnto me/ in whiche I  
 biholdynge bihilde & siȝe foure footide þingis of erþe · & beestis  
 & crepyngē þingis: & volatilis of þe eire/ forsoþe I herde & a  
 voyce

C<sup>m</sup> 11<sup>m</sup>

## Debis

voyce seyinge to me/ petre rijsē: flee & ete/ forsope I seyde/  
 nay lorde comoune þing (or vnclene): entride neuer into my  
 moup/ soþely þe voyce answeride þe secounde tyme fro þe-  
 uene/ þo þingis þat god haþ clenſide: þou schalt not sepe vn-  
 clene/ forsope þis is done by pries: and alle þe þingis þen  
 recepuede azen into heuene/ and lo þre men anone stoden nyze  
 in þe hous in whiche I was: sente fro cesarie to me/ forsope a  
 spirit seyde to me þat I schulde go wiþ hem no þing doutynge/  
 forsope & þes sīre breþeren camen wiþ me: and we entreden  
 into þe hous of þe man soþely he tolde how he sīze an aungel  
 in his hous: stonþynge & seyinge to hym/ sende into ioppe ·  
 & clepe Symount þat is nampde petre/ þe schal speke to þee  
 wordis: in whiche þou schalt be saaf & al þin hous/ forsope  
 whan I had bigunnen for to speke: þe holy goſt fel on hem ·  
 as into vs in þe bigynnyngē/ forsope I biþouzte on þe worde  
 of þe lorde: and he seyde/ soþely Ioon baptiside in water: for-  
 sope zee schulen be baptiside in þe holy goſt/ þerfore zif god  
 zaue þe same grace as & to vs þat bileueden in þe lorde Ihu  
 crist: who was I þat myzte forbede þe lorde: þat he schulde not  
 zþue þe holy goſt to men bileupnge in þe name of Ihu crist/ &  
 þes þingis herde: þei helden pees & glorifieden god · seyinge/  
 þerfore & to heþen men: god haþ zouen penaunce to lijf/ and  
 soþely þei þat weren scateride of þe tribulacō · þat was made  
 vndre steuene: walkiden forþ til to senpce & cypre & antioche ·  
 to no man spekyngē þe worde: no but to iewes al one/ forsope  
 sum of þe men weren of cypre & cyrren/ þe whiche whanne  
 þei entreden into antioche: spaken to greekis schewyng þe  
 lorde Ihu/ & þe hande of þe lorde was wiþ hem/ & myche  
 notwmbre of men bileupnge: is conuertide to þe lorde/ forsope  
 þe worde came to þe eris of þe chirche þat was at ierlm on þes  
 þingis: & þei senten barnabas vnto antioche/ þe whiche  
 whanne he had comen · & seen þe grace of þe lorde: ioyede/ and  
 he monefide alle men in purpos of herte · for to dwelle in þe  
 lorde: for he was a good man & full of þe holy goſt & feiþ/ &  
myche



## pe aplis

myche cumpanye is putte to þe lorde/ forsoþe he wente forþ  
to tarsis: þat he schulde seek saul/ whom whan he had founde/  
he ledde to antioche/ and al a zeer þei lyueden here in þe  
chirche & tauzten myche cumpanye: so þat firste cristen dis-  
ciples weren namyde at antioche/ forsoþe in þes dayes: pro-  
phetis camen ouer fro irlm̄ to antioche/ & one of hem risynge  
agabus by name: signyfiede by þe spirit a greet hungre to  
comynge in al þe roundenesse of erþis: þe whiche hungre is  
made vndre claudius/ forsoþe þe disciplis purposiden alle as  
eche had: for to sende mynysterie to breþeren dwelling in Ju-  
dee/ þe whiche þing & þei diden: sendynge to þe eldre men: by  
þe hande of barnabas & saule//



Forsoþe in þe same tyme heroude þe kyng sente hon-  
dis: for to turment summen of þe chirche/ forsoþe  
he slowe by swerde: James þe broþer of Joon/  
forsoþe he seinge for it pleside to þe ietwis: puttide  
to for to cacche & petre/ forsoþe þe dayes of þerfe loues weren/  
whom whanne he had cauhte he sente into prisounes: and bi-  
takynge to foure quaternpouns of knyztis: (þat eche had  
foure vndir hym) for to kepe hym: willynge astir pask for to  
bryng hym forþ to þe puple/ & soþely petre was kepte in pri-  
sounes/ forsoþe preyer was made of þe chirche: wip outen cees-  
ynge to god for hym/ forsoþe whan heroude was to brynge  
forþ hym: in þat nyzt petre was slepyng bittwix two knyztis  
bounden wip two cheynes: & keepers before þe dore kepten þe  
prisounes/ and lo an aungel of þe lorde stood nyzt: & lizte schone  
azen in þe habitacle/ and þe side of petre smyten: he reyside (or  
wakȳde) hym seyng: rise swiftly/ and anone þe cheynes fel-  
len doune of his handis/ forsoþe þe aungel seyde to hym/ be  
þou girde bifore: & do on þi hootis/ & he diide so/ & he seyde to  
hym/ do aboute to þee þi cloob: & sue me/ and he goinge oute  
suede hym: and he wiste not for it is soþe þat was made by þe  
aungel/ forsoþe he gesside hym self for to se a visounes/ forsoþe

C<sup>m</sup> 12<sup>m</sup>

## Dedys

þei passynge þe firste & þe secounde kepynges: camen to þe Jren  
 zate þat leedih to þe cytee · þe whiche wilfully is openyde to  
 hem/ and þei goinge oute camen forþ into one strete: and  
 anone þe aungel passide aweye fro hym/ and petre turnynge  
 azen to hym self: seyde/ nowe I woot verreyly for þe lorde  
 sente his aungel · & delyueride me fro þe hande of heroude · &  
 of al abydynge of þe puple of Jewis/ and he biholdynge came  
 to þe hous of mary modir of Jon þat is namyde markus:  
 were many weren gederide to gedir & prepynges/ forsoþe hym  
 knockynge at þe dore of þe zate: a wenche rode by name  
 came forþ to se/ and as sche knewe þe voyce of petre: for ioye  
 sche openyde not þe zate/ but rennyng in: tolde petre for to  
 stonde bifore þe zate/ & þei seyden to hire/ þou maddist (or art  
 woot)/ sche sopely affermyde: for to haue hym so/ forsoþe þei  
 seyden/ it is his aungel/ forsoþe he lastide knockynge/ sopely  
 whanne þei hadden openyde: þei sizen hym & wondriden/  
 sopely he bekenynge to hem wih hande for to be stille: tolde  
 how þe lorde had ledde hym oute of prisoun/ and he seyde/  
 telle zee to James & to breþeren þes þingis/ and he gon oute:  
 wente into anoper place/ forsoþe þe day made: þer was not  
 litil turblynge amonge þe knyztis · what was done of petre/  
 sopely whanne heroude had souzte hym azen & not founden:  
 inquesicion (or seekynge) make of þe keepers · he comaundide  
 hem for to be brouzte/ and he comynge doune fro Judee into  
 cesarie: dwellide þere/ forsoþe he was wroþ to men of tyre &  
 of sidon/ and þei of one acorde come to hym: & blasus þat was  
 on þe couche of þe kyng · softely stride · þei ariden pees: for  
 whi þat here cuntrees weren norischide (or susteynyde) by  
 hym/ forsoþe a day ordeynyde: heroude cloþide wih kyngis  
 cloþinge satte for domesman: and spak to hem/ forsoþe þe  
 puple criede þe voyces of god: not of man/ sopely anone an  
 aungel of þe lorde smote hym: for he had not done honourē  
 to god/ and he wastide of wormes: diede/ sopely þe worde of  
 þe lorde waxide/ & was multipliede/ forsoþe barnabas & saul  
turnyde

## ye aplis

reedy: theyzeden to ierlm/ soþely summe of disciplis camen wiþ  
 vs fro cesarie: leedyng wiþ hem summan Jason of cypre: an  
 olde disciple: at tohom we schulden be herboride/ and whanne  
 we camen to ierlm: breþeren receyueden vs wilfully/ soþely  
 in þe day supinge: poul entride wiþ vs to James: & alle þe eldre  
 men ben gederide/ whom whanne he had grette: he told bi alle  
 þingis: what þingis god had done in heþen men: by þe myn-  
 ysterie of hym/ & þei whanne þei herden: magnifieden god: &  
 seyden to hym/ þou broþer seest how many housandis ben in  
 ietwes þat haue bileuede to god: & alle ben suers (or louers) of  
 þe lawe/ soþely þei herden of þee: for þou techist departyng  
 fro moyses: of þe ilke ietwes þat ben by heþen men: seyng/  
 þat þei owen not for to circumcide here sonen: neþer owen for  
 to entre by custum/ þerfore what is: soþely it bihoueh a multi-  
 tude come to gedir/ soþely þei schulen here þee for to haue  
 come ouer/ þerfore do þou þis þing: þat we seyn to þee/ þer ben  
 to vs foure men haupng a bowe on hem/ þes taken to: ha-  
 lowe þee wiþ hem: & caste in hem þat þei schaue here hedis: &  
 alle men wite þat þe þingis þat þei herden of þee ben false:  
 but þou walkist & þi self keppng þe lawe/ of þes soþely þat bi-  
 leueden of heþen men: we writen demyng þat þei abste-  
 nem fro þing offride to ydolis: & blood & strangide þing &  
 fornycacon/ þanne þe men taken to: poul in þe day supng  
 purposide wiþ hem entride into þe temple: schewyng þe ful-  
 fillyng of dayes of purispyng: til offryng was offride for eche  
 of hem/ soþely whanne seuene dayes weren endide: þe ietwes  
 þat weren of asie: whanne þei sizen hym in þe temple: streden  
 al þe puple: & leyden handis on hym cryng/ men of isrl helpe  
 zee vs/ þis is þe man þat azene þe puple & lawe & þis place:  
 techyng euery where alle men/ more ouer & haþ ledde in he-  
 þen men into þe temple: & haþ defoulide þis holy place/ forsoþe  
 þei sizen trophymus of ephes in þe cytee wiþ hym: whom þei  
 gefide for poul had brouzt into þe temple/ and al þe cytee is  
 mouede: and arennyng to gedir of puple is made/ and þei  
 cacchyng



## dedis

gen: camen to antioche of perfidie/ and þei gone into þe syna-  
goge: þe day of sabbotis: saten/ forsoþe astir reedynge of þe lawe  
& prophetis: þe prynces of þe synagoge senten to hem sepyng/  
men breþeren: zif any worde of exortacōn (or techynge) to þe  
puple is in zou: seye zee/ forsoþe poul rysynge & wip hande bid-  
dyng silence: seih/ men of isrl̃ & zee þat dreden god: herih/ god  
of þe puple of isrl̃ chees oure faderis & enhauncide þe puple.  
whanne þei weren comelyngis in þis lande of egipte: and in  
an hize arme he ledde hem oute of it: & by tyme of fourty  
zeeris: he susteynede þere maners in deserte/ and he distrup-  
inge seuene folkis in þe lande of chanaan: by sorte departide  
to hem þe lande of hem: as astir foure hundred & fifti zeeris/  
and astir þes þingis he zaue domestmen: vnto samuel þe pro-  
phete/ and fro þens: þei ariden a kyng/ and he zaue to hem  
saul þe sone of cis: a man of þe lynage of beniamyn: by fourty  
zeeris/ and hym done away: he reyside to hem dauid kyng:  
to whom he berynge witnessynge: seyde/ I haue founden  
dauid: þe sone of iesse: a man astir myn herte: þe whiche  
schal do alle my willis/ of whos seed vp bihest: god ledde  
oute of isrl̃ a saueour ih̃u: Jon prechynge bifore þe face of his  
comynge þe baptysm of penaunce to al þe puple of isrl̃/ forsoþe  
whan Jon had fulfild his cours: he seyde/ whom zee demen  
me for to be I am not/ but lo here cometh astir me of whos I  
am not worþi: for to vnbynde þe schoon of his feet/ men bre-  
þeren sones of þe kynde of abraham: & þat in zou dreden god:  
to zou þe worde of helþe is sente/ soþely þei þat dwelliden at  
isrl̃ & prynces of it unknowynge þis ih̃u: & þe voyces of pro-  
phetis þat by euery sabboth ben red: demynge fulfilden/ and  
þei syndynge in hym no cause of deþ: ariden of pilate: þat þei  
schulden slee hym/ and whanne þei hadden endide alle þingis  
þat weren writen of hym: þei puttynge hym doune of þe tree:  
puttiden hym in a graue/ forsoþe god reyside hym fro deade  
(men) in þe þridde day: þe whiche is seen by many dayes to  
hem þat to gedir slepyden vp fro galilee to isrl̃: þe whiche  
ben

## ye aplis

ben to now his witneſſis to þe puple/ & we ſchewen to zou þe  
 flke þat is made biheſte azen to our faderis · for god haþ ful-  
 filde þis to zoure ſones · azen reſpyngē Ihu · as in þe ſecounde  
 pſalme it is writen/ þou art my ſone to day I gendride þee/  
 forſoþe þat he azen reſyde hym fro deade men · now no more  
 to turnyngē into corrupcoñ · þus he ſeiþ/ for I ſchal ʒpue to  
 zou þe holy trewe þingis of daupd/ and herfore in anoþer  
 ſtede he ſeiþ/ þou ſchalt not ʒpue þin holy for to ſe corrupcoñ/  
 forſoþe daupd in his generacoñ whanne he had mynyſtride  
 to þe wille of god · ſlepte (or diede)/ and is putte to his fa-  
 deris · & ſize corrupcoñ/ ſoþely he whom god reſyde fro deade  
 (men) · ſize not corrupcoñ/ herfore men breþeren be it knowen  
 to zou · for by hym rempſſiō of ſynnes is tolde to zou · fro  
 alle ſynnes · of þe whiche zee myzten not be iuſtifiede in þe  
 lawe of moyſes/ in þis eche man þat bileueþ · is iuſtifiede/ per-  
 fore ſe þee þat it come not to zou · þat is aboue ſeyde in pro-  
 phetis/ ſe zee diſpiſers & wondre zee · & be zee ſcateride abroad ·  
 for I worche a werke in zoure dayes · a werke þat zee ſchulen  
 not bileue · ʒif any man ſchal telle oute to zou/ forſoþe þem  
 goinge oute · þei preyeden · þat anoþer ſuyngē ſaboth · þei  
 ſchulen ſpeke to hem þes wordis/ and whanne þe ſynagoge  
 was leſte · manye of Jewes & of comelyngis worſchippynge ſue-  
 den poul & barnabas/ þe whiche ſpekynge ſoftely counſeyliden  
 hem · þat þei ſchulden in þe grace of god/ ſoþely in þe ſaboth  
 ſuyngē · almoſt al þe cytee came to gedit · for to heere þe worde  
 of god/ forſoþe iewes ſeinge þe cumpanyes of puple ben ful  
 filde wiþ eneue · & azen ſeyden þes þingis þat weren ſeyde  
 of poul · blaſfemyng/ þanne poul & barnabas ſideſaſly ſey-  
 den/ to zou it bihoſte firſte for to ſpeke þe worde of god · but for  
 zee putten it aweye & haue demyde zee vnworþi of euerlaſt-  
 ynge liſ · lo we turnen to gedit to heþen men/ forſoþe ſo þe  
 lorde comaundide vs/ I haue putte þee into liſte to heþen  
 men · þat þou be into helpe · vnto þe vntirmoſt of erþe/ ſoþely  
 heþen men herpyngē · loyzeden & glorifieden þe worde of þe  
 lorde

## dedis

lorde & bilcuden · hem manne cunten · hore orderynge to  
 euerlastyng · forsoke he worde of he lorde was for soken ·  
 by al he cuntre · sodely ietwes firen religious wyymen &  
 onede & he first men of he cytee · & firen persecucion into  
 poul & barnabas · and casten oute hem of here cuntrees · and  
 hei he powdre of seet schaken away into hem · camen to  
 pconge · & he discipulis weren fulfild wih ioye of he holy gost /

14



Eslohe at pchonpe it is done · hat to gedit hei entre-  
 den into a synagoge of Ietwes & spaken · so hat a  
 plenteuouse multitude of ietwis & grekis bilcuede /  
 forsoke he ietwis hat weren unbileueful · repyden  
 persecucion · and to wraþ firen he soulis of heben men  
 azenes breþeren / þersore hei dwelten myche tyme · doinge  
 trissily in he lorde · berynge witnessyng he worde of his graces ·  
 zyuyng signes & wondris for to be made by he handis of hem /  
 forsoke he multitude of he cytee is departide · & sodely summe  
 weren wih ietwis · summe sodely wih he apostlis / forsoke  
 whanne asaute of heben men & ietwes was made wih here  
 prynces for to punysche wih dispisyngis (or false blampge) ·  
 & to sloon hem / hei vnderstonnyng fledden to gedit to he  
 cytees of lycraonge · listris & derben · & al he cuntree in enuy-  
 roun · & hei weren prechyng here he gospel / and al he mul-  
 titude is mouede to gedit in he techyng of hem / poul sodely  
 & barnabas dwelten at listris / and summan at listris seek in  
 he seet · satte crokide fro his moderis wombe · he whiche neuer  
 had gon / his herde poul spekyng he whiche biholdyng hym ·  
 & seinge for he had seih hat he schulde be made saaf · seyde wih  
 greet voyce / rise þou ryzt on þi seet / and he lepte & walkide /  
 forsoke he cumpanyes whanne hei hadden seen hat þat poul  
 dide · reriden here voyce in lycraon tunge seyinge / goddis made  
 like to men · camen doune to us / and hei clepiden barnabas  
 Jouem · poul sodely mercurie · for he was leder of he worde /  
 and he prist Iubiter hat was bifore he cytee · bryngyng to  
 bolis



## ye aplis

holis & crounes bifore þe zatis wiþ pupilis: wolde make sacrifice/  
þe whiche þing whanne þe apostlis barnabas & poul herden ·  
here cootis cutte to gedir: þei skippiden oute into þe cump-  
nyes · crynge & seyinge/ men what done see þis þing/ and we  
be deadely men lijk to zou · schewinge to zou to be conuertede  
fro þes veyne þingis · to quicke god þat made heuene & erþe &  
þe see: & alle þingis þat ben in hem/ þe whiche in generacons  
passide: leste alle folkis for to entre into here owne weyes/  
and soþely not wiþ outen witnesþynge · þe wel doinge leste  
hym self · fro heuenes zpyunge reynex & tymes berynge strypte:  
fulfyllynge wiþ mete & gladenesse zoure hertis/ and hem sey-  
inge þes þingis: vnnephe swagiden þe cumpanyes · þat þei of-  
streden to hem/ forsoþe summe ietwis camen ouer fro antioche ·  
& pronye · & þe cumpanyes swetely styrede þei stonyng poul  
drowen oute of þe cytee: gessynge hym for to be deade/ soþely  
þe disciplis enuyrounyng hym: he risynge entride into þe  
cytee/ and þe sunge day: he wente forþ wiþ barnabas into  
derben/ and whanne þei hadde euangelizide to þe ilke cytee &  
tauzte mange: þei turnyde azen to listris & pronye & antioche ·  
confermyng þe soutilis of disciplis: and monestynge/ þat þei  
schuldē dwelle in feiþ & seyinge/ for by mange tribulacons it  
bihoueþ vs for to entre into þe kyngdome of heuenes/ and  
whanne þei hadden ordeynyde prifis to hem by alle cytees ·  
& hadden preyede wiþ fastyngis: þei bitoken hem to þe lorde ·  
into whom þei bileueden/ and þei passynge persidie: camen  
to pamphile/ and þei spekyng þe worde of þe lorde in pergen:  
camen into ytalie/ and fro þens þei wenten bi boot to anti-  
oche fro when þei weren taken to þe grace of god: into þe  
werke þat þei fulfilden/ soþely whanne þei camen & gederiden  
þe chirche: þei tolden how many þingis god dide wiþ hem:  
for he had openyde to heþen men þe dore of feiþ/ forsoþe þei  
dwelliden a tyme not litil: wiþ þe disciplis//

And



And summe comynge doune fro Judee · tauzte bre-  
heren · for but zee ben circumcidide astir þe lawe  
of moyses: zee mowne not be made saaf/ þerfore  
sedicioune (or discencion) made · not lesse to poul  
& barnabas azenes hem: þei ordeyneden þat poul & barnabas  
& summe oþer of hem schulden go vp to þe apostlis & pristis in  
irlm̄ on þis questioñ/ þerfore þei ledde forþ of þe chirche: pass-  
iden by fenpce & Samarie · tellynge þe lyuynge of heþen men:  
and þei maden greet ioye to alle breþeren/ soþely whanne þei  
camen to irlm̄: þei weren recepuede of þe chirche & of þe apos-  
tlis & eldre men: tellynge how many þingis god dide wip  
hem/ forsoþe sum of þe heresie of pharisees þat bileueden: ri-  
sen seyinge/ for it bihoueh hem for to be circumcidide: and for  
to comaunde · for to kepe þe lawe of moyses/ and þe apostlis  
& eldre men camen to gedit: for to seen of þis worde/ forsoþe  
whanne greet seekynge to gedit was made: petre risynge  
seyde to hem/ men breþeren zee witen for of olde dayes in  
zou: god chees by my moup heþen men for to here þe worde  
of þe gospel & for to bileue/ and god þat knewe hertis bare  
witnesynge: zpyunge to hem þe holy gost as & to vs/ and no  
þing dyuerside bitwixe vs & hem: by seiþ clensynge þe hertis  
of hem/ now þerfore what tempten zee god · for to putte a yok  
on þe nolle (or necke) of disciplis · þe whiche neþer we neþer  
oure saderis myzten here: but by þe grace of oure lorde Ihu  
crist · we bileuen for to be sauede: as & þei/ forsoþe al þe mul-  
titude hilde pees: and herde barnabas & poul tellynge how  
many signes & wondris god dide by hem in heþen men/ and  
astir þat þei hilden pees: James antweride seyinge/ men bre-  
heren here zee me/ Symount tolde how firste god bisitide for  
to take of heþen men a puple to his name: & to hym þe wordis  
of prophetis acorden: as it is writen/ astir þis I schal turne  
azen · & bilde þe tabernacle of dayud þat fel doune: & I schal  
blide azen þe caste doune þingis of it · & I schal reyse it þat  
oþer

## ye aplis

oper of men azen seeke þe lorde/ & alle folkis on whiche my name is clepide · þe lorde doinge his þing seiþ/ fro þe worlde/ to þe lorde his werke is knowen/ for whiche I deme hem of heþen men ben conuertide to god for to be not vnquytide (or diseefide): but for to writte to hem · þat þei abstene hem fro defoulyngis of symulacris · fornycacon & straungelide þingis & blood/ moyses toþely of olde tymes haþ in alle cytees hem þat prechen hym in synagogis: wheþer by ecche saboth he is red/ þanne it pleide to þe apostlis & eldre men & al þe chirche · for to chese men of hem & sende to antioche wiþ poul & barnabas/ Judas þat was namyde barnabas · & silam þe firste in breþeren: writynge by hondis of hem/ Apostlis & eldre breþeren to hem þat ben at antioche · & cirie · & cilicie · breþeren of heþen men: gretynge (or helpe)/ for we herden þat summe of vs goinge oute turbliden zou wiþ wordis · turnynge vpsodoune zoure soulis · to whiche men we comaundiden not: it pleide to vs gederide into one · for to chese men & sende to zou · wiþ our most derworþe barnabas & poul · men þat bitoken (or gauen) here soulis (or lyues): for þe name of oure lorde Ihu x̄i · þerfore we senten Judas & Silas þe whiche & þei schulen telle þe same þingis to zou by wordis/ forsoþe it is seen to þe holy goft & vs · for to putte to zou no þing more of charge · þan þes nedeful þingis · þat zee abstene zou fro þe offride þingis of Symulacris · & blood stranglide · & fornycacon · fro whiche zee keppynge zou: schulen do wel/ fare zee wel/ þerfore þei dismyttide camen doune to antioche/ and þe multitude gederide: þei bitoken þe epistel/ þe whiche whanne þei hadden redde: þei toþzeden on þe comforte/ forsoþe Judas & Silas · & þei whanne þei weren prophetis wiþ ful myche worde comfortiden breþeren & confermeden (hem)/ Soþely summe litil tyme made here: þei weren dismyttide (or leste wiþ pees) of breþeren: to hem þat hadden sente hem/ forsoþe it is seen to Syllas: for to dwelle here/ Judas toþely wente alone to Irlm/ forsoþe poul & Barnabas dwelliden at antioche techynge & euangelizynge þe worde

kk

of



## Dedys

of þe lorde · wiþ manye oþer/ forsoþe astir summe dayes:  
poul seyde to barnabas/ we turnynge azen visite we oure bre-  
þeren by alle cytees in whiche we haue prechede þe worde of  
þe lorde: how þei haue hem/ barnabas forsoþe wolde take  
wiþ hym & Joon: þat was nampde marchus/ poul soþely prey-  
ede hym · þat he þat departide fro hem fro pamphilie · & wente  
not wiþ hem into werke: schulde not be receyuede/ soþely dis-  
cencion is made: so þat þei departiden awynne/ and barnabas  
soþely marke taken to: by lotte came to cypre/ forsoþe poul si-  
las chosen wente forþ: taken to þe grace of god fro breþeren/  
forsoþe he wente by citie & cilicie consermyng þe chirche · co-  
maundyng for to kepe þe preceptis of apostlis & eldre men/  
soþely he came into derben & listram//

C<sup>m</sup> 16<sup>m</sup>



**A**d lo sum disciple was þere · by name tymothe · þe  
sone of a womman widowe feiþful (or csten): þe sa-  
dir heþen/ þe breþeren þat weren in lystris & yco-  
nye: zildiden gode witnessynge to hym/ poul wolde  
hym for to go forþ wiþ hym self: & he takynge to circumcidide  
hym for iewes þat weren in þe ilke places/ soþely alle wisten  
for his sadir was heþen/ forsoþe whanne þei passiden by cytees:  
þei bitoken hem for to kepe þe techyngis þat weren demyde  
of apostlis & eldre men þat weren at irlm/ and soþely þe chir-  
ches weren consermyde in feiþ: & aboundiden in notwombre eche  
dage/ forsoþe þei passynge frigie · & þe cunte of galathie: we-  
ren forbeden of þe holy gost · for to speke þe worde of god in  
asia/ Soþely whanne þei camen into mysie: þei temptiden for  
to go into bethenya · & the spirit of Jhu suffride hem not/ soþe-  
ly whanne þei hadden passide by mysie: þei came doune to tro-  
ade · & a visioun by nyzt was schetwode to poul/ summan of  
macedonye was stondynge & preyinge hym & seyng: pou go-  
inge into macedonye: helpe vs/ soþely as he sise þe visioun:  
anone þei souzten for to go forþ into macedonye · made cer-  
teyn · þat god had clepide vs for to euangelize to hem/ soþely  
we

## pe aplis

we goinge by boot (or saylunge) wiþ strenghte course camen to samatrachia · in þe day suyng to neapolis · & fro þens to philippis · þat is þe firste parte of macedonye: þe cytee colonye/ soþely we weren in his cytee summe dayes: spekyng to gedir/ soþely in þe day of sabothis · we wenten oute wiþ outen þe zate bißidis þe flood · where preper was seen for to be: and we sittynge spaken to wommen þat camen to gedir/ and summe womman lidda by name purpurrelle of þe cytee of tiatirence · worschippynge god herde: whos herte þe lorde ordeynede for to ȝyue tente to þes þingis · þat weren seyde of poul/ forsoþe whanne sche was baptiside & hire hous: sche preyede seyng/ ȝif zee haue demyde me for to be seipful to þe lorde: entre zee into myn hous & dwelle/ and sche constreynede vs/ forsoþe it is done vs goinge to preper: sum wenche hauynge a spirit of dyuynacon · for to mete vs/ þe whiche ȝaue greet wyngynge to hire lordis in dyuynynge · (þat is telleinge hid þing by þe deuylis craste)/ þis suyng poul & vs: crieden seyng/ þes men ben seruauentis of hize god: þat tellen to ȝou þe weye of helpe/ forsoþe þis þing sche dide: in many dayes/ soþely poul sorowynge & conuertide: seyde to þe spirit/ I comaunde to þee in þe name of Ihu crist for to go oute of hire/ and he wente oute in þe same houre/ soþely þe lordis of hire seyng for þe hope of here wyngynge wente away: cacchyng poul & Syllas · þei ledde hem into þe cheppynge (or doom place) to þe prynces/ & þei offrynge hem to þe magistratis: seyden/ þes men distourblen oure cytee · whanne þei ben ietwis · & schetwen a custum þe whiche it is not leueful to vs for to receyue neþer do: siþen we ben romayns/ and þe puple ran azenes hem & magistratis · & þe rootis of hem kytte: þei comaundiden hem for to be beten wiþ ȝerdis/ and whanne þei hadden ȝouen to hem manye woundis · þei senten hem into prisoune · comaundyng to þe keper · þat he diligently schulde kepe hym/ þe whiche whanne he had taken suche precepte: sente hem into þe inner prisoune · & strengede þe feet of hem in a tree/ soþely at mydnyȝt: poul & sylas

## Dedis

& sylas worschippynge berieden god/ and hei þat weren in ke-  
pyng herden hem/ soþely soþeynly a greet erþe mouynge is  
made/ so þat þe foundementis of þe prisoun were mouede/  
and anone alle þe doores ben openyde/ and þe bondis of alle  
ben vnbounden/ soþely þe keeper of þe prisoun made waken •  
& seinge þe zatis of þe prisoun openyde/ þe swerde drawen  
oute • wolde flee hym self/ wengynge þe bounden men for to be  
fled/ forsoþe poul criede wiþ greet voyce/ seyinge/ do þou no  
þing of euyl to þi self/ forsoþe alle we ben here/ and lizte aride  
þe entride in/ and tremblyng he fel doune to poul & sylas at þe  
feet/ and he dryngynge hem wiþ oute forþ/ seih/ lordis what  
biþoueh me for to do/ þat I be made saaf/ and hei seyden bi-  
leue þou into þe lorde ihū/ and þou schalt be saaf & þin hous/  
and hei spaken to hym þe worde of þe lorde/ wiþ alle þat  
weren in his hous/ and betakynge hem in þe ilke houre of þe nyȝt  
waschide here woundis/ and he is baptyfide & al his hous an-  
one/ and whanne he had ledde hem into his hous/ he sette to  
hem a borde/ and he gladide wiþ alle his hous/ bileuynge to  
god/ and whanne day was made/ þe magistratis senten lic-  
tours (þat ben mynystris of punyschyng) • seyinge dismytte  
zee (or delyuer) þo men/ forsoþe þe keeper of prisoun tolde þes  
wordis to poul • for þe magistratis haue sente þat zee ben de-  
lyueryde/ now þerfore zee goinge oute • go in pees/ forsoþe  
poul seyde to hym/ hei senten into prisoun vs beten oppnyl  
vndampnyde men romayns/ and now pryueli hei casten vs  
oute not so/ but come hei/ and hem self caste vs oute/ Soþely  
þe mynystris of peyne tolden þes wordis to þe magistrates/  
and hei dredden/ herde þat hei weren romayns/ and hei  
comen bisecheden hem & hei leedyng forþ preyeden þat hei  
schulden go oute of þe cytee/ soþely hei goinge oute of þe pri-  
soun/ entreden in to līdie/ and þe breþeren seen/ hei confor-  
tiden hem • & wenten forþ//

Soþely



**S**opely whanne pei hadden passide by amphibolye & appolonye: pei camen to tessalonyk. whare was a synagoge of iewes/ sopely astir custom poul entride into hem: & pre sabotis he declaride to hem of scriptures openyng & schewyng: for it bihoote crist for to suffre: & rise agen fro deade (men): and for his is Jhc̄ c̄n̄ whom I telle (or schewe) to zou/ & summe of hem bileueden & ben iognede to poul & silas. & of hepen men a greet multitude & noble wymmen not fewe/ sopely Jewes haupnge enuie. & takyng of pe comounte summe euyl men. & a cumpange made: pei moueden pe cytee/ & pei stondyng nyzte to iasons hous: souz-ten hem for to bryng forþ into pe puple/ and whanne pei founden hem not: pei drowen Jason & summe breþeren to pe prynces of pe cytee cryng for þes it ben þat mouen þe worlde: and bidir pei camen. whom iason receyvede/ and alle þes done azenes þe maundementis of cesar seyng: anoper ihū for to be kyng/ forsoþe pei moueden pe puple & prynces of pe cytee: beryng þes þingis/ and satisfaccoñ taken of Jason & of oþer: pei lesten hem/ forsoþe anone by nyzt. breþeren dismyttiden poul & sylas into beroan/ þe whiche whanne pei camen: entriden into pe synagoge of iewes/ sopely þes weren pe nobler of hem þat ben of tessalonyk/ whiche receyueden þe worde wip al desire: ethe day seekyng scriptures. zif þes þingis so hadden hem/ and sopely many of hem bileueden. & of honest hepen wymmen & men not fewe/ forsoþe whanne iewes in tessalonyk hadden knowen. for & at beroan. þe worde of god is prechide of poul: pei camen & bidir mouyng. & discourblyng þe multitude/ and anone breþeren dismyttiden poul þan þat he schulde go vnto þe see/ forsoþe silas & tymothe dwelten here/ forsoþe pei þat ledden forþ poul: ledden hym into athens/ and maundement taken of hym to Silas & tymothe þat ful byzyngly pei schulden come to hym: pei wenten forþ/ forsoþe whan poul abode hem at athens: his spirit mouede in hym seinge  
þe

## Dedís

he cytee zouen to ydolatrie/ herfore he disputide in he syna-  
 gogue wip ietwes & men worschippynge in he chepyng (or doom  
 place): by alle dayes to hem þat herden/ forsoþe summe epi-  
 cureis & stoylees & philosophers disputiden (or tretiden) wip  
 hym: & summe seyden what wole þis sower of wordis seye/   
 soþely oþer seyden/ he is seen for to be a teller of newe deuylis/   
 for he tolde to hem Ihu & azen risynge/ and hei ledden hym  
 taken to aryopage (þat is comyn stole): seyinge motwe we wite  
 what is þis newe doctryne þat is seyde of þee/ soþely þou brin-  
 gis in summe newe þingis to oure eris/ herfore we wolen wite  
 what þes newe þingis wolen be/ soþely alle men of athenys &  
 comelyngis & herboride men: zauen tente to none oþer þing:  
 no but for to seye or for to here any þing of newe: soþely þou  
 stonbynge in he myddil of aryopage (or comyn stole): seip/ men  
 of athenes/ by alle þingis I se þou as veyne worschippers/ soþe-  
 ly I passynge & seinge zoure symulacris: sonde & an auter in  
 whiche it was writen to vnknownen god/ herfore whiche þing  
 zee vnkownynge worschipen: þis þing I schewe to þou/ god  
 þat made he worlde & alle þingis þat ben in it: þis whanne he  
 is lorde of heuene & erþe dwellyþ not in templys made by han-  
 dis: neþer is worschipped by mannes handis haupnge nede of  
 any þing: whanne he zyueþ liif to alle men: & inbreynginge &  
 alle þingis/ and made of one alle þe kynde of men: for to en-  
 habite on al þe face of erþe: determynynge tymes ordeyn-  
 yde: & termes of habitacoñ (or dwellynge) of hem: for to seek  
 god: zif parauenture þei seelen hym oþer synden: þou z he  
 be not fer fro erþe of þou/ soþely in hym we lyuen & ben mou-  
 ede & ben: as & summe of zoure poetis seyden/ soþely we ben  
 & þe kynde of hym/ herfore siþ we ben þe kynde of god: we  
 schulen not deme (or gesse) godly þing for to be of golde & sil-  
 uer or stoon: to grauyng of crafte & þouzte of man/ and soþe-  
 ly god dispisyng þe times of þis vnkownynge: nowwe schewiþ  
 to men: þat alle euery where do penaunce for þat he ordeynede  
 a day: in whiche he is to dempne he worlde in equyte: in a  
 man

## ye aplis

man in whiche he ordeynede seiþ ʒpuyngē to alle: reysyngē hym fro deade men/ soþely whanne þei hadden herde þe azen reysyngē of deade men: soþely summe scorneden: summe forsoþe seyden/ we schulen heere þee este of þis þing/ so poul wente oute of þe myddel of hem/ forsoþe summe cleuyngē to hym bileueden/ in þe whiche & dionysē ariopagite (or greet man of comoune stole) & a womman by name damaris: and oþer wiþ hem//



After þes þingis he gone oute of athenys: came to corrynthe/ and syndyngē a man ietwe: by name aquila: of ponte by kynde: þat late came fro ytalie: & priscille his wife: for þat claudius comaundide alle ietwes for to be partide fro rome: came to hem/ and for he was of þe same crafter: he dwelide at hem & wrouzte/ soþely þei weren of senefestorie crafter (þat is to make hilyngis to traueyllyngē men) and he disputide in þe synagoge by eche saboth parttyngē bitwixe þe name of þe lorde Ihu/ and he softely counseylide to ietwes & grekis/ soþely whanne silas & timothe camen fro macedonye: poul ʒaue bisynesse to þe worde witnesyngē to þe ietwes Ihu for to be crist/ forsoþe hem azen seyngē & blasfemyngē: he chakynge of his cloþes seyde to hem/ ʒoure blood on ʒoure heed: I clene fro þens forþ schal go to heþen men/ and he passyngē þens: entride into þe hous of sum iustie man by name tite: worschpyngē god/ whos hous was ioynede to þe synagoge/ crispe soþely prynce of þe synagoge: bileuyde to þe lorde wiþ al his hous/ and manye of þe corryntheis he: ryngē: bileueden & weren cristenyde/ forsoþe þe lorde seyde by nyȝt to poul a visounē/ nyl þou drede: but speke & be not stille: for whiche þing I am wiþ þee/ and no man schal be putte to þee þat he noye þee: for myche puple is to me in þis cytee/ forsoþe he satte here a ʒeer & sixe monethes techyngē at hem þe worde of þe lorde/ forsoþe gallion proconsul of acaye: þe ietwes risen vp wiþ one inuolt (or wille) into poul: & ledde hym to doom seyngē/ for azenes þe lawe he counteþliþ men: for to worship

C<sup>m</sup> 18<sup>m</sup>



## dedis

worschip god/ sohely poul bygynnyng for to open he moun/  
gallion seyde to ietwis/ zif here were any wickide þing or werthe  
trespas zee men ietwes/ ryzty I schulde susteyne zou/ forsoþe  
zit questouns ben of þe worde & names of zoure lawe/ zee self  
se/ I wole not be domesman of þes wordis/ and he droue þem  
fro þe domesplace/ forsoþe alle takynge sossiones pryncce of þe  
synagoge/ smyten hym bifore þe doom place/ and no þing of  
þes was to charge to gallion/ poul forsoþe whan zit he had sus-  
teynede many dayes/ seyinge farewel to breheren/ by boot  
came to cirie/ & wip hym prissille & aquyla/ he whiche hadden  
clepide to hem þe heed in cencris toun/ sohely þei hadde a  
vowe/ and he came to ephecie/ & þere he leste hem/ sohely he  
goynge into þe synagoge/ disputide wip ietwis/ sohely hem  
preyinge þat he schulde dwelle more tyme/ he consentyde not/  
but he makynge farewel & seyinge/ it bihouep me for to make  
þe solemne day comynge to at ierlm/ and este I schal turne  
azen to zou god willynge/ he wente forþ fro ephessie/ and he  
comynge doune to cesarie/ sepyede vp & grette þe chirche/ and  
came doune to antioche/ and þere sumwhat of tyme made/ he  
wente forþ walkynge by ordre þourgh þe cuntree of galathie &  
frigie confermyng alle disciplis/ sohely summe ietwe appollo by  
name/ a man of alisaundre of kynde/ a man eloquent came to  
epheessie/ myzty in scriptures/ þis man was tauzte þe weye of  
þe lord/ & seruent in spirit spaci/ and tauzte diligently þo þin-  
gis þat weren of Ihu/ knowynge onely þe baptysm of Ioon/  
sohely þis man bigan for to do triffly in þe synagoge/ whom  
whan prissille & aquyla herden/ þei token hym to/ & more dili-  
gently expounded to hym þe weye of þe lord/ forsoþe whanne  
he wolde go to acaye/ breheren monestide (or counseylide)/  
writen to þe disciplis/ þat þei schulden receyue hym/ whiche  
whanne he came/ zawe myche to hem þat bileueden/ forsoþe  
he gretely ouercame ietwes/ schewynge oppnly by scriptures/  
Ihu for to be crist//

Forsoþe



Forsope it is done whanne appollo was at corrynthe. C<sup>m</sup> 19<sup>m</sup>

pat poul þe heyzer parties gone · came to ephesie ·  
 & sonde summe of disciplis; and he seyde to hem/  
 zif zee haue receyuede þe holy gost bileuynges; and  
 þei seyden to hym/ but neþer we haue herde; zif þe holy gost  
 is/ soþely he seiþ/ þerfore in what þing ben zee baptiside;  
 whiche seyden/ in baptym of Ion/ forsoþe poul seyde/ Ion  
 baptiside in baptym of penaunce · þe puple; seynges þat þei  
 schulden bileue into hym þat was to comynge aftir hym · þat  
 is into Ihu/ þes þingis herde; þei ben baptiside in þe name of  
 oure lorde Ihu/ and whanne poul had putte to hem þe handis;  
 þe holy gost came on hem · & þei spaken wiþ langagis & pro-  
 phecieden/ forsoþe alle weren almost twelue men/ soþely he  
 gon into þe synagoge · wiþ trist spac · by þre monethes dispu-  
 tynges & softely mouynges of þe kyngdom of god/ Soþely whan-  
 ne summe weren endurede (or made harde) & bileueden not ·  
 cursynges þe weye of þe lorde bifore þe multitude; he goinge a-  
 wey fro hem departide þe disciplis · eche day disputynges in scole  
 of sum tyraunt (or stronge man)/ þis is done by two zeeris · so  
 þat alle þat dwelliden in asie herden þe worde of þe lorde;  
 Jewes & heþen men/ and vertues whiche euer god dide by þe  
 bonde of poul; so þat on sijk men þe sudaries (or swetynges clo-  
 þes or nyzt clothes or girdels) weren borne fro his bodie; and  
 seekenesis departiden fro hem; and whiche spiritis wente  
 oute/ forsoþe & summe of Jewes exorcistis (or coniurers) co-  
 mynge aboute; temptiden for to inclepe þe name of þe lorde  
 Ihu cñ · on hem þat hadden euyl spiritis; seynges/ I confure  
 zou by Ihu whom poul prechij/ soþely þere weren summe  
 seuene sones of a iewe sceue prynce of pristis; þat dide þis  
 þing/ soþely þe euyl spirit answerynges; seyde to hem/ I haue  
 knowen Ihu · & I woot poul; forsoþe who ben zee; and þe  
 man in whom was þe wirte deuyl lepynges into hem & hau-  
 ynges lordeschip of boþe was stronge azenes hem · so þat nakide

II

& woun-

## Dedys

& woundide hei fledden away fro þat hous/ forsoþe þis þing  
 was made knowen to alle þe ieiwis & heþen men þat dwelliden  
 at ephesie/ and drede sel doune on hem alle and þei magny-  
 fieden þe name of þe lorde Jhu and many men bileupnge: ca-  
 men knowelechyng & tellynge here dedys/ Sopely many of  
 hem þat sieden curious þingis: brouzten to gedir bokis &  
 brente bifore alle men/ & þe prices of hem acountide: þei  
 founden money of fifty housande pens/ so strongely þe worde of  
 god weride: & was confermyde/ sopely þes þingis fulfildes:  
 poul purposide in spirit macedonye passide & acaye: for to go  
 to ierlm̄ · seyinge for astir þat I schal be here: it bihouep me  
 for to se rome/ forsoþe he sendyng into macedonye two of men  
 mynystryng to hym tymothe & eraste: he dwelte at a tyme in  
 asia/ þerfore þer was made in þat day a trublyng not lesse:  
 of þe weye of þe lorde/ forsoþe demetrie by name argentarie ·  
 makyng silueren housis to dyan þat is false goddesse: zaue to  
 crafty men not litil wyppnyng/ whom he cleppnyng to gedir · &  
 hem þat weren suche maner werkemen: seyde/ men zee witen  
 for of þis crafte is to zou wyppnyng & zee seen & herpyng for  
 not onely of ephesy: but almost of al asie · þis poul counseyl-  
 yng turnep away myche cumpanye · seyinge/ for þei ben not  
 goddis · þat ben made by handis/ forsoþe not only þis parte  
 schal be in perel to vs for to come into reprove: but þe temple  
 of greet dian schal be acountide into nouzte · but & þe ma-  
 jeste of hire schal be distrupede · whom al asie worschipp & þe  
 worlde/ þes þingis herde · þei ben fulfildes wip ire · & crieden  
 seyinge/ greet dian of ephesians/ & þe cytee is fulfildes wip con-  
 fusion/ and þei made asaute wip one intwit (or wille) into þe  
 teatre (or comoune biholdyng place) · gayus raupschide & ari-  
 starke men of macedonye: selowis of poul/ Sopely poul wil-  
 lunge for to entre into þe puple: þe disciplis suffreden not/ for-  
 soþe summe & of þe prynces of aspe þat weren his frendis · sent-  
 en to hym · prepyng þat he schulde not 3pue hym self in to þe  
 teatre/ Sopely oþer men crieden oþer þing/ Sopely þe chircche  
 was



## pe aplis

was confuside · & many wisten not of what cause þei camen to  
gedre/ sopely of þe cumpanye þei wiþdrowen summan alisaun-  
dre · ietwes puttynge hym (or fet schouynge)/ forsoþe alexan-  
dre scilence aride wiþ hande: wolde zilbe resoune to þe puple/  
whom as þei knetwen for to be a ietwe: one voyce of alle men  
was made crynge as bi two houres/ greet dian of ephesiens/  
and whanne þe scribe had ceeside þe cumpanyes: he seyde/  
men of ephesy · who sopely is of men þat knoweþ not þe cytee  
of ephesiens: for to be worschiper of greet dyan · & of þe sone  
Iubiter/ þerfore whanne it may not be azenseyde to þes þin-  
gis: it bihoueþ zou for to be ceeside (or swagide) · & for to do  
no þing solily/ sopely zee haue brouzte þes men · neþer facti-  
legers neþer blasfemyng zoure goddesse/ þat zif demetrie &  
þe werkemen þat ben wiþ him · haue cause azenes any man:  
comynge togedir of domes be done · & proconsules (or iustices)  
ben: accute þei hem togedir/ zif zee seeken ouzte of any oþer  
þing: it may be assoylde in þe laweful chirche/ for wiþi & we  
ben in perel for to be reprouede for þis dayes sedicon (or dis-  
cencion) · siþ no man is gilty of whom we may zilbe resoune of  
þis rennyng togedir/ and whanne he had seyde þis þing: he  
lette (or delqueride) þe chirche//



Orsope astir þat noyce ceeside þe disciplis clepide: C<sup>m</sup> 20<sup>m</sup>  
poul monestynge hem · seyde farewel/ and he wente  
forþ: for to go into macedonpe/ Sopely whanne he  
had walkide by þe parties · & had moneside hem by  
myche worde: he came to grece/ where whan he hadde ben þre  
monethes: aspies in puyll of þe ietwes weren made to hym schip-  
pyng into cirie/ and he had counseyl of turnynge azen into  
macedonpe/ sopely solipater pirry beroence solowide hym/ of  
tessalonpensis forsoþe aristarke · & secounde . & gayus · der-  
bens · tymothe/ sopely asiam · titicus · & trophimus · þes whan-  
ne þei wenten bifore: susteyneden (or abiden) vs at troade/  
forsoþe we schippiden astir dayes of þerse looues fro philippis:  
& camen

## pe piſter

nediſh wiſdom: are he of god • he whiche ſpueþ to alle men  
largely • & vpbraidþ not: and it ſchal be zouen to hym/ ſo:  
help are he in ſeiþ: no þing doutynge/ forſoþe he þat doutiþ:  
is lijk to a watwe of þe ſee • he whiche of wynde is mouede &  
borne aboute/ þerfore geſſe not þe ilke man þat he ſchal take  
any þing of þe lorde/ a man double of intwitte: is vnſtable in  
alle his weyes/ forſoþe a meke broþer glorie in his enhaunt-  
ynge/ ſoþely a riche man in his mekenesse/ for as þe ſoure of  
hay (or graſſe): he ſchal paſſe/ ſoþely þe ſunne is ſprungen vp  
wiþ brennyng (or heet): and driede þe hay/ and þe ſoure of  
it fel doune • & þe ſayrenesse of his chere perſchide: ſo a riche  
man welotwiþ in his weyes/ bleſſide is þe man þat ſuffreþ  
temptacon/ for whanne he ſchal be prouede: he ſchal receyue  
þe crowne of liſt • he whiche azen biſiþte to men lounge  
hym/ no man whan he is temptide ſeye: for he is temptide of  
god/ ſoþely god is vntempter of euyl þingis/ forſoþe he temp-  
tiþ no man/ ſoþely eche man is temptide of his coueytynge:  
drawen (fro reſoun) & ſnaride (or deſceyupde)/ þanne couey-  
tynge whanne it haþ conſequeude: bryngiþ forþ ſynne/ ſoþely  
ſynne whan it is fulfild: gendriþ deþ/ and ſo my moſte det-  
worþe breþeren: nyl zee erre/ eche beſt þing zouen • & al par-  
ſite ziſte it is fro aboue comynge doune of þe ſadir of liſtis/  
anentis whom is not ouerchaunge: neþer ſchadowynge of  
whilenes (or tyme)/ forſoþe wilfully he gendride wiþ vs þe  
worde of treuþe: þat we be ſum bygynnyng of þe creature of  
hym/ wite zee my breþeren moſte louede/ be eche man ſwifte  
for to here • forſoþe ſlowe for to ſpeke • & ſlowe to wrap/ ſo-  
þely þe wrap of man worchiþ not þe riſtweſneſſe of god/ for  
whiche þing zee caſtynge aweye al vnclenenesse & plente of  
malice in myldenesse (or homelyneſſe) • receyue zee þe worde  
inſente (or iopnyde): þat may ſaue zoure ſoulis/ forſoþe be  
zee doers of þe worde • & not herers onely: deſceyupng zou ſelf/  
for ziſ any man is herer of þe worde & not doer: þis ſchal be  
compariſounde (or lickenyde) to a man biholdynge þe cheer  
of

## pe aplis

no but þat þe holy gost by alle cytees witnesseþ to me seyinge ·  
for bondis & tribulaciōs · dwellen to me at irīm / but I schame  
(or drede) no þing of þes · neþer I make my soule (þat is lijf) ·  
preciouset þanne myself · þe while I ende (or fulfille) my course ·  
& þe mynysterie of þe worde · whiche I receyuede of þe lorde Ihu  
for to witnesse þe gospel of þe grace of God / and nowe lo I  
woot · for zee schulen no more se my face · alle zee by whom I  
passide · prechynge þe kyngdom of god / wherfore I witnesse to  
zou þis day · for I am clene of þe blood (or synne) of alle men /  
forsoþe I slepe not aweye · þat I tauze (or tolde) not to zou  
al þe counseyll of god / takih tente to zou & to al þe floce in þe  
whiche þe holy gost sette bischopis for to rewele þe chirche of  
god · whiche he purchaside wiþ his blood / I woot for aftir my  
departynge raupschynge wolfes schulen entre into zou · not  
sparynge þe floce / and of zou self men spekyng weywarde þin-  
gis schulen rise · þat þei leede disciplis aftir hem / for whiche  
þing make zee holdynge in mynde · þat by þre zeer nyzt & day  
I ceeside not wiþ teeris monestynge eche of zou / and nowe I  
bitake zou to god · & to þe worde of his grace · þat is myzty for  
to edifie & zye heretage in alle made holy / forsoþe of no man  
I coueytide siluer or golde or cloþe · as zee zou self witen / but  
to þo þingis þat weren nede to me & to þes þat ben wiþ me · þes  
handis mynystreden / alle þes þingis I schetwide · to zou for to  
it bihoueh me traueplynge for to receyue þe sijik · & for to haue  
mynde of þe lorde Ihu / for he seyde / it is more blesside for to  
zye more · þan for to receyue / and whanne he had seyde þes  
þingis · his knees putte · he preyede wiþ alle hem · Sopely  
greet wepyng of alle men was made / and þei fallynge on þe  
necke of poul · kysiden hym sorowynge moste in þe worde þat  
he seyde · for þei weren no more to seinge his face / and þei led-  
den hym to þe schippe //

Sopely



## ye pistel

speke zee & hus do zee: as bygynnyng for to be demyde by  
lawe of parfite fredom/ sohely dome wiþ outen mercy to hym  
þat doih not mercy/ sohely mercy aboue reysih doom// ¶ **W**hy  
breheren what schal it profite zif any man seye hym for to  
haue seih: werkis forsoþe we haue not: wher seih schal motw  
saue hym/ forsoþe zif a broþer or sissier be nakide & haue nede  
of eche day lyuelode: forsoþe any of zou seye to hem go zee in  
pees: be zee made hoothe: & be zee fulfyllide/ sohely zif zee  
schulen not ȝyue to hem what þingis ben necessarie of body:  
what schal it profite to zou/ so & seih zif it haue not werkis:  
is deade in it self/ but summan schal seye/ þou hast seih: and  
I haue werkis/ schewe þou to me þe seih wiþ outen werkis:  
and I schal schewe to þee my seih of werkis/ þou bileuest for  
one god is: þou doist wel/ and deuelis bileuen & to geðir trem-  
blen/ forsoþe wolte þou wite þou beþne man: for seih wiþ  
outen werkis is ydill/ abraham oure fadir: wher he was not  
iustifiede of werkis offerynge ysaac his sone on þe auter/ þer-  
fore þou seest: for seih wrouzte wiþ his werkis: & his seih ful-  
filde of werkis/ and þe scripture is fulfilde: seyinge/ abraham  
bileuede to god: & it is rettide to hym to ryztwesnesse: and he  
is clepide þe frende of god/ zee seen for a man is iustifiede of  
werkis: and not of seih onely/ also forsoþe & raab hoore: wher  
sche was not iustifiede of werkis: recepyng þe messagers: &  
by another weye doinge oute (or sendyng) oute/ forsoþe as a  
body wiþ outen spirit is deade: so & seih wiþ outen werkis is  
deade//

C<sup>m</sup> 3<sup>m</sup>



**M** breheren nyl zee be made manye maystris: wit-  
ynge for zee taken þe more dome/ sohely alle we  
offenden in many þingis/ zif any man offendih not  
in worde: þis is a parfite man/ forsoþe he may wiþ  
a bridil: leede aboute al þe body/ forsoþe zif we putten horsis  
bridels into mowþes for to consente to us & we beren þer wiþ  
aboute al þe body of hem/ and lo schippis whanne þei ben  
grete:

## pe aplis

reedy: flepyeden to ierlm/ sohely summe of disciplis camen wiþ  
 vs fro cesarie: leedynge wiþ hem summan: Jason of cypre: an  
 olde disciple: at whom we schulden be herboride/ and whanne  
 we camen to Irlm: breperen receyueden vs wilfully/ sohely  
 in þe day supinge: poul entride wiþ vs to James: & alle þe eldre  
 men ben gederide/ whom whanne he had grette: he told bi alle  
 þingis: what þingis god had done in heþen men: by þe myn-  
 ystrie of hym/ & þei whanne þei herden: magnyfyeden god: &  
 seyden to hym/ þou broþer seest how many housandis ben in  
 ietwes þat haue bileuede to god: & alle ben suers (or louers) of  
 þe lawe/ sohely þei herden of þee: for þou techist departynge  
 fro moyses: of þe ilke ietwes þat ben by heþen men: seyinge/  
 þat þei owen not for to circumcide here sones: neþer owen for  
 to entre by custum/ þerfore what is: sohely it bihouep a multi-  
 tude come to gedit/ sohely þei schulen here þee for to haue  
 come ouer/ þerfore do þou þis þing: þat we seyn to þee/ þer ben  
 to vs foure men haunþe a uowe on hem/ þes taken to: ha-  
 lowe þee wiþ hem: & caste in hem þat þei schaue here hedis: &  
 alle men wite þat þe þingis þat þei herden of þee ben false:  
 but þou walkist & pi self kepyng þe lawe/ of þes sohely þat bi-  
 leueden of heþen men: we writen demynge þat þei abstene  
 hem fro þing offride to ydolis: & blood & stranglyde þing &  
 fornycacon/ þanne þe men taken to: poul in þe day supynge  
 purposide wiþ hem entride into þe temple: schetynge þe ful-  
 fillynge of dayes of purifpinge: til offryng was offride for eche  
 of hem/ sohely whanne seuene dayes weren endide: þe ietwes  
 þat weren of asie: whanne þei sizen hym in þe temple: streden  
 al þe puple: & leyden handis on hym cryng: men of isrl helpe  
 zee us/ þis is þe man þat azene þe puple & lawe & þis place:  
 techynge euery where alle men/ more ouer & haþ ledde in he-  
 þen men into þe temple: & haþ defoulide þis holy place/ forsoþe  
 þei sizen trophymus of ephes in þe cytee wiþ hym: whom þei  
 gefide for poul had brouzt into þe temple/ and al þe cytee is  
 mouede: and arennyng to gedit of puple is made/ and þei  
 cacchynge

## Dedys

cacchynge poul · drowen hym oute of þe temple: and anone þe zatis ben closide/ soþely hem seekynge for to flee hym · it is tolde to þe tribune of þe cumpange of knyztis: for al Irlm is confoundide/ þe whiche anone knyztis taken to · & centuriouns: ran to hem/ whiche whanne þei hadden seen þe tribune & knyztis: ceesiden for to smyte poul/ þanne þe tribune comyng to cauhte hym · & comaundide for to be bounden wif two cheynes/ and aride who it was: & what he had done/ soþely oþer crieden oþer þing in þe cumpange/ And whanne he myzte not knowe þe certeyn þing for noyse: he comaundide hym for to be led into þe castels/ and whanne poul came to grees: it bifel þat he was borne of knyztis · for strengþe of þe puple/ forsoþe þe multitude of puple suede hym cryinge · take hym aweye/ and whan poul bigan for to be led into þe castels: he seip to þe tribune/ zif it is leueful to me · for to speek any þing to þee/ whiche seyde/ þou greek hast þou knowen/ wher þou art not þe egipcian þe whiche bifore þes dayes mouedist a noyse · & leddis & oute into deserte soure þoulande of men · mansleers/ and poul seyde to hym/ soþely I am a man Iewe of tharte of cilicie · a cytefeyn (or burgeys) of a cytee not vnknewen/ forsoþe I prepe þee suffre me for to speek to þe puple/ and whanne he suffride · poul stondynge in þe grees: bekenyde wif þe hande to þe puple/ and a greet scilence made: he spac to hem in ebreu tunge seyinge//

C<sup>m</sup> 22<sup>m</sup>



En breþeren & faderis: here zee what resoun I zilde now to zou/ forsoþe whanne summe herden for in ebreu tunge he spac to hem: þei zauen more scilence/ and he seyde I am a iewe borne of tarte of cilicie: norischide forsoþe in þis cytee bifidis þe feet of gamaliel · lernyde after þe treuþe of faderis lawe · solower (or louter) of þe lawe: as & zee alle ben to day/ þe whiche I pursuede þis weye til to þe deþ · byndynge to gedit & drawynge into holdis men & wymmen · as þe prynce of pristis zildis witnessynge to me



## ye aplis

me · & alle þe more in birþe · of whiche I takynge piſſils to  
breþeren wente to damaske · þat I ſchulde brynge fro þens  
bounden into Irlm · þat þei ſchulden be peynede/ forſoþe it  
is done me goinge & neyþinge to damaske in þe midday to-  
deynly fro heuene a copious lihte ſchone aboute me/ and I fall-  
ynge into þe erþe: herde a voyce fro heuene ſeyinge to me/  
Saul Saul what purſueſt þou me? it is harde to þee for to  
like azenes þe pricke/ forſoþe I anſweride/ who art þou lorde?  
and he ſeyde to me/ I am Ihu of nazereth whom þou purſueſt/  
and þei þat weren wiþ me · ſizen ſopely þe lihte: forſoþe þei  
herden not þe voyce of hym þat ſpac wiþ me/ and I ſeyde/  
lord what ſchal I do? ſopely þe lorde ſeyde to me/ þou riſynge  
go to damask: & here it ſchal be ſeyde to þee of alle þingis  
which it bihoueh þee for to do/ and whanne I ſize not for þe  
cleerte of þat liht: I ledde to handis of ſelowis · came to da-  
mask/ forſoþe ſumman ananye vp or aſtir þe lawe haupnge  
witneſſynge of alle ietwes dwellynge in damask comynge to  
me & ſtondynge nyz: ſeyde/ Saul broþer biholde/ & I in þe  
ſame houre bihilde into hym/ and he ſeyde/ god of oure faderis  
ordeynede þee · þat þou ſchuldiſt knowe þe wille of hym &  
ſchuldiſt ſe iuſte þing: & here þe voyce of his mouþe: for þou  
ſchalt be his witneſſe to alle men · of þo þingis þat þou haſt  
ſeen & herde/ and now what dwelleſt þou? riſe vp · & be bap-  
tiſide · & waſche aweye þi ſynnes: inclepe þe name of hym/ for-  
ſoþe it is done to me turnynge azen into Irlm · & prepyng in  
þe temple · me for to be made in rauſchynge of ſoule: and to  
ſe hym ſeyinge/ hiſe þou & go oute faſte of irlm: for þei ſchulen  
not receyue þi witneſſynge of me/ and I ſeyde/ lorde þei wi-  
ten for I was cloſynge to gedir into priſoun · & betynge by  
ſynagogis · hem þat bileueden into þee/ and whanne þe blood  
of ſteuene þi witneſſe was ſched: I ſtoode nyz & contentide &  
kepte þe cloþes of men ſleinge hym/ and he ſeyde to me/ go  
þou for I ſchal ſende þee ſer to naciounes/ forſoþe þei herden  
hym til to his worde: & þei reſiden here voyce ſeyinge/ take

## Dedīs

fro þe erþe ſuche a maner man/ forſoþe it is not leueful hym  
for to lyue/ ſoþely hem crynge in voyce & caſtynge away here  
cloþes & þrowynge duſte into þe eire: þe tribune comaundide  
hym for to be led into þe caſtels · & for to be beten wiþ ſcour-  
gis · & for to be turmentide: þat he ſchulde wite for what cauſe  
þei crieden to to hym/ and whanne þei hadden ſtreynþde hym  
wiþ bondis (or roopis:) þoul ſeyde to a centurion ſtonþyng nȝ  
to hym · zif it were leueful to ȝou for to ſcourge a man ro-  
mayne & vndampnyde/ whiche þing herde: þe centurion wente  
to þe tribune: and tolde to hym ſeyinge/ what art þou to do-  
inge/ forſoþe þis man is a cyteſeyn romayne/ forſoþe þe tri-  
bune comynge to ſeyde to hym/ ſey þou zif þou art a ro-  
mayne/ and he ſeyde · ȝhe/ and þe tribune anſweride/ how  
liȝtely (or boldely) ſeyſt þou þee a romayne cyteſeyn: I wiþ  
myche ſoume gate þis cyuglite/ and þoul ſeiþ/ I ſoþely & am  
borne/ þerfore anone & þei þat weren to turmentynge hym:  
departiden away fro hym/ and þe tribune dredde aſtir þat he  
wiſte aȝen for he was a cyteſeyn of rome: & for he had boun-  
den hym/ forſoþe in þe day ſynge · he willynge for to wite  
more diligently of what cauſe he were accuſide of Jewes · vn-  
bounde hym · & comaundide priſtis for to come to gedir · & al  
þe counſeþl/ and he bryngyng forþ þoul: ordeynþde hym  
amonge hem//

C<sup>m</sup> 23<sup>m</sup>



**D**ul forſoþe biholdynge into þe counſeþl: ſeiþ/ men  
breþeren · I wiþ al good conſcience haue lyuede  
biſore god: til into þis day/ ſoþely anange prynce  
of priſtis · comaundide to men ſtonþynge nȝ: for  
to ſmyte þis moup/ þanne þoul ſeyde to hym/ walle made  
white: god ſchal ſmyte þee/ and þou ſittynge demeiſt me vp  
(or aſtir) þe lawe · & aȝenes þe lawe comaundiſt me for to be  
ſmyten/ and þei þat ſtoden nȝ: ſeyden/ curſiſt þou þe biȝeſt  
priſt of God/ ſoþely þoul ſeyde/ breþeren I wiſte not for þe is  
prynce of priſtis/ ſoþely it is writen/ þou ſchalt not curſe to þe  
prynce

## petre .i.

noure into þe reuelacōn of Ihū c̄st. whom whanne zee haue not seen zee louen into whom also nowe zee not seinge. bi-leuen/ forsoþe zee bileuyngē schulen haue loye wiþ oute forþ in gladenesse vnenerrable (þat may not be tolde oute) . & glorifiede bryngyngē azen þe ende of zoure seip . þe helpe of zoure soulis/ of whiche helpe prophetis souzten oute & enserchiden . þat prophecieden of þe grace to comyng in zou . sechyngē whiche or what maner tyme þe spirit of c̄st signyfyede in hem . bifore tellyngē þe passouns þat ben in c̄rist . & later glories/ to whom it is schewide for not to hem self soþely to zou þei mynystriden þo þingis . þat nowe ben tolde to zou bi hem þat euangelizeden to zou þe holy gost sente fro heuene. into whom aungels desiren for to biholde/ for whiche þingis zee girde þe lendis of zoure soule . sobre . parsite hope into þe ilke grace þat is offride to zou into reuelacōn or schewyngē of Ihū c̄st . as sonex of obedience . not to gedir lickenyde to þe former desires of zoure ignoraunce. but by hym þat clepide zou holy . þat & zoure self be holy in al lyuyngē/ for it is writen/ zee schulen be holy. for I am holy/ and zif zee inclepen hym sadir . þe whiche wiþ outen accepciōn of persones demeh by þe werke of eche man. lyue zee in drede in tyme of zoure pilgrymage (or litil dwellyngē in erþe)/ wityng þat not bi corruptible golde or siluer zee ben bouzte azen of zoure veyne lyuyngē of faderis tradicoñs. but by þe precious blood of þe lombe . vndefoulide & vnsportide c̄st Ihū/ bifore knownen soþely bifore þe makynge of þe worlde. forsoþe schewide in þe laste tymes. for zou þat by hym ben seipful in god þat repyde hym fro deade men . & zaue to hym euerlastyngē glorie . þat zoure seip & hope were in god/ zee makynge chaste zoure soulis in obedience of charite . in loue of broperhede of symple herte louezee to gedir bisloket borne azen . not of corruptible seed. but of vncorruptible by þe worde of quykke god & dwellyngē into wiþ outen ende/ for eche sleysche hay. and al þe glorie of it as floure of hay/ þe hay drieþ vp. and his floure sel doune/

forsoþe



petre .i.

forsoþe þe worde dwellich into wiþ outen ende/ soþely þis is þe  
worde þat is euangelizide to zou//

C<sup>m</sup> 2<sup>m</sup>



Therefore puttynge away al malice · & al gile & simul-  
accris or seynnyngis · & enuyes & al detraccon as  
newe gendride zonge children · wiþ oute gile ·  
coueyte zee mylke þat in it zee ware into helþe · zif  
neþeles zee tastiden for þe lorde is swete/ to whom zee goinge  
nyz a quykke soon · reþrouyde soþely of men · forsoþe chosen  
of god & honouride · & zoure self as quykke stonex be about  
bildide spiritual housis · holy prishode for to offre spiritual  
oostis (or offrynge) · acceptable to god by Ihu crist/ for whiche  
þing þe scripture holdiþ lo I schal putte in syon þe heyzest  
soon · corner soon · chosen · precious/ and he þat schal bileue  
into hym · schal not be confoundide/ þerfore honoure to zou  
bileuyng/ forsoþe to men not bileuynges · þe soon whom þei  
bildynge reþroueden · þis is made into þe hede of þe corner ·  
& þe soon of offencioñ (or hurtynge) · & soon of sclaundre · to  
hem þat offenden by worde · neþer bileuen in whiche & þei ben  
putte/ forsoþe zee ben a kynde chosen · kyngely prishode ·  
holy solc · puple of purchatynge · þat zee telle þe vertues of  
hym þat clepide zou fro dirkeness · into his wondreful lizte/  
þe whiche sum tyme not þe puple of god · now soþely þe puple  
of god/ þe whiche not hauynge mercy · now forsoþe hauynge  
mercy// **A**gostere dene I biseche zou as comelyngis (or gestis) for  
to abstene zou fro sleyschely desiris · þat sizten azenes þe soule/  
hauynge zoure conuertacoon (or list) good amonge heþen men/  
þat in þat þing þat þei bacbiten (or euyl treten) of zou as of  
mysdoers · þei biholdynge zou of good werkis · glorifie god in þe  
day of visitacoon/ be zee suget to eche creature of man for god/  
oper to þe kyng · as excellent (or worþi in staat) · oper to  
dukis · as sente of hym/ to þe vengeance of mysdedis (or mys-  
doers) · forsoþe to þe prepsynge of good dedis (or good men) ·  
for so is þe wille of god · þat zee doinge wel make þe unkun-  
nyngnesse



## ye aplis

comaundide hym for to be kepte in þe pretorie (or moot halle)  
of heroude//



Forsoþe astir syue dayes · ananye prynce of pristin  
came doune wiþ summe eldre men · & tertulle sum  
orator (or sayre speker or avoker) · whiche wenten  
to þe president azenes poul/ and poule sumnyde:  
tertulle bigan for to accuse seyinge/ whanne in myche pees we  
done by þee · & manye þingis ben amende by þi prouydence  
(or wisdom) · euermore & euery where þou beste felix · we haue  
receyved wiþ al doinge of þankyngis/ forsoþe lest I tarie  
þee lenger · I preye þee shortely · here vs for þi mekenesse/ we  
haue founden þis man berynge venym or pestilence · & stiryng  
sedicion (or discencion) · to alle iewis in al þe worlde · & autour of  
sedicioun of þe secte of nazarenes · þe whiche also enforþide  
for to defoule þe temple · whom & taken to · we wolden deme  
astir oure lawe/ soþely listas þe tribune aboue comynge · wiþ  
greet strengþe delyueride hym fro oure handis/ comaundyng  
his accusers for to come to þee · of whom þou demynge mayste  
knowe of alle þes þingis · of whiche we accusen hym/ forsoþe  
& iewes castiden to seyinge þes þingis for to haue hem to/ for-  
soþe poul answeride grauntyng to hym þe president for to  
seye/ of many zeeris I knowynge þee for to be domesman to þis  
folc · schal do ynowz for me wiþ good intwite (or resoun)/  
soþely þou mayste knowe · for to me ben not more þan twelue  
dayes · siþ I steyzede vp for to worship in Jrlm/ and neþer in  
þe temple þei founden me disputyng wiþ any man or makynge  
concur (or rennyng to gedit) of þe cumpanye of puple · neþer  
in synagogis neþer in cytee · neþer þei motone proue to þee · of  
þe whiche þingis þei nowe accusen me/ soþely I knoweleche  
to þee þis þing · þat vp þe secte whiche þei seyn heresie · so I  
serue to god þe fadir · bileuyng to alle þingis þat ben writen  
in þe lawe & prophetis · haupyng hope into god · þe whiche &  
þei hem self abiden þe azen risyng to comynge of iuste men &  
wicked/

C<sup>m</sup> 24<sup>m</sup>

## Dedis

wickide/ In his þing & I studie wiþ outhurtynges for to  
 haue conscience to god & to men euermore/ forsoþe astir mo  
 zeeris. I came to doinge almes dedis into my folc. & offryngis  
 & vowis in whiche þei founden me purifiede in þe temple. not  
 wiþ cumpayne neþer wiþ noyse. & þei cauzten me cryinge &  
 seyinge take aweye oure enemye. soþely summe Jewes of alle  
 whom it bihoſte for to be nowe present (or reedy) at þee. &  
 accuse zif þei hadden any þing azenes me. or þes hem self  
 sepe. zif þei founden in me any þing of wickidnesse. siþ I stood  
 in þe counseyl. no but onely of his one voyce. by whiche I  
 criede stondynge amonge hem. for of þe azen risynge of deade  
 men. I am demede þis day of zou/ Soþely felix differride hem.  
 moſte certeynly he witynge of þe weye. seyinge/ whanne li-  
 ſias þe tribune schal come. I schal here zou/ and he comaun-  
 dide to a centurioun for to kepe hym & for to haue rest. neþer  
 for to forbide any man for to mynyſtre of his owne þingis to  
 hym// ¶ Soþely astir summe dayes felix comynge wiþ dru-  
 ſil his wife þat was a iewes. clepide poul & herde of hym þe  
 self þat is into crist Ihu/ soþely hym disputynge of rixtwelnesse  
 & chastite & of doom to comynge. felix made tremblyng. an-  
 ſweride. þat parteyneþ nowe go. soþely in tyme couenable I  
 schal clepe þee to/ also & hopynge. þat money schulde be zouen  
 to hym of poul/ for whiche þing & ofte he clepyng hym to/  
 spak wiþ hym/ soþely two zeeris fulfild. felix tooc a success-  
 our. festus of ponte/ forsoþe felix willynge for to gyue grace  
 to Jewes. leste poul bounden//

C<sup>m</sup> 25<sup>m</sup>



Therefore whanne festus came into þe prouynce astir  
 þe pridde day. he assendide to Irlm fro cesarie/ and  
 þe prynces of pristis & þe aristocrate of Jewes wenten to  
 hym azenes poul. and preyede hym aringe azenes  
 hym þat he schulde comaunde hym for to be ledde to Irlm.  
 settynge aspies for to slee hym in þe weye/ soþely festus an-  
 ſweride. poul for to be kepte in cesarie. hym soþely to goinge  
 forþ



## ye aplis

forþ more ripely (or hastely)/ þerfore he seiþ · þei þat in zou  
ben myzty compynge doune to gedir · zif any cryme is in þe man ·  
accuse hym/ soþely he dwellynge amonge hem · no more þan  
ten or eyzte dayes · came doune to cesarie/ and þe toþer day  
he satte for domesman · & comaundide poul for to be ledde to/  
whiche whanne he was ledde · Jewes stoden aboute hym þe  
whiche camen doune fro Irlm · puttyng azenes manye & gre-  
uous causis · whiche þei myzten not proue/ Soþely poul zild-  
ynge resoun · for neþer into þe lawe of Jewes · neþer into þe  
temple · neþer into cesar I synned any þing/ forsoþe festus  
wilynge for to gyue grace to þe iewes · answerynge to poul  
seyde/ wolte assende to Irlm · & þere he demyde of þes þingis  
at me/ Soþely poul seyde/ at þe doom place of cesar I stonde  
wher it bihoueh me for to be demyde/ I haue not noyzede to  
þe Jewes · as þou hast better knowen/ soþely zif I haue noy-  
zede or done any þing worþi deeh · I forsake not for to die/  
soþely zif no þing of þes is · þat þei accusen me · no man may  
zyue me to hem/ cesar I apeel/ þanne festus spekyng wip þe  
counseyl · answeride/ cesar þou hast appellede · to cesar þou  
schalt go/ and whanne summe dayes weren passide · agrippa  
kyng & bernyce camen doune to cesarie · for to greet wel fes-  
tus/ and whanne þei dwelten þere many dayes · festus sche-  
wide to þe kyng of poul seyng · Summan is leste bounden of  
felix · of whiche whanne I was at irlm · prynces of pristis &  
eldre men of Jewes camen to me · axinge dampnacōn azenes  
hym/ of whom I answeride/ it is not custom to romayns for  
to dampne any man · bifore þat he þat is accuside · haue his  
accusers present · & take place of defendynge · for to watche  
awepe crymes (or grete trespassis) · þat ben putte azenes hym/  
þerfore whanne þei camen to gedir hidir · wip outhen anye de-  
laye in þe day supynge I sittyng for domesman · comaundide  
þe man for to be led to/ of whom whanne accusers stoden · þei  
seyden no cause of whiche þingis I hadde suspiciō of euyl/ so-  
þely þei hadden azenes hym summe questiouns of þere weyne  
worschippynge

## Dedís

worschippynge (or religiouse): and of Ihu deade whom poult  
 affermyde for to lyue/ soþely I dourynge of suche maner ques-  
 tioun seyde · zif he wolde go to Irlm · & þere for to be demyde  
 of þes þingis/ poult forsoþe appelynge þat he schulde be kepte  
 to þe knowynge of þe emperoure: I comaundide hym for to  
 be kepte · til I schal sende hym to cesar/ Soþely agrippa seyde  
 to festus/ and I myself wolde here þe man/ to morne he seiþ  
 þou schalt here hym/ soþely on þe toþer day whan agrippa &  
 bernyce camen wiþ myche ambussoune (or pride of staat)/ and  
 entride into þe auditorie wiþ tribunes & pryncipal men of þe  
 cytee: festus biddynge poult is led to/ and festus seyde/ kyng  
 agrippa & alle men þat ben wiþ vs: zee seen þis (man) of whiche  
 al þe multitude of Jewes preyeden me at Irlm · aringe & cry-  
 inge · hym for to not bihoue lyue more/ forsoþe I sonde hym  
 for to haue done no þing worþi of deþ/ soþely hym appelynge  
 þis þing: to þe emperoure Ideme for to sende · of whiche man  
 I haue not what þing certayne I schal write to þe lorde/ for  
 whiche þing I brouzt hym to þou · & moſte to þee o kyng agrip-  
 pa: þat aringe made I haue what I schal write/ forsoþe it is  
 seen to me wiþ outhen resoune for to send a bounden man: &  
 not to signyfie þe cause of hym//

C<sup>m</sup> 26<sup>m</sup>



Agrippa soþely seiþ to poult/ It is suffride to þee for  
 to speke for þi self/ þanne poult þe hande holden  
 forþ: bigan for to zilde resoune/ of alle þingis in  
 whiche I am accuside þou kyng agrippa/ I gesse  
 me blesside at þee · whanne I am to defendynge me þis day ·  
 moſte þee wityng alle þingis þat be at iewes customs & ques-  
 tyouns/ for whiche þing I biſeche: here me paciently/ and so-  
 þely alle iewes bifore witynge me fro þe bygynnyng · haue  
 knowen my liſt fro þouþe · þat fro þe bygynnyng was in my  
 ſolt in Irlm · zif þei wolen here witneſſe · for vp þe moſte cer-  
 teyn ſecte of oure religiouse · I lyuede a phariſee/ and nowe  
 in þe hope of repromyſſion þat is made to oure faderis of god/

I ſtonde

## ye aplis

I stonde suet in doom · in whiche our twelue lynagis seruyng  
 nyzt & day · hopen for to bycome/ of whiche hope · pou kyng  
 I am accuside of Jewes/ what vnbeleueful þing is demyde at  
 zou · zif god reysih deade men/ and soþely I gesside me azenes  
 þe name of Ihus nazarene/ for to owe do many contrarie þingis ·  
 whiche þing & I dide in Irlm/ and I encloside manye of seyntis  
 in prisouns power taken of prynces of prissis/ and whanne  
 þei weren slayne · I gaue þe sentence/ and by alle þe synago-  
 gis ofte I punyschyngge hem · constreynede for to blasfeme/  
 and more I waringe wood azenes hem · pursuede to alien  
 cytees wih power & sustyngge þe prynces of prissis · in þe myd-  
 day in þe weye I sise pou kyng from heuene lizte haue schy-  
 nyde aboute me ouer þe schyngge of sunne/ and hem þat  
 weren to gedir wih me/ and whanne we alle hadden fallen  
 doune in to þe erþe · I herde a voyce seyinge to me in ebrue  
 tunge/ Saul Saul what pursuest pou me/ it is harde to þee to  
 kike azenes þe pricke/ forsoþe I seyde/ who art pou lorde/ so-  
 þely þe lorde seyde/ I am Ihus whom pou pursuest/ but rise vp  
 & stonde on þi feet/ soþely to þis þing I apperide to þee · þat  
 I ordeyne þee mynyste & witnesse of þo þingis þat pou hast  
 seen · & of þo in whiche I schal appere to þee · delyueryngge þee  
 fro puplis & folkis into whiche now I sende þee for to open þe  
 yzen of hem · þat þei be conuertide fro dirkeness to lizte/ and  
 fro power of sathanas to god · þat þei take remysoun of synnes ·  
 & soorte (or parte) amonge seyntis by selþ þat is in me/ wher-  
 fore pou kyng agrippa · I was not vnbeleueful to heuenely  
 wisdom · but to hem þat ben at damask firste & Irlm & bi al þe  
 cuntre of Jude & to heþen men · I schewide (or tolde) þat þei  
 schulden do penaunce & be conuertide to god · doinge worþi  
 werkis of penaunce/ of þis cause I sawe temptiden me taken to ·  
 whanne I was in þe temple · willynge for to flee me/ soþely I  
 holpen by þe helpe of god into þis day · stonde witnessyngge to  
 lesse & more · no þing wih outhen seyinge · þanne whiche þingis  
 þe prophetis & moyses spaken for to be comyng/ zif crist pas-



## dedis

sible (or able to suffre) · zif he firste of þe azen rysynge of deade men · is to schewynge lize to þe puple & heþen men/ hym spekyng þes þingis · & zildynge resoun · festus wiþ greet voyce seyde/ poul þou maddist (or warist wood)/ many lettres turnen þee into wodenesse/ and poul seiþ/ I madde not þou beste festus · but I speek oute þe wordis of treuþe in sobrenes/ sobely & þe kyng to whom I speke stydefastly · woot of þes þingis/ sobely I deme no þing of þes · for to dare hym (or vnknewe)/ neþer in a corner is ouzte of þes þingis done/ bileuest þou kyng agrippa to prophetis/ I woot for þou bileuest/ Sobely agrippa seyde to poul/ in litil þing þou counseylist me for to be made a cristen man/ and poul/ I desire anentis god · & in litil & in greet · not onely þee · but & alle þes þat heren to day · for to be made suche what maner & I am · out taken þes bondis/ and þe kyng roos vp & þe president & bernyce · and þei þat saten nyz to hem/ þe whiche whanne þei wenten awey · spaken to gedit seyng · for þis man haþ not done any þing worþi deef or bondis/ forsoþe agrippa seyde to festus/ þis man myzte be dysmyttide (or delyueride) · zif he had not appelle to cesar//

C<sup>m</sup> 27<sup>m</sup>



Whely as it demyde hym for to schippe into ytalie · and þei bitoken poul wiþ oþer kepte to a centurioun by name Julius · of þe cumpanye of knyztis of þe emperoure/ Sobely we slepyng into þe schippe of adrymetis & bygynnyng for to sayle · baren vp aboute þe placis of alie · lastynge stille wiþ vs aristarke of macedonye tessalonycense/ forsoþe þe day supnge · we camen to sydon/ sobely Julius trefynge manly (or curteysely) poul · suffride for to go to frendis · & to do þe cure (or neþe) of hym/ and whanne we hadden taken vp fro þens · we vndresayliden to cypre · for þat wyndis weren contrarie · & þe see of cilicie & pamphilie · we saylynge camen to listris þat is licpe/ and þere centurioun syndynge a schip of alisaundre saylynge into ytalie ·

## pe aplis

He: puttide vs ouer into it/ and whanne manye dayes we say-  
 liden slowely · & vnnephe camen azene gnydun · he wynde for-  
 bedynge vs: we sayliden to crete bisidys salomona/ and vnnephe  
 we bisidys saylynge camen into sum place hat is clepide of  
 good hauen · to whom he cytee tessala was nyz/ forsope myche  
 tyme passide · & whanne nowe was no liker saylynge · for hat  
 fastynge passide: poul confortide hem · seyinge to hem/ men I  
 se for wronge & harme · not onely of charge & schippe · but also  
 of oure soulis (or lyues): bygynne saylynge for to be/ sohely  
 centurioune bileuede more to pe gouernoure & to pe lorde of  
 pe schippe: hanne to hes hingis hat weren seyde of poul/ and  
 whanne pe hauen was not able for to dwelle in wynter: ful  
 manye ordeynyn den counseyl · for to sayle pens: zif in any  
 maner hei myzten come to senyce · for to wynter in pe hauen  
 of creete biholdynge to affrike & to chorum/ sohely pe soup  
 blowynge · hei gessynge hem for to holde purpose · whanne  
 hei hadden taken vp fro assen · sayliden to creete/ sohely not  
 affir myche (tyme) · he wynde tyfongk hat is clepide north or  
 esse (or wynde of tempest): sente hym azenes it/ and whan pe  
 schip was raupschide · & myzte not enforce into pe wynde · pe  
 schippe zouen to blowynges: we weren borne/ sohely we ren-  
 nyng into sum yle hat is clepide cauda: vnnephe myzten gete  
 a litil boot/ he whiche taken vp wip helpis · hei vsiden gird-  
 yng to gedir pe schippe · dredynge lest he schulen falle into  
 sondy places · he vessel undirsente · so hei weren borne/ sohely  
 vs prowen wip greet tempest: in pe day supnge hei maden  
 castynge oute · & he pridde day wip here hondis castiden away  
 pe instrumentis of pe schippe/ sohely neper sunne neper sterres  
 apperynge by mo dayes · & tempest not litil schewynge nyz:  
 nowe al pe hope of oure helpe was done aweye/ and whanne  
 myche fastyng had be: hanne poul stondynge in pe mydel of  
 hem seyde/ o men it bihoste me herde · for to not take awey  
 fro creete · & make to wynne his wronge & castynge oute/ and  
 nowe I counseyl you for to be of gode intwitte (or herte)/ sohely  
 her

men forsakinge he desolacyngis or vndermedis of he worlde  
in he knowynge of oure lorde & sauour Ihu crist. effeione in  
unlappide in hes ben ouercomen: he laste thingis ben made to  
hem worse than he former. forsoke it was better to hem for to  
not knowe he wey of vndermedis: than for to turne azen aftir  
he knowynge: for dar holy maundement hat was butaken to  
hem. forsoke he the thing of verrey prouerbe buel to hem. an  
bounde tynge azen to his doom or casting up: & a some  
waschen in he walyngge or stome of cleye (or fen)

C 3



I write to you his secounde pisse. in whiche I  
fere youre cleer soul in monestynge to gedir. hat  
for he myndeful of he wordis hat I before seide of  
holy prophetis. & of he maundementis of holy apos-  
tles of he lorde sauour firste tynge his thing. hat in he laste  
dayes illusours (or scorners or deceyours). schulen come in  
deceyt. goinge aftir here owne coueyntyngeis sepynges: where  
is bihest. or he comynge of hym. forsoke sith he faderis sep-  
ten. to alle thingis lasten fro he bygynnyng of creature/  
forsoke it dareth hem willynge his thing. hat heuenes weren bi-  
fore. & he erthe of water. & by water bringe (or stondynge to  
geder) by goddis worde: by whiche thingis hat ilke worlde  
clenside. hanne perischide. forsoke he heuenes hat nowe ben.  
& he erthe. by he same worde putte azen. ben kepte to sith.  
into he day of doom & perdicō of vnpytous men. forsoke for  
moste dere. one thing dare you nouzt (or be not unknowen).  
for one day anentis god. as a housande zeeris. & a housande  
zeer as one day. he lorde tarieth not his bihest as summen ges-  
sen. but he doith paciently for you. not willynge any for to  
perische. but alle for to turne azen to penaunce. forsoke he  
day of oure lorde schal come as a heef. in whiche heuenes wih  
greet bitre (or seerfnes) schulen passe. forsoke elementis schu-  
len be dissolupde by heete. forsoke he erthe & alle werkis hat ben  
in it. schulen be brente. perfore whanne alle thingis schulen  
be



## ye aplis

whiche þei þouzten zif þei myzten: for to caste þe schippe/ and  
 whanne þei hadden taken vp þe ankeris: þei bitoken hem to  
 þe see: to gedir slakynge þe ioyntures & gouernaylis/ and a  
 litil sayle: lifte vp: vp blowynge of þe wynde: þei wenten to  
 þe banke/ and whanne we sellen into a place of grauel gon al  
 aboute wiþ þe see: þei hurtlyden þe schippe/ and þe former  
 parte sicchide dwelte vnmouable: soþely þe laste parte was  
 broken of strengþe of þe see/ soþely counseyl of þe knyztis was  
 for to see men in þe keepynge: lest any schulde scape: whanne  
 he had swimmyde oute/ forsoþe centurioune willynge for to  
 kepe poult: forþed to be done/ and he comaundide hem þat  
 myzten swimme: for to sende hem firste into þe see & scape:  
 & go oute to þe lande/ and summe oþer þei baren in bordis:  
 summe on þo þingis þat weren of þe schippe/ and it is made  
 þat alle þe soulis (or luyng men) scapipen to þe lande//



AND whanne we hadden scapide: þanne we knewen C<sup>m</sup> 28<sup>m</sup>  
 þat þe isle was clepide mytilyne/ soþely barbars (or  
 heþen men): zauen to vs not a litil humanyte (or  
 curteysie)/ forsoþe a sijr kyndelide: þei refetiden  
 (or refretschiden) vs alle: for þe rayne þat came nyz & colde/  
 soþely whan poul had gederide sum multitude of kittynge of  
 vynes: & inputte on þe sijr: an eddre whanne sche came forþ  
 fro þe beet: assaylide his hande/ þerfore as barbars sizen þe  
 beest hangynge in his hande: þei seyd togedir/ soþely þis  
 man is a manqueller/ whiche whanne he scapide fro þe see:  
 goddis vengeaunce suffriþ hym not for to lyue/ and he soþely  
 schakynge of þe beest into þe sijr: suffride no þing of euyl/ and  
 þei gessiden hym for to be turnyde into swellynge: & soþeonly  
 to fallynge: & for to die/ forsoþe hem longe abydyng: & se-  
 inge no þing of euyl for to be done in hym: þei turnynge to  
 gedir: seyd hym for to be god/ forsoþe in þo places weren  
 maners (or seeldis) of þe prynce of þe isle: puplius by name:  
 þe whiche recepyng vs þre dages benygngely (or of good  
 wille):

## Dedis

wille) • sonde vs/ soþely it bifel þe fadir of puplius for to ligge  
 traueþlide wiþ feueris & discenterie (or fluxe) to whom poul  
 entride/ and whanne he had preyede • & puttide þe handis to  
 hym/ he sauede hym/ whiche þing done alle þat in þe yle had=  
 den sekenessis: camen to • & weren curide (or heclide)/ whiche  
 also honoureden vs in manye worschipsis • & to vs schippynge:  
 in puttiden what þingis weren necessarie/ forsoþe aftir þre  
 moneþes we schippiden in a schippe of alisaundre • þat had  
 wyntride in þe yle • to þe whiche was a noble þing of castels/  
 and whanne we camen to syracusan: we dwelten þere þre  
 dayes/ troþens we schippynge aboute: bicamen to þe regioun/  
 and aftir one day þe south blowynge: in þe secounde day we  
 camen to puteolos/ where breþeren founden: we ben preyede  
 for to dwelle þere anentis hem • seuene dayes • & so we camen  
 to rome/ and fro þens whan breþeren hadden herde: þei run=  
 nen to vs til to þe chepyng of apppyus • & to a place þat is cle=  
 pide þre tauernes/ whom whan poul had\*: doinge þankyngis  
 to god • toke trist/ soþely whan we camen to rome: it is suf=  
 fride to poul for to dwelle to hym self wiþ one knyzt kepyng  
 hym/ forsoþe aftir þe þridde day: he clepide to gedir þe firste  
 of Jewes/ and whanne þei camen: he seyde to hem/ men bre=  
 þeren I doinge no þing azenes þe puple or custom of faderis •  
 I bounden at Jerlm • am bitaken into þe handis of romayns/  
 whiche þei hadden aringe of me: wolden dismytte me • for þat  
 no cause of deþ was in me/ but Jewes azen seyinge: I am  
 constreynede for to appeel cesar • not as haupnge any þing for  
 to accuse my folc/ þerfore for þis cause I preyede for to se you:  
 and I spac to/ forsoþe for þe hope of isrl: I am girde aboute  
 wiþ þis cheyne/ and þei seyden to hym/ neþer we haue recey=  
 uþde lettris of þee fro Jude • neþer any of breþeren comynge  
 to: schetwide or spac any euyl þing of þee/ soþely we prepen  
 for to here of þee: what þingis þou feelist/ for whi of þis secte  
 it is knowen to vs: for euery where it is azenseyde/ soþely  
 whanne þei hadden ordeynede a day to hym: mo camen to  
 hym

\* Thus in  
 the MS. but  
 the word  
 [seen] is evi=  
 dently want=  
 ing.

## Boon .i.

dirkeness hane blyndide his yzen/ litil sones I write to zou  
 for youre synnes ben forzouen to zou · for his name/ faderis  
 I write to zou · for zee haue knowen hym pat is fro he bigyn-  
 nyng/ zonge men I write to zou · for zee hane ouercomen he  
 wickide/ I write to zou infauntis (or zonge children): for zee  
 hane knowen he fadir/ I write to zou zonge men (or of myddil  
 age): for zee ben stronge · & he worde of god dwellich in zou ·  
 & ouercamen he wickide/ ¶ Myl zee loue he worlde: neher ho  
 pingis pat ben in he worlde/ zif any man loueh he worlde:  
 he charite of he fadir is not in hym/ for whi alle ping pat is  
 in he worlde is coueptise of slepiche & coueptise of yzen · &  
 pride of lijf: whiche is not of he fadir · but it is of he worlde/  
 and he worlde schal passe: & he coueptise of it/ sohely he pat  
 doth he wille of god: dwellich into wiþ ouden ende/ my litil  
 sones he laste is/ and as zee haue herde for antecrist comen:  
 now many antecristis ben made/ wher of we witen: for it is  
 he laste houre/ hei wenten forþ fro vs: but hei weren not of  
 vs/ for whi zif hei hadden ben of vs: sohely hei hadden dwelte  
 wiþ vs/ but hei pat ben knowen for hei ben not of vs/ but zee  
 haue vnction of he holy (goste): & haue knowen alle pingis/  
 I wrote not to zou · as to men unknowynge treuþe: but as  
 to knowynge it · & for eche leesynge is of treuþe/ who is a lier:  
 no but his pat dengeþ for Jhc̄ is not crist · his is antecrist: pat  
 dengeþ he fadir & he sone/ sohely eche pat dengeþ he sone ne-  
 per hap he fadir/ forsoþe he pat knowelechich he sone hap & he  
 fadir/ pat ping pat zee herden fro he bygynnyng: dwelle in  
 zou/ for zif it schal dwelle in zou he whiche zee herdenat he bi-  
 gynnyng: & ze schulen dwelle in he sone & he fadir/ and his  
 is he azenbichest pat he bihizte to vs euerlaßyng lijf/ I wrote  
 þes pingis to zou: of hem pat deceyuen zou/ and he anoynt-  
 ynge he whiche zee receyueden of hym: dwelle in zou/ and  
 zee hane not nede pat any man teche zou: but as his anoynt-  
 ynge techich zou alle pingis/ and it is trewe: & it is not les-  
 ynge/ and as he tauzte zou: dwelle zee in hym/ and now zee  
 litil



## pe piſtel

nediſh wiſdom: are he of god • he whiche zyueh to alle men  
largely • & vpraydiſh not: and it ſchal be zouen to hym/ ſo-  
hely are he in feiſh: no þing doutynge/ forſoþe he þat doutiſh  
is lijk to a wawe of þe ſee • he whiche of wynde is mouede &  
borne aboute/ þerfore geſſe not þe ilke man þat he ſchal take  
any þing of þe lorde/ a man double of intwitte: is vnſtable in  
alle hiſ wepes/ forſoþe a meke broþer glorie in hiſ enhaun-  
ynge/ ſohely a riche man in hiſ mekenefſe/ for as þe ſoure of  
hay (or graſſe): he ſchal paſſe/ ſohely þe ſunne is ſprungen vp  
wiþ brennyng (or heet): and driede þe hay/ and þe ſoure of  
it fel doune • & þe ſayrenefſe of hiſ chere periſchide: ſo a riche  
man welowiſh in hiſ wepes/ bleſſide is þe man þat ſuffreþ  
temptaçon/ for whanne he ſchal be prouede: he ſchal receyue  
þe crowne of liſt • he whiche azen bihiſte to men louynge  
hym/ no man whan he is temptide ſeþe: for he is temptide of  
god/ ſohely god is vntempter of euyl þingis/ forſoþe he temp-  
tiſh no man/ ſohely eche man is temptide of hiſ coueytynge:  
drawen (fro reſoun) & ſnaride (or deſceyuyde)/ þanne couey-  
tynge whanne it haþ conſeuyede: bryngiſh forþ ſynne/ ſohely  
ſynne whan it is fulfild: gendriſh dep/ and ſo my moſte der-  
worþe breþeren: nyl zee erre/ eche beſt þing zouen • & al par-  
ſite ziſte it is fro aboue comynge doune of þe fadir of liſtis/  
anentis whom is not ouerchaunge: neþer ſchadowynge of  
whilenes (or tyme)/ forſoþe wiſfully he gendride wiþ vs þe  
worde of treuþe: þat we be ſum hygynnyng of þe creature of  
hym/ wiſte zee my breþeren moſte louede/ be eche man ſwiſte  
for to here • forſoþe ſlowe for to ſpeke • & ſlowe to wraþe/ ſo-  
hely þe wraþ of man worchiſh not þe riſtweſneſſe of god/ for  
whiche þing zee caſtynge aweye al vnclenenefſe & plente of  
malice in myldenefſe (or homelyneſſe) • receyue zee þe worde  
inſente (or ſopnyde): þat may ſaue zoure ſoulis/ forſoþe be  
zee doers of þe worde • & not herers onely: deſceyuyng zou ſelf/  
for zif any man is herer of þe worde & not doer: þiſ ſchal be  
compariſounde (or lickenyde) to a man biholdynge þe cheer  
of

## Boon .i.

us: & we owen for to putte (our) soulis for breperen/ he þat  
 schal haue þe substantiunce of þis worlde . & schal se his broþer  
 for to haue nede . & schal close his entraplis fro hym: how  
 dwelliþ þe charite of god in hym/ my litil sones loue we not  
 in worde neþer in tunge: but in treuþe & werke/ in þis þing  
 we knowen for we ben of treuþe: & in his sizte we monessen  
 oure hertis/ for zif oure hertis schal reproue vs (or vndir-  
 nymme: god is more þan oure herte . & knewe alle þingis/  
 moſte dere zif oure herte schal not reproue vs: we haue triſte  
 in god/ and what euer we schulen are . we schulen receiue of  
 hym: for we kepen his comaundementis . & we done þo þin-  
 gis þat ben pleaſaunt biſore hym/ and þis is þe comaunde-  
 ment of hym: þat we bileue in þe name of his ſone Ihu cñ .  
 & loue eche oþer . as he ſaue beſte to vs/ and he þat kepith his  
 maundementis: dwelliþ in hym & he in hym/ and in þis þing  
 we witen for he dwelliþ in vs of þe ſpirit of whom he ſaue  
 to vs//



**M**oſte dere nyl zee bileue to eche ſpirit: but proue zee  
 ſpiritis zif þei ben of god/ for many falſe prophetis  
 wenten oute into þe worlde/ in þis þing þe ſpirit  
 of god is knowen/ eche ſpirit þat knowelechiþ criſt  
 for to haue comen in fleſche: is of god/ & eche ſpirit þat diſ-  
 ſoluyþ (or fordoiy) Ihu: is not of god/ and þis antecriſt of  
 whom zee herden: for he cometh/ and riȝt now he is in þe  
 worlde/ zee litil ſones ben of god/ and zee haue ouercomen  
 hym . for he þat is in ȝou is more: þan he þat in þe worlde/  
 þei ben of þe worlde: þerfore þei ſpeken of þe worlde . &  
 worlde heriþ hem/ we ben of god/ he þat knewe god heriþ vs/  
 he þat is not of god: heriþ not vs/ in þis þing we knowen þe  
 ſpirit of treuþe: & þe ſpirit of erreure/ moſte dere loue we to-  
 gedir: for charite is of god/ and eche man þat loueþ his bro-  
 þer is borne of god & knowiþ god/ he þat loueþ not haþ not  
 charite . neþer knewe god . for god is charite/ In þis þing þe  
 charite

C<sup>m</sup> 4<sup>m</sup>

## Joon .i.

charite of god apperide in us. for god sente his one bigon  
some man he worlde. bat we lyue by hym. in his thing is cha-  
rite. not as we hadden louede god. but for he firste loued us  
& sente his sone helppinge for oure synnes. ¶ For moche bete  
god louede us. & we ouen for to loue eche oter. no man shal  
ouer god. gif we louen to god. god dwelleth in us. & he cha-  
rite of hym is parfite in us. in his thing we knowen for we  
dwellen in hym & he in us. for of his spirit he came to us. & we  
fisen & immortelen. for he sadir sente his sone salueour of he  
worlde. who ever schal knowelache for the is he sone of god.  
& we haue knowen & beleuen to be charite bat god hab in us.  
god is charite & he bat dwelleth in charite. dwelleth in god. &  
god in hym. in his thing is he parfite charite of god with us.  
bat we haue trufe in he day of doom. for as he is. & we ben in  
his worlde drede is not in charite. but parfite charite. sendith  
oute drede. for drede hab peyne. forsope he bat dredith. is not  
parfite in charite. þerfore loue we god. for he former louede  
us. gif any man schal seye for I loue god. & schal hate his  
brother. he is a lier. soþely he bat loueth not his brother whiche  
he seeth. howe may he loue god whom he seeth not? & we haue  
his precepte of god. bat he bat loueth god. loue & his brother //

C 5



The man bat beleueþ for Jhe is crist. is borne of  
god. and eche man bat loueth hym bat gendriþ.  
loueth hym bat is borne of hym. in his thing we  
knowen for we louen he children of god. whanne  
we louen god & done his maundementis. soþely þis is charite  
of god. bat we kepe he maundementis. & his maundementis  
ben not greuous. for alle þing bat is borne of god. ouercomeþ  
he worlde. and þis is he victorie bat ouercomeþ he worlde.  
oure seiþ. forsope who is it bat ouercomeþ he worlde. no but  
he bat beleueþ for Jhe is he sone of god. þis is Jhe crist bat  
came by water & bloode. not in water onely. but in water &  
blood. and he spirit is he bat witnesseþ. for crist is trewe.  
for



## of James

grete · & ben dryuen of stronge wyndis: soþely þei ben borne  
aboute of litil gouernayle · wher þe birre of a man dressynge  
schal wole/ so & þe tunge soþely is a litil membre: and repliþ  
grete þingis/ lo how myche siȝt kyndeliȝ how greet a wode/  
and oure tunge is siȝt: þe vnquersite of wickidnesse/ þe tunge  
is ordeynede in oure membris: þe whiche defouliþ al þe body/  
and it enflaumpde (or sette a siȝt) of helle: enflaumeþ þe queel  
of oure birþe/ soþely al þe kynde of beestis or foulis & serpentis  
& of oþer: þe ouercomen (or vndrezokide) · & ben made tame  
of mannes kynde · forsoþe none of men may daunte (or chas-  
tise) þe tunge/ soþely it is vnquyete (or vnpeesible) euyl þing:  
and ful of deadely venym/ in it we blessen god þe fadir: and  
in it we cursen men · þat ben made of þe lickenesse of god/ of  
þe same mouþ cometh forþ blessinge & cursynge/ my breþeren  
it bihoueth not þes þingis for to be made so/ wher a welle of  
þe same hool brynge forþ swete & salte water: my breþeren ·  
wher a fyge tree may make grapis: [eiþer a vyne fygis:]  
so neþer salte water: may make swete water/ who is wise  
& disciplynede (or chastiside) amonge zou: schewe he of good  
lyuynge his werke in myldenesse of wisdom/ but zif zee haue  
bittir zele (or enuie) & stryppynge ben in zoure hertis: nyl  
zee glorie & he lieth azenes þe treuþe/ forsoþe þis wisdom is  
not fro aboue comynge doune: but erþely bestly fendely/ for  
where is enuie & strife: þere vnstidfastnesse & al schrewide  
werke/ forsoþe wisdom þat is fro aboue · firste soþely it is  
chaste · astirwarde peesible · mylde · swadible (þat is esy for  
to trete & to be tretide) · consentynge to good þingis · ful of  
mercy & gode fruptis · demynge wiþ outhen seynynge/ soþely  
þe fruptis of riȝtwelesse ben sownen in pees: to men making  
pees//

¶



Wher of bataylis & cheſtis (or chydyngis) amonge zou/ wher not of zoure coueytiſis. þat ſitzen in zoure membres: zee coueyten: and zee hane not/ zee ſleen & hane enuye: and zee motone not gete/ zee chiden & maken batayle: and zee hane not for whiche þing zee hane not aride/ zee aren & zee recepuen not. for þat zee aren euyl: as in zoure coueytiſe zee ſchewen/ auoutrers witen not zee. for þe frenſchip of þis worlde is enuye to god: þerfore who euer ſchal wole. for to be frende of þis worlde: is ordeynede þe enemy of god/ wher wenen zee þat beynly þe ſcripture ſeiþ þe ſpirit þat dwelliþ in zou coueytis to enuye: forſoþe he zyueþ more grace/ for whiche þing he ſeiþ/ god wiþſtand iþ proude men: forſoþe to meke men he zyueþ grace/ þerfore be zee ſuget to god/ forſoþe wiþſtonde zee þe deuyl: & he ſchal ſlee fro zou/ neyze zee to god: & he ſchal neyze to zou/ zee ſynnners clenſe þe handiſ: & zee double of intwit (or wille). purge þe hertiſ/ be zee wrecches (in zoure owne pzen): & weple zee & wepe zee/ zoure leyzinge be it turnyde into wepyng: & zoure ioye into ſorowe of herte/ be zee mekide in þe ſizte of þe lorde: & he ſchal enhaunce zou/ my breþeren nyl zee bacbite eche oþer/ he þat bacbitiþ his broþer. or þat demeyþ his broþer: bacbitiþ þe lawe & demeyþ þe lawe/ forſoþe zif þou demeyſt þe lawe: þou art not doer of þe lawe. but domeſman/ ſoþely one is ſpeker (or maker) of þe lawe & Juge: þat may leeſe & delyuer/ forſoþe who art þou þat demeyſt þi neyzebores/ lo now zee þat ſeyn. to day or tomorowe we ſchulen go into þe ilke cytee. & þere ſoþely we ſchulen make a zeer. & we ſchulen make marchaundise & we ſchulen make wyngnyng: þe whiche witen not what is to zou in þe morowe/ forſoþe what is zoure liſt/ a vapour (or ſmoke) to a litil ſemyng: and aftirwarde it ſchal bewaſtide: þerfore þat zee ſeþe/ zif þe lorde ſchal wole. & zif we ſchulen lyue: we ſchulen do þis þing/ now forſoþe zee gladen in zoure pridis/ euery ſuche ioyinge is

## of James

is wickide/ þerfore to a man kunnyng for to do good & not  
doinge: synne it is to hym//



**D** nowe zee riche men wepe zee & zoulunge in zoure C<sup>m</sup> 5<sup>m</sup>  
wrecchidnessis þat schulen come to zou/ zoure rich-  
essis ben made roten: & zoure cloþes ben eten of  
mouztis/ zoure golde & siluer haþ rustide: & ruste  
of hem schal be to zou into witnessyng & schal ete zoure slep schis  
as sijt/ zee haue trefouride to zou wraþe in þe laste dayes/ lo  
þe þijre of zoure werkemen þat repeden zoure cuntrees: þat  
is fraudide of zou crieh: & þe crie of hem: entride into þe eris  
of þe lorde of oostis/ zee haue eten on þe erþe: & in zoure lec-  
cheries zee haue norischide zoure hertis/ in þe day of sleeing  
zee ledden to & slown þe iuste man: & he azenstode not zou//  
**¶** þerfore breþeren be zee patient: til to þe comynge of þe  
lorde/ lo an erþe tilier abidip precious fruyte of þe erþe: pa-  
tiently suffrynge til he recepue tymeþul & lateþul/ and be zee  
patient & conferme zee zoure hertis: for þe comynge of þe  
lorde schal neyz/ breþeren nyl zee be sorowful eche into oþer:  
þat zee be not demyde/ loþe iustise stondeþ nyz: bifore þe zate//  
Breþeren take zee ensaumple of euyl goinge oute & of longe  
abidyng of traueyl & patience: þe prophetis þat spaken to  
zou in name of þe lorde/ lo we blessen hem þat suffreden/ zee  
herden þe suffrynge (or patience) of Job: & zee sizen þe ende  
of þe lorde: for þe lorde is mercyful & doing mercy bifore  
alle þingis/ my breþeren nyl zee swere: neþer by heuene ne by  
erþe: neþer by what euer oþer oþe/ forsoþe be zoure wordis  
nay nay: þat zee falle not vndre doom/ Soþely zif any of  
zou is sorowful (or heupe): prepe he wiþ euen inwitte & sepe  
þe psalme/ any of zou is sick: leede he in pristis of þe chirche:  
& prepe þei on hym: anoyntyng wiþ oyle in name of þe  
lorde: & þe preper of seiþ schal saue þe sick/ and þe lorde schal  
discharge (or make hym lizt)/ and zif he be in synnes: þei  
schulen be forzouen to hym/ þerfore knoweleche zee one to  
anoþer



## petre .2.

men forsakynghe þe defoulyngis (or vnclenneffis) of þe worlde in þe knowynge of oure lorde & saueour Jhu crist · ettelone in-  
 wolappide in þes ben ouercomen · þe later þingis ben made to  
 hem worse þan þe former / soþely it was better to hem for to  
 not knowe þe wey of ryztwelnesse · þan for to turne azen aftir  
 þe knowynge · fro þat holy maundement þat was bitaken to  
 hem / soþely þe ilke þing of verrey prouerbe bifel to hem · an  
 hounde turnyde azen to his boom (or castyng vp) · & a sowe  
 watchen in þe walowynge or flowe of clepe (or fen) //

C<sup>m</sup> 3<sup>m</sup>



**I** write to zou þis secounde pistle · in whiche I  
 sike zoure cleer soul in monestynge to gedir · þat  
 zee be myndeful of þe wordis þat I bifore seide of  
 holy prophetis · & of þe maundementis of holy apos-  
 tles of þe lorde saueour / firste witynghe þis þing · þat in þe laste  
 dayes illufours (or scornors or deceyuours) · schulen come in  
 decept · goinge aftir here owne coueyntyngis seyinge · where  
 is bihest · or þe compynge of hym · forsoþe siþ þe faderis slep-  
 ten · so alle þingis lasten fro þe bygynnynghe of creature /  
 soþely it dareþ hem willynge þis þing · þat heuenes weren bi-  
 fore · & þe erþe of water · & by water beinge (or stondynge to  
 geder) by goddis worde · by whiche þingis þat ilke worlde  
 clenside · þanne perischide / forsoþe þe heuenes þat nowe ben ·  
 & þe erþe · by þe same worde putte azen · ben kepte to sijt ·  
 into þe day of doom & perdicon of vnpitous men / forsoþe zee  
 moste dere · one þing dare zou nouzt (or be not vnknown) ·  
 for one day anentis god · as a housande zeeris · & a housande  
 zeer as one day / þe lorde tarieþ not his bihest as summen ges-  
 sen · but he doih paciently for zou · not willynge any for to  
 perische · but alle for to turne azen to penaunce / forsoþe þe  
 day of oure lorde schal come as a þeeft · in whiche heuenes wiþ  
 greet birre (or seersnes) schulen passe / soþely elementis schu-  
 len be dissoluyde by heete / forsoþe þe erþe & alle werkis þat ben  
 in it · schulen be brente / þerfore whanne alle þingis schulen  
 be

## petre .i.

noure into þe reuelacōn of Jhū c̄st: whom whanne zee haue  
 not seen zee louen into whom also now zee not seinge: bi-  
 leuen/ forsoþe zee bileuynge schulen haue iope wiþ oute forþ  
 in gladenesse vnerrable (þat may not be tolde oute) & glo-  
 rifiede bryngynge azen þe ende of zoure seiþ: þe helpe of zoure  
 foulis/ of whiche helpe prophetis souzten oute & enserchiden ·  
 þat prophceden of þe grace to comyng in zou · sechynge  
 whiche or what maner tyme þe spirit of c̄st signyfiede in hem ·  
 bifore tellynge þe passouns þat ben in c̄rist · & later glories/  
 to whom it is schewide for not to hem self sopely to zou þei  
 mynystreden þo þingis · þat now ben tolde to zou bi hem  
 þat euangelizeden to zou þe holy gost sente fro heuene: into  
 whom aungels desiren for to biholde/ for whiche þingis zee  
 girde þe lendis of zoure soule · tobre · parfite hope into þe ilke  
 grace þat is offride to zou into reuelacōn or schewynge of Jhū  
 c̄st · as sones of obedience · not to gedir lickenyde to þe for-  
 mer desires of zoure ignoraunce: but vp hym þat clepide zou  
 holy · þat & zoure self be holy in al luyng/ for it is writen/  
 zee schulen be holy: for I am holy/ and zif zee inclepen hym  
 fadir · þe whiche wiþ ouden accepciōn of persones demeh vp  
 þe werke of eche man: lyeue zee in drede in tyme of zoure pil-  
 grymage (or litil dwellynge in erþe)/ wityng þat not bi cor-  
 ruptible golde or siluer zee ben bouzte azen of zoure beyne  
 luyng of faderis tradicoñs: but by þe precious blood of þe  
 lombe · vndesoulide & vnspottide c̄st Jhū/ bifore known so-  
 hely bifore þe makynge of þe worlde: forsoþe schewide in þe  
 laste tymes · for zou þat by hym ben seiþful in god þat reyside  
 hym fro deade men · & zæue to hym euerlastynge glorie · þat  
 zoure seiþ & hope were in god/ zee makynge chaste zoure foulis  
 in obedience of charite · in loue of broþerhede of symple herte  
 louezee to gedir bisloker borne azen · not of corruptible seed:  
 but of vncorruptible by þe worde of quyeke god & dwellynge  
 into wiþ ouden ende/ for eche fleyische hay: and al þe glorie of  
 it as floure of hay/ þe hay drieþ vp: and his floure sel doune/  
 forsoþe

# petre .i.

forsoþe þe worde dwelliþ into wiþ outhen ende/ soþely þis is þe worde þat is euangelizide to 3ou//

C<sup>m</sup> 2<sup>m</sup>



þerfore puttynge away al malice & al gile & symulacris or seynnyngis & enuyes & al detraccon as newe gendride zonge children wiþ oute gile coueyte zee mylke þat in it zee ware into helpe zif neþeles zee tastiden for þe lorde is swete/ to whom zee goinge nyz a quyeke soon reproyde soþely of men forsoþe chosen of god & honouride & zoure self as quyeke stones be aboue bildide spiritual housis holy prishode for to offre spiritual oostis (or offryngis) acceptable to god by Ihu crist/ for whiche þing þe scripture holdiþ lo I schal putte in syon þe heyest soon corner soon chosen precious/ and he þat schal bileue into hym schal not be confoundide/ þerfore honoure to 3ou bileuyng/ forsoþe to men not bileuyng/ þe soon whom þei bildyng reprobueden þis is made into þe hede of þe corner & þe soon of offencion (or hurtynge) & soon of sclaudre to hem þat offenden by worde neþer bileuen in whiche & þei ben putte/ forsoþe zee ben a kynde chosen kyngely prishode holy soyl puple of purchasyng/ þat zee telle þe vertues of hym þat clepide 3ou fro dirkeness into his wondreful lizte/ þe whiche sum tyme not þe puple of god now soþely þe puple of god/ þe whiche not hauyng mercy now forsoþe hauyng mercy// ¶ Goste dere I biseche 3ou as comelyngis (or gestis) for to abstene 3ou fro fleischely desiris/ þat sizten azenes þe soule/ hauyng zoure conuersacon (or lijf) good amonge heþen men/ þat in þat þing þat þei bacbiten (or euyl treten) of 3ou as of mysdoers/ þei biholdyng 3ou of good werkis glorifie god in þe day of visitacon/ be zee suget to eche creature of man for god/ oþer to þe kyng/ as excellent (or worþi in staat) oþer to dukis/ as sente of hym/ to þe vengeance of mysdedis (or mysdoers)/ forsoþe to þe prepyng of good dedis (or good men) for to is þe wille of god þat zee doinge wel make þe unknynngnelle



## Boon .i.

dirkeness hane blyndide his yzen/ litil sones I write to zou  
 for youre synnes ben forzouen to zou · for his name/ faderis  
 I write to zou · for zee haue knowen hym hat is fro he bygyn-  
 nyng/ zonge men I write to zou · for zee hane ouercomen he  
 wickide/ I write to zou insauntis (or zonge children): for zee  
 hane knowen he fadir/ I write to zou zonge men (or of myddel  
 age): for zee ben stronge · & he worde of god dwelliþ in zou ·  
 & ouercamen he wickide/ ¶ I wyl zee loue he worlde: neþer þo  
 þingis þat ben in he worlde/ zif any man loueþ he worlde:  
 he charite of he fadir is not in hym/ for whi alle þing þat is  
 in he worlde is coueytise of flesche & coueytise of yzen · &  
 pride of lijf: whiche is not of he fadir · but it is of he worlde/  
 and he worlde schal passe: & he coueytise of it/ soþely he þat  
 doþ he wille of god: dwelliþ into wiþ ouden ende/ my litil  
 sones he laste is/ and as zee haue herde for antecrist comeþ:  
 now many antecristis ben made/ wher of we witen: for it is  
 he laste houre/ þei wenten forþ fro vs: but þei weren not of  
 vs/ for whi zif þei hadden ben of vs: soþely þei hadden dwelte  
 wiþ vs/ but þei þat ben knowen for þei ben not of vs/ but zee  
 haue vnction of he holy (goste): & haue knowen alle þingis/  
 I wrote not to zou · as to men vnknowynge treuþe: but as  
 to knowynge it · & for eche leesyng is of treuþe/ who is a lier:  
 no but þis þat denyeþ for Jh̄c is not crist · þis is antecrist: þat  
 denyeþ he fadir & he sone/ soþely eche þat denyeþ he sone ne-  
 þer hap he fadir/ forsoþe he þat knowelechiþ he sone hap & he  
 fadir/ þat þing þat zee herden fro he bygynnyng: dwelle in  
 zou/ for zif it schal dwelle in zou he whiche zee herdenat he bi-  
 gynnyng: & ze schulen dwelle in he sone & he fadir/ and þis  
 is he azenbichest þat he bihizte to vs euerlaßyng lijf/ I wrote  
 þes þingis to zou: of hem þat decepuen zou/ and he anoynt-  
 yng he whiche zee recepueden of hym: dwelle in zou/ and  
 zee hane not nede þat any man teche zou: but as his anoynt-  
 yng techiþ zou alle þingis/ and it is trewe: & it is not les-  
 yng/ and as he tauzte zou: dwelle zee in hym/ and now zee  
 litil

## Boon .i.

litil sonex dwelle zee in hym: pat whan he schal appere: we haue trieste & be not confoundide of hym in his comynge. zif zee witen for he is iuste: wite zee for & eche pat doih ryztwelnes: is borne of hym//

C<sup>a</sup> 3<sup>m</sup>



See what maner charite he sadir zaue to vs pat we be nampde he sonex of god: & be/ for his þing he worlde knewe not vs: for it knewe not hym/ moſte dere nowe we ben he sonex of god: & zif it apperide not what we schulen be/ we witen for whanne he schal appere: we schulen be liche to hym: for we schulen ſe hym as he is/ and eche man pat haþ þis hope in hym: makih hym ſelf holþ: as & he is holþ/ eche man pat doih synne: doþ & wickidneſſe: & synne is wickidneſſe/ and zee witen/ for he apperide pat he ſchulde do atweþ synnes: & synne is not in hym/ eche man pat dwellih in hym: synneþ not/ and eche pat synneþ ſeeþ not hym: ne knewe hym/ litil sonex no man deceyue zou/ he pat doih ryztwelneſſe: is iuſte: as & he is iuſte/ he pat doih synne: is of þe deuyl: for þe deuyl synneþ at þe bigynnyng/ in þis þing þe ſone of god apperide pat he vndo þe werkis of þe deuyl/ eche man pat is borne of god: doih not synne: for þe ſeed of god dwellih in hym: & he may not synne for he is borne of god/ in þis þing þe sonex of god ben known/ and þe sonex of þe ſende/ eche man pat is not iuſte: is not of god: & he pat loueþ not his broþer/ for þis is þe tellynge pat zee herden at þe bygynnyng: pat zee loue eche oper/ not as caym pat was of euyl: & ſlowþ his broþer/ and for what þing ſlowe he hym/ for his werkis weren euyl/ ſohely þis broþeris iuſte/ ¶ Breþeren nyl zee wondren: zif þe worlde hatih zou/ we witen for we ben tranſlatide fro deþ to liſt: for we louen breþeren/ he pat loueþ not dwellih in deþ/ eche man pat hatih his broþer: is a manqueller & zee witen for eche manqueller haþ not euerlaſtyng liſt dwelliþg in hym/ in þis þing we haue known þe charite of god: for he puttide his ſoule (or liſt) for  
vs:

## Boon .i.

vs: & we owen for to putte (our) soulis for breperen/ he þat  
 schal haue þe substaunce of his worlde · & schal se his broþer  
 for to haue nede · & schal close his entraylis fro hym: how  
 dwellip þe charite of god in hym: my litil sonex loue we not  
 in worde neþer in tunge: but in treuþe & werke/ in þis þing  
 we knowen for we ben of treuþe: & in his sizte we monestien  
 oure hertis/ for zif oure hertis schal reproue vs (or vndir-  
 nymme: god is more þan oure herte · & knewe alle þingis/  
 moſte dere zif oure herte schal not reproue vs: we haue triſte  
 in god/ and what euer we schulen are · we schulen receyue of  
 hym: for we kepen his comaundementis · & we done þo þin-  
 gis þat ben plesaunt bifore hym/ and þis is þe comaunde-  
 ment of hym: þat we bileue in þe name of his sone Jhū cū ·  
 & loue eche oþer · as he zawe beſte to vs/ and he þat kepip his  
 maundementis: dwellip in hym & he in hym/ and in þis þing  
 we witen for he dwellip in vs of þe spirit of whom he zawe  
 to vs//



**M**oste dere nyl zee bileue to eche spirit: but proue zee  
 spiritis zif þei ben of god/ for many false prophetis  
 wenten oute into þe worlde/ in þis þing þe spirit  
 of god is knowen/ eche spirit þat knowelechip crist  
 for to haue comen in flepſche: is of god/ & eche spirit þat diſ-  
 ſolupþ (or fordoip) Jhū: is not of god/ and þis antecrist of  
 whom zee herden: for he comeþ/ and rizt now he is in þe  
 worlde/ zee litil sonex ben of god/ and zee haue ouercomen  
 hym · for he þat is in zou is more: þan he þat in þe worlde/  
 þei ben of þe worlde: þerfore þei ſpeken of þe worlde · &  
 worlde herip hem/ we ben of god/ he þat knewe god herip vs/  
 he þat is not of god: herip not vs/ in þis þing we knowen þe  
 spirit of treuþe: & þe spirit of erroure/ moſte dere loue we to-  
 gedir: for charite is of god/ and eche man þat loueþ his bro-  
 þer is borne of god & knowip god/ he þat loueþ not haþ not  
 charite · neþer knewe god · for god is charite/ In þis þing þe  
 charite

C<sup>m</sup> 4<sup>m</sup>



## Boon .i.

charite of god apperide in vs · for god sente his one bigoten  
sone into þe worlde · þat we lyue by hym/ in þis þing is cha-  
rite · not as we hadden louede god · but for he firste loupde us ·  
& sente his sone helppnge for oure synnes/ ¶ 3ee moste dere ȝif  
god louede vs · & we owen for to loue eche oþer/ no man sȝe  
euer god/ ȝif we louen to gedit · god dwellig in us · & þe cha-  
rite of hym is parfite in vs/ in þis þing we knowen for we  
dwellen in hym & he in vs · for of his spirit he ȝaue to vs · & we  
sȝen & witnessen · for þe fadir sente his sone saueour of þe  
worlde/ who euer schal knoweleche for ih̄c is þe sone of god ·  
& we hane knowen & bileuen to þe charite þat god haþ in vs/  
god is charite/ & he þat dwellig in charite · dwellig in god · &  
god in hym/ in þis þing is þe parfite charite of god wȝh vs ·  
þat we haue triste in þe day of doom/ for as he is · & we ben in  
þis worlde/ drede is not in charite · but parfite charite · sendiþ  
oute drede · for drede haþ peyne/ forsoþe he þat dredith · is not  
parfite in charite/ þerfore loue we god · for he former louede  
vs/ ȝif any man schal sepe for I loue god · & schal hate his  
broþer · he is a lier/ soþely he þat loueth not his broþer whiche  
he seeth · howe may he loue god whom he seeth not? & we haue  
his precepte of god · þat he þat loueth god · loue & his broþer//

C<sup>m</sup> 5<sup>m</sup>



The man þat bileueþ for Ih̄c is crist · is borne of  
god/ and eche man þat loueth hym þat gendriþ ·  
loueth hym þat is borne of hym/ in þis þing we  
knowen for we louen þe children of god · whanne  
we louen god & done his maundementis/ soþely þis is charite  
of god · þat we kepe þe maundementis · & his maundementis  
ben not greuous/ for alle þing þat is borne of god · ouercomeþ  
þe worlde/ and þis is þe victorie þat ouercomeþ þe worlde ·  
oure seiþ/ forsoþe who is it þat ouercomeþ þe worlde · no but  
he þat bileueþ for Ih̄c is þe sone of god/ þis is Ih̄c crist þat  
came by water & bloode/ not in water onely · but in water &  
blood/ and þe spirit is he þat witnesseth for crist is treuþe/  
for

## Joon . i .

for þre ben þat ʒyuen witnessynge in heuene . þe fadir þe worde (or sone) & þe holy goste . & þes þre ben one/ and þre ben þat ʒyuen witnessynge in erþe . þe spirit water & blood . & þes þre ben one/ ʒif we receyuen witnessynge of men . þe witnessynge of god is more/ for þis is þe witnessynge of god þat is more . for he witnesside of his sone/ he þat bileueþ into þe sone of god . haþ witnessynge of god in hym/ he þat bileueþ not to þe sone . makith hym a lier . for he bileueþ not in þe witnessynge þat god witnesside of his sone . þis is þe witnessynge . for god ʒaue to vs euerlastyng lijf . & þis lijf is in his sone/ he þat haþ þe sone . haþ & lijf/ he þat haþ not þe sone of god . haþ not lijf// ¶ I write to ʒou þes þingis . þat ʒee wite for ʒee haue euerlastyng lijf . þe whiche bileuen in þe name of god . Dis sone/ and þis is þe trithe þat we haue to god . for what euer þing we schulen are vp his wille . he schal here vs/ and we witen for he herith vs . what euer þing we schulen are/ we witen for we haue þe aringis . whiche we aren of hym/ he þat woot his broþer for to synne a synne not to þe deþ . are he . & lijf schal be ʒouen to hym . synnyng not to þe deþ/ þer is a synne to deþ/ not for it I seye þat any preye/ eche wickidnesse is synne . & þer is synne to deþ/ we witen for eche man þat is borne of god . synneþ not/ but þe generacon of god kepith hym . & þe wickide touchith hym not/ we witen for we ben of god . & al þe worlde is putte in wickide/ and we witen for þe sone of god came & cloþide fleysche for cause of vs . & suffride & roos aʒen fro deade men . & took vs to . & ʒaue to vs witte þat we knowe verrey god . & be in þe verrey sone of hym . þis is verrey god . & euerlastyng lijf/ litil sonex kepe ʒou fro simulacris (or counterfeites)//

## petre . 2.

nesse zou euermore of hes pingis · & tohely I wole zou wy-  
 tyngē & confermyde in presente truepe/ forsope I deme iust how  
 longe I am in his tabernacle for to reyse zou in monestynge I  
 certeyn for þe puttyngē of · of my tabernacle is swyfte/ vp þat  
 oure lorde Ihu crist haþ signyfiede to me/ forsope I schal ȝue  
 werke (or bisynesse) & ofte for to haue zou astir my deþ/ þat  
 zee do þe mynde of hem/ tohely we not supnge vnwise talis  
 haue made knowen to zou þe vertue & prescience (or bifore  
 knowynge) of oure lorde Ihu crist/ but made biholders of his  
 gretenesse/ tohely he takynge of god þe sadir honoure & glorie  
 suche maner voyce sliden doune to hym fro þe greet glorie ·  
 þis is my louede sone in whom I haue pleside to me/ here zee  
 hym/ and we herden þis voyce brouzte to fro heuene/ whanne  
 we weren wiþ hym in þe holy hil/ and we haue a sadder worde  
 of þe prophete to whiche zee ȝuyngē tente done wel · as to a  
 lanterne ȝuyngē lizte in a dirke (or mysty) place til þe day  
 bygynne for to ȝue lizt/ & þe day sterre sprynge in zoure her-  
 tis/ firste vnderstondynge þis þing/ þat eche prophete of scrip-  
 ture is not made by propre (or owne) interpretacon/ forsope  
 prophecie is not brouzte to by mannes wille/ but þe holy men  
 of god in spirit wiþ þe holy goſt spaken//

C<sup>m</sup> 2<sup>m</sup>



Forsope her weren & false prophetis of þe puple · as  
 & in zou schulen be maystris liers · þat schulen  
 brynge in sectis of perdicon · & þei denyen þe ilke  
 lorde þat bouzt hem/ aboue ledynge to hem self  
 hasty perdicon (or dampnacōn) · & manye schulen sue here lec-  
 cheries · by whiche þe wey of treupe schal be blasfemyde/ and  
 þei schulen marchaundise of zou in coueytise by seynede wor-  
 dis/ to whom doom nowē sumtyme ceesliþ not/ & þe perdicon  
 of hem nappiþ not/ forsope zif god sparide not to aungels ·  
 but bitoke hem to be turmentide/ drawen wiþ hondis of helle  
 into helle/ for to be kepte into doom/ and sparide not to þe  
 firste worlde · but kepte noe þe eyȝthe · bifore goer of ryztwes-  
 nesse ·



## ye priddy pistel of Ioon



He eldre man to gayus moste dere: whom  
I loue in treuþe/ moste dere of alle þin-  
gis I make preper · þee for to entre &  
fare wellsumly: as þi soule doih wel-  
sumly/ I ioyzede ful gretely · breþeren  
comynge & witnesþynge berynge to þi  
treuþe: as þou walkist in treuþe/ I  
haue not more grace of þes þingis:

C<sup>m</sup> 1<sup>m</sup>

þan þat I here my sones for to walke in treuþe/ moste dere  
þou doist feiþfully: what euer þou wirchist into breþeren/ &  
þis þing into pilgrymes: whiche zilden witnesþynge to þi  
charite in sizte of þe chirche: whom þou wel doinge ledist forþ  
worþily to god/ soþely for his name þei wenten forþ: no þing  
takynge of heþen men/ þerfore we owen for to receyue suche  
maner (men): þat we be euen wirchers of treuþe/ I schulde  
haue write parauenture to þe chirche: but þis diotrepes þat  
loueþ for to here primacie in hem · receyueþ not vs/ for þis  
þing zif I schal come: I schal monest his werkis whiche he  
doih garrynge (or chydyng) into vs/ wiþ euyl wordis/ and  
as þes þingis sufficien not to hym · neþer he receyueþ bre-  
þeren · & forbediþ hem þat receyuen: & castiþ oute of þe  
chirche/ moste dere nyl þou sue euyl þing: but þat þat is gode  
þing/ he þat doih wel · is of god/ he þat doih euyl seþ hym  
not/ witnesþynge is zolden to demetrie of alle men: & of treuþe  
it self/ but & we beren witnesþynge/ and þou hast knowen: for  
our witnesþynge is trewe/ I had many þingis for to write to  
þee: but I wolde not write to þee by incke & penne/ forsoþe I  
hope anone for to se þee: & we schulen speke mouþe to mouþe/  
pees to þee/ frendes greten þee wel/ grete þou frendis by  
name//

RR

þe

## petre . 2.

men forsakynge þe defoulyngis (or vnclenneſſis) of þe worlde in þe knowynge of oure lorde & ſaueour Jhū criſt · eſteſome in-  
 wlapide in þes ben ouercomen: þe later þingis ben made to  
 hem worſe þan þe former/ ſohely it was better to hem for to  
 not knowe þe wey of riȝtweſneſſe: þan for to turne azen aſtir  
 þe knowynge · fro þat holy maundement þat was bitaken to  
 hem/ ſohely þe ilke þing of verrey prouerbe biſel to hem · an  
 hounde turnyde azen to his boom (or caſtyng vp) · & a ſowe  
 waſchen in þe walowynge or ſlowe of clepe (or ſen)//

C<sup>m</sup> 3<sup>m</sup>



**D** I write to zou þis ſecounde piſſle · in whiche I  
 ſire zoure cleer ſoul in monestyng to gedir · þat  
 zee be myndeful of þe wordis þat I biſore ſeyde of  
 holy prophetis · & of þe maundementis of holy apos-  
 tliſ of þe lorde ſaueour/ firſte wityng þis þing · þat in þe laſte  
 dayes illuſours (or ſcorners or deceyuours) · ſchulen come in  
 decept · goinge aſtir here owne couepntyngis ſeyinge: where  
 is biheſte: or þe compynge of hym/ forſoþe ſiþ þe ſaderis ſlep-  
 ten · ſo alle þingis laſten fro þe bygynnyng of creature/  
 ſohely it dareþ hem willyng þis þing · þat heuenes weren bi-  
 fore · & þe erþe of water · & by water beinge (or ſondyng to  
 geder) by goddis worde: by whiche þingis þat ilke worlde  
 clenſide · þanne periſchide/ forſoþe þe heuenes þat nowe ben ·  
 & þe erþe · by þe ſame worde putte azen · ben kepte to ſijr ·  
 into þe day of doom & perdicoñ of vnpytous men/ forſoþe zee  
 moſte dere · one þing dare zou nouzt (or be not vnknown) ·  
 for one day anentis god · as a þouſande zeeris: & a þouſande  
 zeer as one day/ þe lorde tarieth not his biheſt as ſummen geſ-  
 ſen: but he doiþ paciently for zou · not willyng any for to  
 periſche: but alle for to turne azen to penaunce/ forſoþe þe  
 day of oure lorde ſchal come as a þeeſ: in whiche heuenes wiþ  
 greet birre (or ſeerfnes) ſchulen paſſe/ ſohely elementis ſchu-  
 len be diſſoluyde by heete/ forſoþe þe erþe & alle werkis þat ben  
 in it · ſchulen be brente/ þerfore whanne alle þingis ſchulen  
 be

## Jude



to hem þat wenten þe weye of cayme · & by er-

C<sup>m</sup> 2<sup>m</sup>

rour of balaam for mede ben ſched oute: & per-  
iſchiden in þe azenſeyinge of chore/ þes ben in here  
metis: filþes (or defoulþnges) feedþnge to gedit/  
wiþ ouden drede feedþnge hem ſelf/ cloudis wiþ ouden water  
borne aboute of wyndes · herueſt trees wiþ ouden fruyte ·  
twayes deade drawen vp by þe roote · wawes of þe wilde (or  
wood) ſee · froþinge oute here confuſiouns · erryng ſterres (or  
fallþnge doune) to whom þe tempeſt of dirkenenſſis is kepte  
into wiþ ouden ende/ forſoþe enos þe ſeueneþ fro adam pro-  
peciede of þes: ſeyinge/ lo þe lorde cometh in his holy þou-  
ſande · for to deme azenes alle men · & for to reprove alle vn-  
pitouſe men · & alle þe werkis of þe unpitoe of hem · by whiche  
þei diden unpitouſly: & of alle harde þingis þat unpitous ſyn-  
ners hane ſpoken azenes god/ þes ben grucchers pleyþng (or  
ful of pleyntis) wandryng by here deſires/ and þe mowþ of  
hem ſpekith pride: wandryng (or worſchipþng) perſones by  
cauſe of wyþnyng/ forſoþe zee moſte dere · be zee myndeful  
of þe wordis · whiche ben biſore ſeyde of apoſtliſ of oure lorde  
Jhū criſt/ þe whiche ſeyde to zou · for in þe laſte tymes þere  
ſchulen come ſcorners · wandryng by here deſiris · not in  
pitee/ þes ben þe whiche departen hem ſelf beſily · not hau-  
þnge ſpirit/ forſoþe zee moſte dere aboue bildþnge zoure ſelf  
to zoure moſte holy ſeiþ · in þe holy goſt preþinge · kepe zoure  
ſelf in þe loue of god · abidyng þe mercy of oure lorde Jhū  
criſt · into liſt euerlaſþng/ and ſohely reprove zee þes men  
demyde · forſoþe ſaue zee hem: raupſchþng of þe ſijt/ ſohely do  
zee mercy to oþer in drede of god: hatþng & þe ilke defoulide  
coat · þe whiche is ſleþſchely/ forſoþe to hym þat is myzty for  
to kepe to gedit zou wiþ ouden ſynne · & for to ordeþne biſore  
þe ſijt of his glorie zou vntwemyde · in gladþng (or ioying)  
wiþ ouden forþ · in þe comþng of oure lorde Jhū criſt · to god  
al one oure ſayeour · by ihū oure lorde · glorie & magnyfy-  
inge



## Boon . i .

sadir & his sone Ihu crist/ and his þing we writen to zou/  
 þat zee haue loye . & zoure loye be ful/ and þis is þe tellynge  
 þat we herden of hym & tellen to zou/ for god is lizt/ & any  
 dirkenessis ben not in hym/ zif we schulen seye . for we haue  
 seloweschip wiþ hym . & we wanderen in dirkenessis . we lizen  
 & we done not treuþe/ soþely zif we walken in lizt . as & he is  
 in lizte/ we haue seloweschip to gedir/ and þe blood of Ihu his  
 sone/ clenst vs fro al synne/ zif we schulen seye for we hane  
 not synne/ we oure self deceyuen vs . & treuþe is not in vs/ zif  
 we knowelechen oure synnes/ he is seifful & iust . þat he for-  
 zþue to vs oure synnes . & clense vs fro al wickidnesse/ zif we  
 schulen seye for we haue not synned/ we maken hym a lier/  
 & his worde is not in vs//

C<sup>m</sup> 2<sup>m</sup>



þ litil sones I write to zou þes þingis þat zee synne  
 not/ but & zif any man schal synne/ we haue avo-  
 ket anentis þe sadir Ihu crist iust . & he is helpynge  
 for oure synnes/ soþely not onely/ but also for of al  
 þe worlde/ and þis þing we witen for we haue knowen hym/  
 zif we kepen his comaundementis/ he þat seif hym for to haue  
 knowen god . & kepiþ not his comaundementis/ is a lier &  
 treuþe is not in hym/ forsoþe who kepiþ his worde/ verreyly  
 in hym is parfite charite/ in þis þing we witen for we ben in  
 hym/ zif we schulen be parfite in hym/ he þat seif hym for to  
 dwelle in hym/ & he owiþ for to walke as he walkide/ moße  
 dere I write to zou not a newe maundement . but þe olde  
 maundement . þat zee hadden fro þe bygynnyng/ þe olde  
 maundement is þe worde þat zee herden/ eftesone I write to  
 zou a newe maundement þat is trewe . & in hym & in zou/  
 for dirkenessis passen . & verrey lizt nowe schineþ/ he þat seif  
 hym . for to ben in lizt & hatif his broþer/ is in dirkenessis til  
 to zit/ he þat loueþ his broþer dwelliþ in lizt/ & sclandre is  
 not in hym/ soþely he þat hatif his broþer/ is in dirkenessis .  
 & in dirkenessis wandriþ/ & woot not whidir þe goþ . for  
 dirkenessis

## Boon .i.

dirkeness hane blyndide his yzen/ litil sones I write to zou  
 for youre synnes ben forzouen to zou · for his name/ faderis  
 I write to zou · for zee haue knowen hym hat is fro þe bygyn-  
 nyng/ zonge men I write to zou · for zee hane ouercomen þe  
 wickide/ I write to zou infauntis (or zonge children): for zee  
 hane knowen þe fadir/ I write to zou zonge men (or of myddil  
 age): for zee ben stronge · & þe worde of god dwelliþ in zou ·  
 & ouercamen þe wickide/ ¶ Now I see loue þe worlde: neþer þo  
 pingis hat ben in þe worlde/ zif any man loueþ þe worlde:  
 þe charite of þe fadir is not in hym/ for whi alle þing hat is  
 in þe worlde is coueytise of fleysche & coueytise of yzen · &  
 pride of lijf: whiche is not of þe fadir · but it is of þe worlde/  
 and þe worlde schal passe: & þe coueytise of it/ soþely þe þat  
 doiþ þe wille of god: dwelliþ into wiþ ouden ende/ my litil  
 sones þe laste is/ and as zee haue herde for antecrist comeþ:  
 now many antecristis ben made/ wher of we witen: for it is  
 þe laste houre/ þei wenten forþ fro vs: but þei weren not of  
 vs/ for whi zif þei hadden ben of vs: soþely þei hadden dwelte  
 wiþ vs/ but þei hat ben knowen for þei ben not of vs/ but zee  
 haue unccion of þe holy (goste): & haue knowen alle pingis/  
 I wrote not to zou · as to men unknowynge treuþe: but as  
 to knowynge it · & for eche leesyng is of treuþe/ who is a lier:  
 no but þis hat denyeþ for Ihs̄ is not crist · þis is antecrist: þat  
 denyeþ þe fadir & þe sone/ soþely eche þat denyeþ þe sone ne-  
 þer haþ þe fadir/ forsoþe he þat knowelechiþ þe sone haþ & þe  
 fadir/ þat þing hat zee herden fro þe bygynnyng: dwelle in  
 zou/ for zif it schal dwelle in zou þe whiche zee herdenat þe bi-  
 gynnynge: & ze schulen dwelle in þe sone & þe fadir/ and þis  
 is þe azenbihest þat he bihipte to vs euerlastyng lijf/ I wrote  
 þes pingis to zou: of hem þat deceyuen zou/ and þe anoynt-  
 ynge þe whiche zee receyueden of hym: dwelle in zou/ and  
 zee hane not nede þat any man teche zou: but as his anoynt-  
 ynge techiþ zou alle pingis/ and it is trewe: & it is not les-  
 ynge/ and as he tauzte zou: dwelle zee in hym/ and now zee  
 litil

## Boon .i.

litil sones dwelle zee in hym: pat whan he schal appeer • we haue triste • & be not confoundide of hym in his comynge/ zif zee witen for he is iuste • wite zee for & eche pat doih ríztwítnes • is borne of hym//

C<sup>m</sup> 3<sup>m</sup>



Sce zee what maner charite he sadir zaue to us pat we  
 be nampde þe sones of god • & be/ for þis þing þe  
 worlde knewe not us/ for it knewe not hym/ moste  
 dere nowe we ben þe sones of god: & zit it apper-  
 ide not what we schulen be/ we witen for whanne he schal ap-  
 pere: we schulen be liche to hym • for we schulen se hym as he  
 is/ and eche man pat haþ þis hope in hym: makih hym self  
 holy • as & he is holy/ eche man pat doih synne: doþ & wickid-  
 nesse • & synne is wickidnesse/ and zee witen/ for he apperide  
 þat he schulde do awey synnes: & synne is not in hym/ eche  
 man pat dwelliþ in hym: synneþ not/ and eche pat synneþ seþ  
 not hym: ne knewe hym/ litil sones no man deceyue zou/ he  
 þat doih ríztwítnesse: is iuste • as & he is iuste/ he þat doih  
 synne: is of þe deupl • for þe deupl synneþ at þe bigynnyngē/  
 in þis þing þe sone of god apperide þat he vndo þe werkis of  
 þe deupl/ eche man þat is borne of god: doih not synne • for þe  
 seed of god dwelliþ in hym • & he may not synne for he is borne  
 of god/ in þis þing þe sones of god ben knowen/ and þe sones  
 of þe fende/ eche man þat is not iuste: is not of god • & he þat  
 loueþ not his broþer/ for þis is þe tellynge þat zee herden at  
 þe bygynnyngē: þat zee loue eche oþer/ not as caym þat was  
 of eupl: & slowz his broþer/ and for what þing slowe he hym/ for  
 his werkis weren eupl/ soþely his broþeris iuste/ ¶ Bre-  
 þeren nyl zee wondren: zif þe worlde hatih zou/ we witen  
 for we ben translatide fro deþ to lijf: for we louen breþeren/  
 he þat loueþ not dwelliþ in deþ/ eche man þat hatih his bro-  
 þer: is a manqueller & zee witen for eche manqueller haþ  
 not euerlastyngē lijf dwellyng in hym/ in þis þing we haue  
 knowen þe charite of god: for he puttide his soule (or lijf) for  
 us:



## Boon .i.

vs: & we owen for to putte (our) soulis for breperen/ he þat schal haue þe substantioun of his worlde • & schal se his broþer for to haue nede • & schal close his entaylis fro hym: how dwelliþ þe charite of god in hym: my litil sones loue we not in worde neþer in tunge: but in treuþe & werke/ in þis þing we knowen for we ben of treuþe: & in his sizte we monestten oure hertis/ for zif oure hertis schal reprove vs (or vnder- nymme: god is more þan oure herte • & knewe alle þingis/ moſte dere zif oure herte schal not reprove vs: we haue triſte in god/ and what euer we schulen are • we schulen receiue of hym: for we kepen his comaundementis • & we done þo þingis þat ben plesaunt bifore hym/ and þis is þe comaundement of hym: þat we bileue in þe name of his sone Ihū c̄st • & loue eche oþer • as he zawe beste to vs/ and he þat kepith his maundementis: dwelliþ in hym & he in hym/ and in þis þing we witen for he dwelliþ in vs of þe spirit of whom he zawe to vs//



**M**oste dere nyl zee bileue to eche spirit: but proue zee spiritis zif þei ben of god/for many false prophetis wenten oute into þe worlde/ in þis þing þe spirit of god is knowen/ eche spirit þat knowelechiþ crist for to haue comen in fleysche: is of god/ & eche spirit þat dissoluyþ (or fordoih) Ihū: is not of god/ and þis antecrist of whom zee herden: for he cometh/ and rize now he is in þe worlde/ zee litil sones ben of god/ and zee haue ouercomen hym • for he þat is in zou is more: þan he þat in þe worlde/ þei ben of þe worlde: þerfore þei speken of þe worlde • & worlde heriþ hem/ we ben of god/ he þat knewe god heriþ vs/ he þat is not of god: heriþ not vs/ in þis þing we knowen þe spirit of treuþe: & þe spirit of erreure/ moſte dere loue we togedir: for charite is of god/ and eche man þat loueth his broþer is borne of god & knowiþ god/ he þat loueth not hath not charite • neþer knewe god • for god is charite/ In þis þing þe  
charite

C<sup>m</sup> 4<sup>m</sup>

## Boon .i.

charite of god apperide in vs · for god sente his one bigoten  
 sone into þe worlde: þat we lyue by hym/ in þis þing is cha-  
 rite · not as we hadden louede god: but for he firste loupde us ·  
 & sente his sone helpynge for oure synnes/ ¶ zee moste dere zif  
 god louede vs: & we owen for to loue eche oþer/ no man fize  
 euer god/ zif we louen to gedir: god dwellig in us · & þe cha-  
 rite of hym is parfite in vs/ in þis þing we knowen for we  
 dwellen in hym & he in vs: for of his spirit he zawe to vs · & we  
 fizen & witnessen: for þe fadir sente his sone saueour of þe  
 worlde/ who euer schal knoweleche for ih̄c is þe sone of god ·  
 & we hane knowen & bileuen to þe charite þat god haþ in vs/  
 god is charite/ & he þat dwellig in charite: dwellig in god · &  
 god in hym/ in þis þing is þe parfite charite of god wip vs ·  
 þat we haue triste in þe day of doom/ for as he is: & we ben in  
 þis worlde/ drede is not in charite · but parfite charite · sendip  
 oute drede · for drede haþ peyne/ forsoþe he þat dredip: is not  
 parfite in charite/ þerfore loue we god: for he former louede  
 vs/ zif any man schal seye for I loue god · & schal hate his  
 broþer: he is a liet/ soþely he þat louep not his broþer whiche  
 he seep: howe may he loue god whom he seep not? & we haue  
 þis precepte of god · þat he þat louep god: loue & his broþer//

C<sup>m</sup> 5<sup>m</sup>



The man þat bileueþ for Ih̄c is crist: is borne of  
 god/ and eche man þat louep hym þat gendrip:  
 louep hym þat is borne of hym/ in þis þing we  
 knowen for we louen þe children of god: whanne  
 we louen god & done his maundementis/ soþely þis is charite  
 of god: þat we kepe þe maundementis · & his maundementis  
 ben not greuous/ for alle þing þat is borne of god: ouercomeþ  
 þe worlde/ and þis is þe victorie þat ouercomeþ þe worlde:  
 oure seip/ forsoþe who is it þat ouercomeþ þe worlde · no but  
 he þat bileueþ for Ih̄c is þe sone of god/ þis is Ih̄c crist þat  
 came by water & bloode/ not in water onely: but in water &  
 blood/ and þe spirit is he þat witnessep/ for crist is treue/  
 for



## Boon . i .

for þre ben þat ȝyuen witnessynge in heuene . þe fadir þe worde (or sone) & þe holy goste: & þes þre ben one/ and þre ben þat ȝyuen witnessynge in erþe: þe spirit water & blood . & þes þre ben one/ ȝif we receyuen witnessynge of men: þe witnessynge of god is more/ for þis is þe witnessynge of god þat is more: for he witnesside of his sone/ he þat bileueþ into þe sone of god: haþ witnessynge of god in hym/ he þat bileueþ not to þe sone . makith hym a lier . for he bileueþ not in þe witnessynge þat god witnesside of his sone . þis is þe witnessynge . for god ȝaue to vs euerlastyng liif: & þis liif is in his sone/ he þat haþ þe sone: haþ & liif/ he þat haþ not þe sone of god: haþ not liif// ¶ I write to ȝou þes þingis: þat ȝee wite for ȝee haue euerlastyng liif: þe whiche bileuen in þe name of god: Dis sone/ and þis is þe trithe þat we haue to god . for what euer þing we schulen are vp his wille: he schal here vs/ and we witen for he herith vs: what euer þing we schulen are/ we witen for we haue þe aringis: whiche we aren of hym/ he þat woot his broþer for to synne a synne not to þe deþ: are he . & liif schal be ȝouen to hym . synnyng not to þe deþ/ þer is a synne to deþ/ not for it I seye þat any prepe/ eche wickidnesse is synne: & þer is synne to deþ/ we witen for eche man þat is borne of god: synneþ not/ but þe generacon of god kepith hym: & þe wickide touchith hym not/ we witen for we ben of god: & al þe worlde is putte in wickide/ and we witen for þe sone of god came & cloþide flesche for cause of vs . & suffride & roos aȝen fro deade men . & took vs to: & ȝaue to vs witte þat we knowe verrey god . & he in þe verrey sone of hym . þis is verrey god: & euerlastyng liif/ litil sones kepe ȝou fro simulacris (or co-weptite)//



## to romayns

forsoþe we seyn • for þe feiþ is rettide to abraham to ryztwel-  
 nesse/ how þerfore is it rettide? in circumcisiõ or in prepu-  
 cie? not in circumcisiõ; but in prepucye/ and he took a signe  
 of circumcisiõ; • a markynge (or tokenynge) of ryztwelnesse  
 of feiþ þat is in prepucye • þat he be fadir of alle men bileu-  
 ynge by prepucye • þat it be rettide & to hem to ryztwelnesse;  
 & þat he be fadir of circumcisiõ/ not onely to hem þat ben of  
 circumcisiõ; but & to hem þat suen his steppis • of þe feiþ of  
 our fadir abraham þat is in prepucie/ forsoþe not by þe lawe  
 is biheste to abraham or to his seede • þat he be þe eyre of þe  
 worlde; but by þe ryztwelnesse of feiþ/ soþely zif þei þat ben  
 of þe lawe ben epres; feiþ is anentiside (or distruyede) • bihest  
 is done away/ forsoþe þe lawe worchþi wrap/ soþely whereþe  
 lawe is not; neþer preuariaconi (or trespassynge)/ þerfore of  
 þe feiþ; þat by grace biheste be stable (or stidfast) to ethe-  
 seed • not to þat seed onely þat is of þe lawe; but þat is of þe  
 feiþ of abraham • þe whiche is fadir of vs alle; as it is writen/  
 for I haue sette þee fadir of many folkis • bifore god to whom  
 þou hast bileuede • þe whiche god quykeneþ deade men • &  
 cleyþ þo þingis þat ben not; as þo þat ben/ þe whiche (abra-  
 ham) azenes hope • bileuede into hope; þat he schulde be made  
 fadir of many folkis • by þat it is seyde to hym/ þus schal þi  
 seede be as sterres of heuene; & as grauel (or sonde) • þat is  
 in þe bryncke of þe see/ and he is not made vnstidfast in þe  
 bileue • neþer he bihilde his body how nyȝ deade • whanne he  
 was almost of an hundride ȝeer; & þe wombe of sare nyȝ  
 deade/ also in þe biheste of god • he doutide not wiȝ vntriȝt;  
 but he is confortide in bileue • ȝyuyng glorie to god • wit-  
 ynge moste fully • for what euer þingis god hap bihiȝt; he is  
 al mizty & for to do/ þerfore it is rettide to hym to ryztwel-  
 nesse/ forsoþe it is not writen onely for hym • for it is rettide  
 to hym to ryztwelnesse; but & for vs • to whiche it schal be ret-  
 tide • bileuyng into hym þat reyside oure lorde Ihu cristi fro  
 deade (spiritis) þe whiche is bitaken for oure synnes; & roos  
 azen for oure iustifyinge//

Therefore

## ye priddy pistel of Ioon



He eldre man to gayus moste dere: whom  
I loue in treuþe/ moste dere of alle þin-  
gis I make preyer · þee for to entre &  
fare welsumly: as þi soule doiþ wel-  
sumly/ I ioyzede ful gretely · breþeren  
comynge & witnessynge berynge to þi  
treuþe: as þou walkist in treuþe/ I  
haue not more grace of þes þingis:

C<sup>m</sup> 1<sup>m</sup>

þan þat I here my tones for to walke in treuþe/ moste dere  
þou doiþ seiþfully: what euer þou wirchist into breþeren/ &  
þis þing into pilgrymes: whiche zilden witnessynge to þi  
charite in sizte of þe chirche: whom þou wel doinge ledist forþ  
worþily to god/ soþely for his name þei wenten forþ: no þing  
takynge of heþen men/ þerfore we owen for to receyue suche  
maner (men): þat we be euen wirchers of treuþe/ I schulde  
haue write parauenture to þe chirche: but þis diotrepes þat  
loueþ for to bere primacie in hem · receyueþ not vs/ for þis  
þing zif I schal come: I schal monest his werkis whiche he  
doiþ garrynge (or chydyng) into vs/ wiþ euyl wordis/ and  
as þes þingis sufficien not to hym · neþer he receyueþ bre-  
þeren · & forbediþ hem þat receyuen: & castiþ oute of þe  
chirche/ moste dere nyl þou sue euyl þing: but þat þat is gode  
þing/ he þat doiþ wel · is of god/ he þat doiþ euyl seþ hym  
not/ witnessynge is zolden to demetrie of alle men: & of treuþe  
it self/ but & we beren witnessynge/ and þou hast knowen: for  
our witnessynge is trewe/ I had many þingis for to write to  
þee: but I wolde not write to þee by incke & penne/ forsoþe I  
hope anone for to se þee: & we schulen speke mouþe to mouþe/  
pees to þee/ frendes greten þee wel/ grete þou frendis by  
name//

RR



## ye pistil of Jude.

C<sup>m</sup> 1<sup>m</sup>



Wdas þe seruaunt of Ihu crist broþer  
forsoþe of James · to þes louede þat  
ben in god þe fadir & of Ihu crist kepte  
& clepide: mercy to zou & pees & charite  
þe fulfildē/ moſte dere I makynge al  
byſynes of writynge to zou of zoure  
comoune helpe · had nede for to write  
to zou · preyinge for to ſtriue vpon þe  
ſeiþ ones bitaken of ſeyntis/ ſopely ſummen pryueli entre-  
den · þat ſum tyme weren biſore writen into þis doom/ vn-  
pitous men ouerturnynge þe grace of oure god into letche-  
rie · & denyngē þe al one lordſchip: & oure lorde Ihu crist/  
ſopely I wole to gedir monēſte zou: witynge ones alle þingis/  
for ihc ſauynge his puple of þe lande of egipte: þe ſecounde  
tyme loſte hem þat bileueden not/ ſopely aungels þat kepten  
not his pryncchode · but forſoken his hous: þe reſerupde into  
doom of greet god · in euerlaſtynge bondis vnder dirkenēſſe/  
as ſodom & gomor · & nyȝ cooſtide cytees on liche maner  
doinge fornycacon · & goinge aweiȝe aſtir oper flepſche: ben  
made enſauple · ſuſteynynge peyne of euerlaſtynge ſijr/ alſo  
& þes þat deſoulen ſopely þe flepſche · forſoþe diſpiſen lorde-  
ſchypynge: forſoþe blaſfemen mageſte/ whanne mychael þe  
archaungel diſputynge wiþ þe deuyl · aroſe of moyſes body:  
he was not hardy for to ȝpue doom of blaſfemye: but ſeyde ·  
þe lorde comaundide to þee/ forſoþe þes blaſfemen what euer  
þingis þei ſopely vnknoȝen/ ſopely what euer þingis þei hane  
knowen · kyndely as doumbe beſtis: in þes þei ben corrupte//

Wlo



## Jude



**W** to hem þat wenten þe wepe of cayme · & by er- C<sup>m</sup> 2<sup>m</sup>  
 rour of balaam for mede ben sched oute: & per-  
 ischiden in þe azenseyinge of chore/ þes ben in here  
 metis: filþes (or defoulynges) feedynge to gedir/  
 wiþ outen drede feedynge hem self/ cloudis wiþ outen water  
 borne aboute of wyndes · heruest trees wiþ outen fructe ·  
 twyes deade drawen vp by þe roote · wawes of þe wilde (or  
 wood) see · froþinge oute here confusiouns · errynge sterres (or  
 fallynge doune) to whom þe tempest of dirkeness is kepte  
 into wiþ outen ende/ forsoþe enos þe seueneþ fro adam pro-  
 pociede of þes: seyinge/ lo þe lorde comen in his holy þou-  
 sande · for to deme azenes alle men · & for to reproue alle vn-  
 pitouse men · & alle þe werkis of þe vnpitee of hem · by whiche  
 þei diden vnpiteously: & of alle harde þingis þat vnpiteous syn-  
 ners hane spoken azenes god/ þes ben grucchers pleyng (or  
 ful of pleyntis) wandrynge vp here desires/ and þe mouþ of  
 hem spekiþ pride: wandrynge (or worschippynge) persones by  
 cause of wyngynge/ forsoþe zee moſte dere · be zee myndeful  
 of þe wordis · whiche ben bifore seide of apostlis of oure lorde  
 Ihu crist/ þe whiche seide to zou: for in þe laste tymes þere  
 schulen come scorneris · wandrynge vp here desiris · not in  
 pitee/ þes ben þe whiche departen hem self beestly · not hau-  
 ynge spirit/ forsoþe zee moſte dere aboue bildynge zoure self  
 to zoure moſte holy feiþ · in þe holy goſt preyynge · kepe zoure  
 self in þe loue of god · abidyng þe mercy of oure lorde Ihu  
 crist · into lijf euerlastynge/ and soþely reproue zee þes men  
 dempde · forsoþe saue zee hem: raupſchynge of þe sijt/ soþely do  
 zee mercy to oþer in drede of god: hatynge & þe ilke defoulide  
 coot · þe whiche is slepſchely/ forsoþe to hym þat is myȝty for  
 to kepe to gedir zou wiþ outen synne · & for to ordeyne bifore  
 þe ſijt of his glorie zou vntwemmyde · in gladynge (or ioying)  
 wiþ outen forþ · in þe comynge of oure lorde Ihu crist · to god  
 al one oure ſayeour · by ihu oure lorde · glorie & magnify-  
 inge

## to romayns

we here fruyte to god/ forsope whanne we weren in flesche  
 passions of synnes hat weren by þe lawe wrouzten in oure  
 membris: þat þei schulden here fruyte to deþ/ now forsope we  
 ben vnbounden fro þe lawe of deþ in whiche we weren/ so þat  
 we serue in newenesse of spirit & not in oldenesse of lettre/  
 what þerfore schule we seye/ þe lawe is synne/ ser be it/ but  
 I knewe not synne: no but by þe lawe/ for whi I wiste not co-  
 ueptynge for to be synne: no but þe lawe seyde: þou schalt not  
 coueyte/ forsope occasiõ: synne by þe maundement hap  
 wrouzte in me al coueptynge (or coueytise)/ soþely wiþ outen  
 þe lawe: synne was deade/ forsope I lyuede wiþ outen þe  
 lawe sum tyme/ but whanne þe comaundement had comen:  
 synne lyuede azen/ soþely I am deade & þe comaundement  
 is founden to me þat was to liif: þis þing for to be to deþ/ for  
 whi synne & occasiõ taken by þe comaundement deceyvede  
 me: & bi it slowe me/ and so þe lawe soþely is holy & þe com-  
 aundement holy: & iuste & good/ þerfore þat þat is good to me  
 is made deþ/ ser be it/ but þat synne apperide (or be knowen):  
 synne þourz gode þing wrouzte deþ to me: þat here be made  
 synne synnyngge ouer maner (or mesure) by comaundement/  
 soþely we witen for þe lawe is spiritual (or gostly) forsope I  
 am fleschely: solde vndir synne/ soþely I vnderstonde not þat:  
 þat I wirche/ soþely I do not þe good þing þat I wole: but I  
 do þe ilke euyl þing þat I hate/ forsope zif I do þat þing þat  
 I wole not: I consente to þe lawe: for it is good/ now soþely  
 I worche not þat þing nowe: but þat synne þat dwellig in me/  
 soþely I woot for in me: þat is in my flesche dwellig no good/  
 for wille liif to: to me: treuely for to parfourme good þing  
 I fynde not/ forsope I do not þe ilke good þing þat I wole/  
 but I do þe ilke þing þat I wole not/ soþely zif I do þat þing  
 þat I wole not: I wirche not it: but þe synne þat dwellig in  
 me/ þerfore þe lawe is good to me: willynge for to do good  
 þing: for euyl þing liif to me/ þerfore þe lawe is good to me  
 willynge/ forsope I delite togedir þe lawe of god: by þe inner  
 man/

## to romayns

þat is in me is reedy for to euangelize & to you þat ben at  
 rome/forsoþe I schame not þe gospel/ for it is of þe vertue of  
 god into helpe to eche man byleuyng: to þe iewe firste & to  
 þe greek/ soþely þe ryztwelnesse of God is schewide in it of  
 seiþ into seiþ: as it is writen/ forsoþe a iuste man liueþ of seiþ/  
 forsoþe þe wrappe of god is schewide fro heuene vpon al vn-  
 pitee & unriztwelnesse of þo men þat wiþholden (or holden  
 abak) þe treuþe of god in unriztwelnesse/ for þat þat is known  
 of god: is schewide (or made open) to hem/ forsoþe god schew-  
 ide to hem • for þe vnuyfible þingis of hym • of þe creature of  
 þe worlde • by þo þingis þat ben made • vnderston den ben bi-  
 holden • & þe euerlastyng vertue of hym & þe godhede: so þat  
 þei ben vnercusable/ for whanne þei hadden god: þei glorifie-  
 den not as god • or diden þankyngis/ but þei vangschilden in  
 here pouztis: & þe vnwise herte of hem is dirkide (or made  
 dirke)/soþely þei sepyng hem self for to be wisemen: ben made  
 foolis/ and þei chaungiden þe glorie of god vncorruptible •  
 (þat may not die ne be peyride): into þe lickenesse of an ymage  
 or corruptible man • & of briddis & of foure footide beestis • &  
 of serpentis/ for whiche þing god bitoke hem into þe desires of  
 here herte into vncleennesse: þat þei punysche wiþ wrongis  
 (or dispitis) • here bodies in hem self/þe whiche men chaungi-  
 den þe treuþe of god into leesyng • & herieden & serueden to a  
 creature: raper þan to þe creatoure (þat is maker of nouzt) þat  
 is bleside into worldis (or wiþ outen ende) amen (or so be it)/  
 herfore god bitoke hem into passious of euyl fame (or schen-  
 schip)/for whi þe wymmen of hem chaungiden þe kyndely vse:  
 into þat vse þat is azenes kynde/ also forsoþe & þe malis (or  
 men) • þe kyndely vse of wymmen forsaken: brenned in here  
 desiris togedir • malis into malis wirchyng filþehede • & re-  
 cepuyng in hem self þe mede (or hire) þat bihouede of here er-  
 rour/ and as þei proueden not for to haue god in knowyng:  
 god bitoke hem into a reprouable wit: þat þei do þo þingis þat  
 accorden not (or bisemen not) • hem fulfild wiþ al wickidnesse •  
 malice •



## to romayns

malice · fornycatōn · coueytise · waywarnesse · ful of enuye ·  
man sleingis · stryfe · gyle · euyl wille · pryuey bacbiters (or  
sowers of discorde) · detraictours (or open bacbiters) · hateful to  
god · wrongeful dispisers · proude hyze (ouermeasure) fynders  
of euyl þingis · not obeschynge to sadir & modir · vnwise · vn-  
couenable in berynge wiþ oute forþ · wiþ outen affeccon (or  
loue) · wiþ outen bonde of pees · wiþ outen mercy/ þe whiche  
whanne þei hadden knowe þe ryztwelnesse of god vnderstoden ·  
for þei þat done suche þingis · ben worþi of deþ/ not onely þei  
þat done þo þingis · but also þei þat consenten to men doinge//

C<sup>m</sup> 2<sup>m</sup>



**E**uer whiche þing þou art vnercusable · þou eche man  
þat demest/ sopely in what þing þou demest anoper  
man · þou condempnest þi self/ forsoþe þou dost þe  
same þingis · whiche þou demest/ sopely we witen  
for þe doom of god is vntreue into hem þat done suche þingis/  
geffist þou man forsoþe þat demest hem þat done suche þingis ·  
& þou doste hem · for þou schal ascape þe doom of god/ wher  
þou dispisest þe richessis of his godenesse · & patience & longe  
abidyng · vnknewest þou for þe benygnyte (or good wille)  
of god leedih þee to penaunce/ forsoþe astir þin hardenesse &  
vnpentaunte herte · þou tresourist to þee wrappe into þe day  
of wrappe & schewyng of þe ryztful doom of god · þat schal  
zilde to eche man astir his werkis/ sopely to hem þat vp pa-  
ciance of goode werke · glorie & honoure & vncorruptcon · to hem  
seekyng euerlastyng lijf/ forsoþe to hem þat ben of strife & þat  
assenten not treue · but bileuen to wickidnesse · wrappe & in-  
dignacon · tribulacon & angwische into eche soule of man wirch-  
yng euyl · of Jewe firste & of greke/ sopely glorie & honoure  
& pees to eche man wirchyng good þing · to Jewe firste & to  
greke/ for accepcon of persones (þat is to putte one bifore ano-  
þer wiþ outen deserte) · it is anentis god/ forsoþe who euer syn-  
nen wiþ outen lawe · schulen perische wiþ oute lawe/ and who  
euer in þe lawe synnen · schulen be demyde by þe lawe/ forsoþe  
þe

## to romayns

whom he clepide & hem he iustifyede/ soþely whom he iustifyede/ & hem he glorifiede/ what þerfore schulen we seye to þes þingis: zif god for vs who azenes vs/ þe whiche also sparide not to his owne sone/ but for vs alle bitoke hym/ how also 3aue he not to vs alle þing wiþ hym/ who schal accuse azenes þe chosen sones of god/ god þat iustifieth: who is þat condemnyngh/ Jh̄ crist þat is deade/ 3he þe whiche & roos azen: þe whiche is on þe ryzt halfe of god: & þe whiche prepeþ for vs/ who þerfore schal departe vs fro þe charite of god: tribulacōn or angwische or hungre: or nakidnesse: or persecucōn: or perel: or sweerde/ as it is writen/ for we ben slayne al day for þee: we ben gesside as scheep of slauzter/ but in alle þes þingis we ouercomen: for hym þat louede vs/ soþely I am certayne: for neþer deþ: neþer lijf: neþer aungels: neþer pryncipatis: neþer vertues: neþer potestatis: neþer present þingis: neþer þingis to comynge: neþer strengþe: neþer heyzþe: neþer depnesse: neþer oper creature: schal motwe departe vs fro þe charite of god: þat is in c̄st Jh̄u oure lorde//



**D**e seye treuþe in crist Jh̄u: I lize not: my conscience berynge witnessynge to me in þe holy gost: for grete heuynesse is to me: & contynuel sorowe to myn herte/ forsoþe I my self desiride for to be curside (or departide) fro crist for my breþeren: þat ben cotyns astir þe flesche: þat ben israelitis (or of isrl) whos adopcion is of sones & glorie & testament & 3yungne of lawe: & seruyse & bihestis: whos ben þe faderis: & of whom crist astir þe flesche: þat is god aboue alle þingis: bleside into worldis/ amen/ soþely not þat þe worde of god haþ fallen doune: (or saylide vnsulside)/ soþely not alle þat ben of isrl: þes ben isrlitis (or sones of iacob)/ neþer þei þat ben þe seede of abraham alle ben sones: but in ysaac: seed schal be clepide to þee/ þat is to seye: not þei þat ben sones of þe flesche: ben sones

C<sup>m</sup> 9<sup>m</sup>

¶ ¶

of

## to romayns

of god; but þei þat ben sones of biheste: ben demyde in seed  
of bihest/ soþely þis is þe worde of bihest/ vp þis tyme I schal  
come: & a sone schal be to sare/ forsoþe onely sche: but & re-  
becca of one liggyng by haupng two sones of ysaac oure sa-  
dir/ soþely whanne þei weren not zit borne: oþer hadden done  
any of good or euyl: þat þe purpos of god schulde dwelle vp  
þe eleccioun/ not of werkis: but of god cleppng þat is seyd  
to hym: for þe more schal serue to þe lesse: as it is writen: I  
louede Jacob/ forsoþe esau I had in hate/ what þerfore schu-  
len we sepe/ wher wickidnesse he anentis god/ fer be it/ for-  
soþe he seip to moytes/ I schal haue mercy to whom I schal  
haue mērcy: & I schal ȝyue mercy to whom I schal haue  
mercy/ þerfor it is not neþer of man willyng neþer rennyng:  
but of god haupng mercy/ forsoþe þe scripture seip to pha-  
rao/ for into þis þing I haue stired þee: þat I schewe in þee  
my vertue: & þat my name be tolde in al erþe/ þerfore of  
whom god wole he haþ mercy: & of whom god wole he endu-  
rip (or hardenyþ)/ and so þou seist to me/ what þing is zit  
fouzt: soþely who wiþstondip his wille/ ¶ man who art þou:  
þe whiche answerist to god/ wher a potte or made þing: seip  
to hym þat made it: what hast þou made me so/ wher a potter  
of clepe haþ not power of þe same gobet: for to make soþely  
one vessel into honoure: anoder forsoþe into dispite (or lowe of-  
fice): þat zif god willynge for to schewe wrapþe & for to make  
power knowen: sustenyde in grete pacience þe vessels of wra-  
þþe able into perdicoñ (or dāpnacoñ): þat he schulde schewe  
þe richess of his glorie: into vessels of mercy: þe whiche he  
made redy into glorie/ and whiche he clepide not onely of  
iewes: but also of heþen men as he seip in osee/ I schal clepe  
not my puple: my puple: & not my louede: my louede: & not  
haupng mercy: haupng mercy/ and it schal be in place:  
wher it is seyd not zee my puple: þere þei schulen be clepide  
þe sones of lyuyng god/ forsoþe ysaie crieh for isrl/ zif þe  
nowmbre of isrl schal be as þe grauel of þe see: þe relgues  
schulen



## to romayns

schulen be made saaf/ forsope a worde endynge & abreggynge in equyte/ for þe lorde schal make a worde breggide (or made schorte) vpon al erþe/ and as ysaie bifore seide/ no but god had lette to vs seede/ we hadden ben made as sodom & we hadden ben lijk as gomor/ þerfore what schulen we seye/ þat beþen men þat sieden not ryztwesnesse/ haue cauhte ryztwesnesse þat is of seip/ forsope isrl tynge þe lawe of ryztwesnesse/ came not parfytely into þe lawe of ryztwesnesse/ why/ for not of seip/ but as of werkis/ toþely þei offendiden into þe snoon of offencon (or spurnynge) \* as it is writen/ io I putte a snoon of offencon in syon/ & a snoon of sclaudre/ þat eche þat schal bileue into it/ schal not be confoundide (or schente)//

**B**eþeren toþely þe wille of myn herte & my bisechynge is made to god for hem into helpe/ forsope I here witnessynge to hem for þei haue loue of god/ but not of kunnyng/ toþely þei vnknowyng goddis ryztwesnesse/ & seekyng for to make sidestall here owne/ ben not suget to þe ryztwesnesse of god/ forsope þe ende of þe lawe isrl/ to ryztwesnesse to eche man bileuyng/ toþely moyses/ for þe man þat schal do ryztwesnesse þat is of þe lawe/ schal lyue in it/ forsope þe ryztwesnesse þat is of þe bileue/ seip þus/ seye þou not in þin herte/ who schal slepe into heuene/ þat is to seye for to leede doune crist/ or who schal go doune into depnesse (of helle)/ þat is for to azen clepe crist fro deade (spiritis)/ but what seip þe scripture/ þe worde is nyz in þi moup/ & in þin herte/ þat is þe worde of bileue/ þe whiche we prechen/ þat zif þou knoweleche in þi moup þe lorde Ihu isrl & bileuest in þin herte þat god repleide hym fro deade (spiritis)/ þou schalt be saaf/ forsope by herte we bileuen to ryztwesnesse/ by moup toþely knowelechyng is made to helpe/ toþely þe scripture seip/ eche þat bileueþ into hym/ schal not be confoundide/ toþely þer is no distyncon of Iewe & greek/ forwhi þe same lorde of alle/ ricke into alle þat inclepen hym/ forsope eche

C<sup>m</sup> 10<sup>m</sup>

## ye pistil of Jude.

C<sup>m</sup> 1<sup>m</sup>



Udas þe seruaunt of Ihu crist broþer  
forsøþe of James · to þes louede þat  
ben in god þe fadir & of Ihu crist kepte  
& clepide: mercy to zou & pees & charite  
þe fulfild/ moſte dere I makynge al  
byſynes of writynge to zou of zoure  
comoune helpe · had nede for to write  
to zou · preyinge for to ſtriue vpon þe  
feir ones bitaken of ſeyntis/ ſophely ſummen pryuely entre-  
den · þat ſum tyme weren biſore writen into þis doom/ vn-  
pitous men ouerturnynge þe grace of oure god into lecche-  
rie · & denyng þe al one lordſchip: & oure lorde Ihu crist/  
ſophely I wole to gedir monette zou: witynge ones alle þingis/  
for ihc ſauynge his puple of þe lande of egipte: þe ſecounde  
tyme loſte hem þat bileueden not/ ſophely aungels þat kepten  
not his pryncchode · but forſoken his hous: þe reſeruyde into  
doom of greet god · in euerlaſtyng bondis vnder dirkenette/  
as ſodom & gomor · & nyȝ cooſtide cytees on liche maner  
doinge fornycacon · & goinge aweye aſtir oþer flepſche: ben  
made enſauple · ſuſteynynge peyne of euerlaſtynge fir/ alſo  
& þes þat defoulen ſophely þe flepſche · forſøþe diſpiſen lorde-  
ſchypynge: forſøþe blaſfemen mageſte/ whanne mychael þe  
archaungel diſputynge wiþ þe deuyl · ſtofe of moyſes body:  
þe was not hardy for to ȝyue doom of blaſfemye: but ſeyde ·  
þe lorde comaundide to þee/ forſøþe þes blaſfemen what euer  
þingis þei ſophely vnknewen/ ſophely what euer þingis þei hane  
known · kyndely as dumble beſtis: in þes þei ben corrupte//

## Jude



**W** to hem pat wenten he wepe of cayme · & by er-  
 rout of balaam for mede ben sched oute: & per-  
 itchiden in he azenfeynge of chore/ þes ben in here  
 metis: filþes (or defoulþnges) feedþnge to gedir/  
 wiþ outen drede feedþnge hem self/ cloudis wiþ outen water  
 borne aboute of wyndes · heruest trees wiþ outen fruyte ·  
 twyes deade drawen vp by þe roote · wawes of þe wilde (or  
 wood) see · froþinge oute here confusiouns · errynges sterres (or  
 fallþnge doune) to whom þe tempest of dirkeness is kepte  
 into wiþ outen ende/ forsoþe enos þe seueneþ fro adam pro-  
 peciede of þes: seynges/ lo þe lorde comeþ in his holy þou-  
 sande · for to deme azenes alle men · & for to reprove alle vn-  
 pitouse men · & alle þe werkis of þe unpitoe of hem · by whiche  
 þei diden unpitously: & of alle harde þingis þat unpitous syn-  
 ners hane spoken azenes god/ þes ben grucchers pleyþng (or  
 ful of pleyntis) wandryng by here desires/ and þe mouþ of  
 hem spekiþ pride: wondryng (or worschippþng) persones by  
 cause of wyþþng/ forsoþe zee moſte dere · be zee myndeful  
 of þe wordis · whiche ben bifore seyde of apostlis of oure lorde  
 Ihu crist/ þe whiche seyde to zou: for in þe laste tymes þere  
 schulen come scorners · wandryng by here desiris · not in  
 pitee/ þes ben þe whiche departen hem self beestly · not hau-  
 þnge spirit/ forsoþe zee moſte dere aboue bildþnge zoure self  
 to zoure moſte holy seiþ · in þe holy goſt þreyþng · kepe zoure  
 self in þe loue of god · abidyng þe mercy of oure lorde Ihu  
 crist · into liif euerlaſþþng/ and soþely reprove zee þes men  
 demþde · forsoþe saue zee hem: raupſchþng of þe list/ soþely do  
 zee mercy to oþer in drede of god: hatþng & þe ilke defoulide  
 coot · þe whiche is slepſchely/ forsoþe to hym þat is myzty for  
 to kepe to gedir zou wiþ outen synne · & for to ordeyne bifore  
 þe list of his glorie zou vnwemþde · in gladþng (or ioyþng)  
 wiþ outen forþ · in þe comþng of oure lorde Ihu crist · to god  
 al one oure ſageour · by ihu oure lorde · glorie & magnyfy-  
 inge

C<sup>m</sup> 2<sup>m</sup>



## to romayns

as it is writen/ he schal come of syon pat schal delpue & turne  
 away: unpitue of iacob/ and his testament to hem of me:  
 iohanne I schal do away here synnes/ soþely by þe gospel  
 enemyes for you: forsoþe mooste derdworþ by þe eleccion for sa-  
 deris/ soþely þe ziftis & clepyng of god: ben wip outhen for-  
 þinkyng (or reuokynge)/ soþely as sumtyme & zee bileueden  
 not to god: now forsoþe zee haue gete mercy for þe vnbeleue  
 of hem: so & þes now bileueden not into zoure mercy: pat &  
 þei gete mercy/ forsoþe god closide to gebir alle þingis in vnbi-  
 leue: pat he haue mercy on alle/ ¶ **W** þe byzenesse (or depnesse)  
 of þe richessis of wisdom & kunnyng of god/ how incompre-  
 hensibile ben his domes: & his weyes untrecheable/ forsoþe  
 who knewe þe witte of god: or who was his counseyler or who  
 former 3aue to hym: & it schal be quytte azen to hym: for of  
 hym & by hym & in hym ben alle þingis: to hym honoure &  
 glorie into worldis amen//

C<sup>m</sup> 12<sup>m</sup>



**A**ld so breþeren I biseche you by þe mercy of god:  
 þat zee 3pue zoure bodys a luyng oost (or sacri-  
 fice) holy plesynge to god: zoure seruyce reson-  
 able/ and nyl zee be confourmyde (or made lijk) to  
 þis worlde: but be zee refourmyde in newenesse of zoure witte:  
 þat zee proue whiche is þe wille of god: good & wel plesynge  
 & parfite/ forsoþe I sepe by þe grace þat is zouen to me: to alle  
 þat ben amonge you: for to not sauer (or kunne) more þanne  
 it bihoueh for to kunne: but for to kunne to sobrenesse/ and  
 to eche man as god haþ departide þe mesure of seiþ/ forsoþe as  
 in one body we haue many membris: soþely alle þe membris  
 hane not þe same aste (or dede) so we ben mange: one body in  
 crist/ eche forsoþe membris: þe toþer of anoper/ þerfore hau-  
 ynge ziftis dyuersynge by þe grace þat is zouen to us: oper  
 prophecy by resoun of seiþ: oper mynistrye or seruyce in  
 mynistryng/ oper þe þat techiþ in techynge: þe þat siþeþ  
 softely in exhortacon (or monestynge)/ þe þat 3pueþ in sym-  
 plenets:

## to romayns

þat is in me is reedy for to euangelize & to zou þat ben at  
 rome/forsoþe I schame not þe gospel/ for it is of þe vertue of  
 god into helpe to eche man byleuyngē: to þe iewe firste & to  
 þe greek/ soþely þe ryztwelnesse of God is schewide in it of  
 seif into seif: as it is writen/forsoþe a iuste man liueþ of seif/  
 forsoþe þe wrapþe of god is schewide fro heuene vpon al vn-  
 pitee & vnryztwelnesse of þo men þat wiþholden (or holden  
 abak) þe treuþe of god in vnryztwelnesse/for þat þat is known  
 of god: is schewide (or made open) to hem/ forsoþe god schew-  
 ide to hem \* for þe vnuyfible þingis of hym \* of þe creature of  
 þe worlde \* by þo þingis þat ben made \* vnderstonðen ben bi-  
 holden \* & þe euerlastyng vertue of hym & þe godhede: so þat  
 þei ben vnexcusable/ for whanne þei hadden god: þei glorie-  
 den not as god \* or diden þankyngis/ but þei vanyschiden in  
 here þouztis: & þe vnwise herte of hem is dirkide (or made  
 dirke)/soþely þei seyinge hem self for to be wisemen: ben made  
 foolis/ and þei chaungiden þe glorie of god vncorruptible \*  
 (þat may not die ne be peyride): into þe likenesse of an ymage  
 or corruptible man \* & of briddis & of foure footide beestis \* &  
 of serpentis/ for whiche þing god bitoke hem into þe desirēs of  
 here herte into vncleennesse: þat þei punysche wiþ wrongis  
 (or dispitis) \* here bodies in hem self/þe whiche men chaungi-  
 den þe treuþe of god into leesyngē \* & herieden & serueden to a  
 creature: raper þan to þe creatoure (þat is maker of nouzt) þat  
 is blesside into worldis (or wiþ outen ende) amen (or so be it)/  
 þerfore god bitoke hem into passiouns of euyl fame (or schen-  
 schip)/for whi þe wymmen of hem chaungiden þe kyndely vse:  
 into þat vse þat is azenes kynde/ also forsoþe & þe malis (or  
 men) \* þe kyndely vse of wymmen forsaken: brennedē in here  
 desiris togedir \* malis into malis wirchyngē filþehede \* & re-  
 cepuyng in hem self þe mede (or hire) þat bihouede of here er-  
 rour/ and as þei proueden not for to haue god in knowyngē:  
 god bitoke hem into a reprouable wit \* þat þei do þo þingis þat  
 accorden not (or bisemen not) \* hem fulfildē wiþ al wickidnesse \*  
 malice \*



## to romayns

herfore by name he see direct: not onely for wretched: but & for  
conscience: soþely herfore & see synen condicions: þei ben demer-  
yngis of god: for his same thing seruyng: herfore shold see to  
alle men: demer: to whom trewte: trewte to whom tol (or  
custon for thingis borne about: tol or such custon: to whom  
drece: drece to whom honour: honour: to no man else see  
any thing: no but þat see loue to god: soþely he þat loueþ his  
neyghore: hab fulfille he laue for whi þou schalt do no le-  
cherie: þou schalt not fley: þou schalt not stie: þou schalt not  
sepe false wunessyng: þou schalt not conceyte þe þing of þi  
neyghore and if þer be any oþer mandement: it is in-  
fiorde (or enclofide) in his worde: þou schalt loue þi ney-  
ghore as þi self þe loue of neyghore: worchid not euyl þer-  
fore loue is plente (or fulfylling) of laue ¶ And we wun-  
yng his tyme: for houre is now: us to rise of sleep soþely  
nowe oure herte is neer: þan iohanne we baluechen þe nyxt  
wente bifore: forsoþe þe day schal neye: herfore caste we  
awaye þe werkis of dirkeness: & be we cloþide þe armes of  
liste: as in day wandre we honestly not in ofte etyngis &  
drunkenesse: not in couchis & vnchastitees not in instryes  
& in enye: but be see cloþide þe lorde Jhu xij: and do see not  
þe cure (or bisynesse) of slepyche in desiris: /

C<sup>a</sup> 14<sup>m</sup>



**D**orloþe take see a sijk man in bileue: not in decep-  
tacons (or dispitelous) of þouztis/ soþely anoper  
bileueþ hym for to ete alle þingis/ forsoþe he þat is  
sijk (or vnstidfast): ete he wortis (or potage)/ þe  
þat etis dispise not þe man not etyng: and he þat etis not:  
deme not þe man etyng: soþely god hab taken hym/ who art  
þou þat demest anoper seruaunt: to his lorde he stonðis or  
fallisþ doune/ forsoþe he schal stonde/ forsoþe þe lorde is mysty  
for to ordeyne hym: (or make stidfast) for whi anoper demesþ  
a day bitwixe þe day: anoper demesþ eche day/ eche man a  
bounde (or be plenteuous) in his witte/ þe þat saueris (or vn-  
stidfast)



## to romayns

Dirckondich) he day: vndirckondich to he lorde/ and he pat etich · etich  
 to he lorde: for he doich pankyngis to he lorde/ and he pat etich  
 not: etich not to he lorde · & doich pankyngis to god/ forsope no  
 man of vs lyueh to hym self: & no man dieh to hym self/ sohely  
 wher we lyuen: we lyuen to he lorde/ wher we dien: we dien  
 to he lorde/ perfore wher we lyuen or dien we ben of he lorde/  
 in his ping sohely crist is deade & roos azen: pat he be lorde of  
 quicke & of deade/ forsope what demest hou pi broper/ or whi  
 dispisist hou pi broper/ forsope alle we schulen stonde bifore he  
 trone of crist/ I lyue seih he lorde: for to me eche knee schal be  
 bowwide: & eche tunge schal knoweleche to god/ and so eche of  
 vs · schal zilde resoune to god for hym self/ perfore no more  
 deme we to gedir (or eche oher) but more deme zee his ping ·  
 pat zee putte not hurtynge (or sclaundre) to a broper/ I woot  
 & triste in he lorde Ihu · for no ping is comoune (or vnclene)  
 by hym: no but to hym pat demeh any ping to be vnclene/  
 sohely zif pi broper be made sory in conscience for mete: now  
 hou walkist not affir charite/ nyl hou pourgh pi mete leese  
 hym: for whom crist diede/ perfore he not oure gode ping blas-  
 femyde (or dispiside)/ sohely he retome of god is not mete &  
 drynke: but riztwelnesse & pees & ioye in he holy gost/ forsope  
 he pat in his ping serueh crist: plesih to god · & is prouyde to  
 men/ and so sue we ho pingis pat ben of pees: & kepe we to-  
 gedir ho pingis pat ben of edificacō · (pat is to bilde soulis to  
 heuene) nyl hou for mete distrupe he werke of god/ sohely alle  
 pingis ben clene: but it is euyl to he man pat etich by offend-  
 ynge (or sclaundre): or is made sijk (or vnstidfast)/ hou pat  
 hast seih anentis pi self: haue hou bifore/ bleside is he pat  
 demeh not (or dampnyh not) hym self · in pat ping pat he  
 proueh/ forsope he pat demeh zif he ete: is dampnyde/ for it is  
 not of seih/ forsope alle ping pat is not of seih: is synne//



Desote we sadde men are to suffryng (or bere up)  
 þe tribuloun of sike men or unlad in seib: & not  
 plese to oure self. eche of us plese to his neyghore  
 man good to satisfaccoun. and forsote crist pleide not  
 to hym self: but as it is writen. þe reproues (or schenschipis)  
 of men dispayngt þee: seiden on me forsote what euer þingis  
 ben writen: þe ben writen to oure techyng. þat bi pacience &  
 comforte of scripures: we haue hope forsote god of pacience  
 & solace: or comforte. gyue to you for to vnderstonde þe same  
 þing eche into oþer after Ihu crist: þat see of one wille (or  
 will) • with one mouth worship god & þe fadir of oure lorde Ihu  
 crist for whiche þing take see to gedit: as & est took you into  
 honoure of god. sochly I seye Ihu crist for to haue be a mynys-  
 tre of circumcission for þe trewe of god: for to conferme þe bi-  
 helhis of faderis. sochly þe en men for to honoure god upon mer-  
 cy: as it is writen. þerfore lorde I schal knowe eche to þee in he-  
 þen men: & I schal synge to þin name and esteleone þe seib/ glade  
 (or ioye) see heþen men with his puple and esteleone/ alle heþen  
 men preysse see þe lorde: & alle puples magnysie see hym, and es-  
 telone plaie seib. þer schal be a root of Jesse: & heþen menschu-  
 len hope into hym. þat schal rise for to gouerne heþen men/  
 forsote god of hope • fulfil you in al ioye & pees in bileuyng:  
 þat see abounde in hope & vertue of þe holy gost. // ¶ Soþely  
 breþeren & I my self am certeyn of you: for & see youre self ben  
 ful of loue • see fulfild with al science (or kunnynge): so þat  
 see motone moneste eche oþer/ soþely breþeren more hardily  
 I write to you of partye • as azen bryngyng you into mynde •  
 for þe grace þat is zouen to me of god: þat I be þe mynys-  
 tre of crist Ihu in heþen men/ I halowynge þe gospel of god þat  
 þe offerynge of heþen men be made accepte & halowide in þe  
 holy gost/ þerfore I haue glorie in crist Ihu to god/ forsote I dar  
 not speke any þing of þo þingis: þe whiche est make not by me:  
 into obedience of heþen men in worde & dedis: in vertue of to-  
 kenys

## to romayns

kenes & grete wondris • in vertue of þe holy gost: so þat from  
 ierlām by cumpas til to hillirik: I haue fulfild þe gospel of crist/  
 forsoþe so I haue prechide þis gospel • not where it was na-  
 myde • lest I bilde vpon oþeris grounde: but as it is writen/  
 for to whom it is not tolde of hym: þei schulen se/ and þei þat  
 herden not schulen vnderstonde/ for whiche þing I was lettide  
 ful myche for to come to zou: & I am forbeden til into zit/ for-  
 soþe now I not haupnge forþer place in þes cuntrees: soþely  
 haupnge couepte of comynge to zou • of many zeeris now  
 goinge bifore • whan I schal bygygne for to passe into spayne:  
 I hope þat I passynge forþe schal se zou/ and of zou schal be  
 ledde þidir: zif I schal vse zou firste in partye/ þerfore now  
 I schal passe forþ to ierlām: for to mynystre to seyntis/ forsoþe  
 macedonye & acaye prouede for to make sum collaçon (or ge-  
 derynge) of money into pore men of seyntis • þat ben in ierlām/  
 soþely it pleside to hem: & þei ben dettours of hem/ for whi zif  
 heþen men ben made parteners of here gostly þingis: þei owen  
 & in fleischely þingis for to mynystre to hem/ þerfore whanne  
 I schal ende þis þing & assigne hem þis fruyte: by zou I schal  
 passe into spayne/ forsoþe I woot þat I comynge to zou schal  
 come in þe aboundaunce (or plente) of þe blessynge of crist/ þer-  
 fore breþeren I biseche zou by oure lorde Ihu crist • & by cha-  
 rite of þe holy gost: þat zee helpe me in zoure prepers: for me  
 to þe lorde • þat I be delpueride fro þe vntrewe men þat ben  
 in Judee: & þat þe offerynge of my scrupce be acceptide in  
 Ierlām to seyntis/ þat I come to zou in ioyze by þe wille of god:  
 & þat I be restreschide wiþ zou/ soþely god of pees be wiþ zou  
 alle amen//



**E**ssoþe breþeren I comende to zou seþen oure suster  
 þat is in þe scrupce of þe chirche: þat is cencris: þat  
 zee receyue hire in þe lorde worþily to seyntis: & þat  
 zee stonde nyȝ (or helpe) hire in what euer nede (or  
 þing) sche schal nede of zou/ forsoþe & sche stode nyȝ (or helpide)  
 to

C<sup>m</sup> 16<sup>m</sup>



## to romayns

to manye: & to myself/ salute (or grete) zee prisca & aquyla myn  
 helpers in Ihu crist: he whiche vndir puttiden here neckis for  
 my soule (or lijf)/ to whom not I al one do hankyngis: but &  
 alle chircbis of heben men/ and grete zee wel here homely  
 chirche/ gretih wel ephenete louede to me: pat is he firste of asie  
 in crist Ihu/ gretih wel mary: he whiche hab traueplide myche  
 in vs/ gretih wel adronyk & Julian my cosyns & myn euen cay-  
 tifes (or prisouners): he whiche ben noble amonge he apostlis:  
 & he whiche weren bifore me in crist/ gretih wel ampliete: moſte  
 derworh to me in he lorde/ gretih wel vrbān oure helper in  
 crist Ihu: & ſtacchen my louede/ gretih wel appellem he noble  
 in crist/ gretih wel hem pat ben aristoſoblis hous/ gretih wel he-  
 rodien my cosyn/ gretih wel hem pat ben at narcissiſſes hous:  
 pat ben in he lorde/ gretih wel tryphenam & tryphonam: he  
 whiche wpmmen traueplen in he lorde/ gretih wel perſida  
 moſte derworhe womman: pat hab myche traueplide in he  
 lorde/ gretih wel ruphus choſen in he lorde: & his modir & myn/  
 gretih wel anſicrete: ſlegoncia: hermen: patroban: herman:  
 and breheren pat ben wiſh hem/ gretih wel ſylologus & Julian  
 & venerum & his ſiſter: & lympiades: and alle he ſeyntis pat ben  
 wiſh hem/ gretih wel to gedir in holy coſſe/ alle he chircbis of  
 crist grete zou wel// ¶ forſohe breheren I preye zou pat zee aſ-  
 pie hem pat maken diſcenconſ & hurtyngis (or ſclaunderis):  
 biſſidis he doctryne: pat zee haue lernyde: & bowe he away fro  
 hem/ ſopely ſuche men ſeruen not to he lorde crist: but to here  
 wombe/ and by ſwete wordis & bleſſyngs deceyuen he hertis of  
 innocent men/ ſopely zoure obedience is pupliſchide into euery  
 place/ perfore I ioye in zou: but I wole zou for to be wiſe in  
 good þing: & ſymple in euyl þing/ forſohe god of pees deſoule  
 ſathanas vndir zoure ſeet ſwiftely/ he grace of oure lorde ihu  
 crist wiſh zou/ tymothe myn helper gretih zou wel: & alſo lu-  
 cyns & Ialou & ſoſipater my cosyns/ I he pridde grete zou wel:  
 pat haue write his epiſtle in he lorde/ gayus myn herberger  
 gretih zou wel: and quartus broher/ he grace of oure lorde  
 Ihu

## to romayns



Therefore we iustificide of feiþ: haue pees at god by  
 oure lorde Ihu crist/ by whom we haue accesse (or  
 nyȝ goinge to) by feiþ into his grace in whiche we  
 stonden & haue glorie in þe hope of glorie of goddis  
 sones/ forsoþe not onely: but & we glorien in tribulacoñs: wit-  
 ynge þat tribulacoñ worchith paciencē: soþely paciencē prou-  
 ynge/ forsoþe prouynge hope/ forsoþe hope confoundith not: for  
 þe charite of god is spred abroad in oure hertis by þe holy gost  
 þat is zouen to vs/ wherto soþely diede crist for wickide men.  
 whanne we weren zit sijk (or vnstable vp tyme) / soþely vnnepis  
 dieþ any man for þe iuste/ for whi for þe good: summan parauen-  
 ture dar die: forsoþe god comendith his charite in vs/ for zif  
 whanne we weren zit synners vp tyme: crist is deade for vs:  
 myche more now we iustificide in his blood: schulen be saaf fro  
 wrap bi hym/ soþely zif whanne we weren enemyes: we ben re-  
 counseylide to god by deeth of his sone: myche more we re-  
 counseylide schulen be saaf in þe lijf of hym/ forsoþe not onely  
 but & we glorien in god by oure lorde Ihu crist: by whom we  
 haue recepyde nowe recounseylinge (or acordynge)/ þerfore  
 as by one man synne entride into his worlde: & by synne  
 deeth: so deeth passide forþ into alle men in whiche man alle  
 men synneden/ soþely til to þe lawe: synne was in þe worlde/  
 forsoþe synne was not wiȝtide (or rettide): whan lawe was  
 not/ but deeth regnyde fro adam: til to moyses: also into hem  
 þat synneden not in licnesse of trespassynge of adam: þe whiche  
 is fourme (or licknesse) of one to comynge/ but not as gylte  
 (or trespasse): so & þe gylte/ soþely zif þourgh þe gylte of one  
 manþe ben deade: myche more þe grace of god & zifte in þe  
 grace of one man Ihu crist: haþ aboundide into many men/  
 and not as by one synne: so & by zifte/ for whi soþely dome of  
 one into condemnacoñ: grace forsoþe of manþe gyltis (or  
 trespassyngis) into iustificacoñ/ forsoþe zif in þe gylte of one  
 deeth regnyde þoruz one: myche more men takynge plente of  
 grace

C<sup>m</sup> 5<sup>m</sup>





## to ye corrintheis . i.

of hym zee ben in crist Ihu . þe whiche is made to vs wisdom & ryztwesnesse & holynesse & azen bynge/ þat as it is writen . þe þat glorieþ: glorie in þe lorde//

**A**nd I breþeren whan I came to zou: came not in  
 hizenesse of worde (or wisdom) tellynge (or schew-  
 ynge) to zou þe witnessynge of crist/ soþely I schew-  
 ede (or demyde) me not: me for to wite (or kunne)  
 any þing amonge zou: no but crist Ihu & hym crucifiede/ and  
 I in sekenesse & drede & myche tremblynge was anentis zou:  
 & my worde & my prechynge not in persuable (or sutel glof-  
 ynge) wordes of mannes wisdom: but in schewynge of spirit  
 & vertue . þat zoure seiþ þe not in wisdom of men: but in ver-  
 tue of god/ forsoþe we speken wisdom amonge parfite men/  
 forsoþe not wisdom of þis worlde . neþer of prynces of þis  
 worlde þat be distrudeþ: but we speken þe wisdom of god þe  
 whiche is hid in mysterie (or pryuate) . þe whiche (wisdom) god  
 bifore ordeynede bifore worldis into oure glorie . þe whiche  
 no man of þe prynces of þis worlde knewe/ for zif þei hadden  
 knowe: þei schulen neuer haue crucifiede þe lorde of glorie/  
 but as it is writen/ þe yze siþe not . ne þe ere herde . neþer it  
 seyþede into þe herte of man . what þingis god made reedy  
 bifore: to hem þat louen hym/ forsoþe god schewide to vs by þis  
 spirit/ forsoþe þe spirit sekþ alle þingis: zhe þe depe þingis of  
 god/ soþely who of men woot what þingis ben of man: no but  
 þe spirit of man þat is in hym/ so & what þingis ben of god .  
 no man knoweþ: no but þe spirit of god/ forsoþe we haue not  
 receyved þe spirit of þis worlde: but þe spirit þat is of god .  
 þat we wite what þingis ben zouen to vs of god/ þe whiche  
 þingis we speken . not in tauzte wordis of mannes wisdom:  
 but in doctryne of þe spirit comparissonynge spiritual þingis  
 to gofily men/ forsoþe a besily man perceyueþ not þo þingis  
 þat ben of þe spirit of god/ soþely it is folý to hym . & he may  
 not vnderstone . for he is examynede (or assayed) gofily/ for-  
 soþe

C<sup>m</sup> 2<sup>m</sup>

## to romayns

we bere fruyte to god/ forsoþe whanne we weren in fleysche ·  
 passouns of synnes þat weren by þe lawe wrouzten in oure  
 membris: þat þei schulden bere fruyte to deþ/ now forsoþe we  
 ben vnbounde fro þe lawe of deþ in whiche we weren/ so þat  
 we serue in newenesse of spirit · & not in oldenesse of lettre/  
 what þerfore schule we seye? þe lawe is synne? ser be it/ but  
 I knewe not synne: no but by þe lawe/ for whi I wiste not co-  
 ueptynge for to be synne: no but þe lawe seyde: þou schalt not  
 couepte/ forsoþe occasiõ: synne by þe maundement haþ  
 wrouzte in me al coueptynge (or coueptise)/ soþely wiþ outen  
 þe lawe: synne was deade/ forsoþe I lyuede wiþ outen þe  
 lawe sum tyme/ but whanne þe comaundement had comen:  
 synne lyuede azen/ soþely I am deade · & þe comaundement  
 is founden to me þat was to liif: þis þing for to be to deþ/ for  
 why synne · occasiõ taken by þe comaundement deceyude  
 me: & bi it slowe me/ and so þe lawe soþely is holy · & þe com-  
 aundement holy: & iuste & good/ þerfore þat þat is good to me  
 is made deþ/ ser be it/ but þat synne apperide (or be knowen):  
 synne þourz gode þing wrouzte deþ to me · þat þere be made  
 synne synnyng ouer maner (or mesure) by comaundement/  
 soþely we witen for þe lawe is spiritual (or goßly) forsoþe I  
 am fleyschely · solde vndir synne/ soþely I vndirskondenot þat:  
 þat I wirche/ soþely I do not þe good þing þat I wole: but I  
 do þe ilke euyl þing þat I hate/ forsoþe zif I do þat þing þat  
 I wole not: I consente to þe lawe: for it is good/ now soþely  
 I worche not þat þing now: but þat synne þat dwelliþ in me/  
 soþely I woot for in me · þat is in my fleysche dwelliþ no good/  
 for wille liþ to · to me: treuely for to þoursourme good þing  
 I fynde not/ forsoþe I do not þe ilke good þing þat I wole/  
 but I do þe ilke þing þat I wole not/ soþely zif I do þat þing  
 þat I wole not · I wirche not it: but þe synne þat dwelliþ in  
 me/ þerfore þe lawe is good to me · willynge for to do good  
 þing: for euyl þing liþ to me/ þerfore þe lawe is good to me  
 willynge/ forsoþe I delite togedir þe lawe of god: vp þe inner  
 man/

## to romayns

pleness · he þat is bifore (or souereyn) in bisynes · he þat haþ  
 mercy in gladenesse · loue wiþ outen seynge · hatynge · etyl ·  
 cleuyng (or fassē dratwinge) to good þing · louynge to gedir  
 þe charite of breþerhede · comynge to gedir in honoure · not  
 slowe in bisynes · feruent (or brennyng) in spirit · seynge  
 to þe lorde · ioyinge in hope · patient in tribulacōn · bispe in  
 preyer · comynge to þe nedis of seyntis · synge (or kepyng)  
 hospitalite · (þat is herborynge of pore men) blesse zee men · pur-  
 synge zou · blesse zee & nyl zee curse (or warre) / for to ioye wiþ  
 men ioyinge · for to wepe wiþ men wepyng / seynge þe same  
 þing to gedir not saueryng (or kunnynge) hize þingis · but con-  
 sentynge to meke þingis / nyl zee be prudent anentis zoure self ·  
 to no man zildynge euyl for euyl / purueyng good þingis ·  
 not onely bifore god · but also bifore alle men / zif it may be  
 done · þat is of zou · haupnge pees wiþ alle men / zee most dere  
 breþeren not defendynge (or vengynge) zoure self · but zye  
 zee place to ire (or wraphe) / forsoþe it is writen / þe lorde seih /  
 to me vengeaunce · & I schal zilde azen / but zif þin enemye  
 schal hungre · fede þou hym / zif he þristiþ · zye þou drynke to  
 hym / forsoþe þou doinge þes þingis · schalt gedir to gedir colis  
 on his hede / nyl þou be ouercomen of euyl þing · but overcome  
 þou euyl in gode þing //

**E**very soule (or synge man) · be sujet to hizer pow-  
 ers / forsoþe þer is not power · no but of god / soþelþ  
 þo þingis þat ben of god · ben ordynede / and so he  
 þat azenstondih þe ordynaunce of god / forsoþe þe  
 þat azenstonden · geten to hem self dampnaciōn / for whi pryn-  
 ces ben not to þe drede of gode werke · but of euyl / soþelþ  
 wolte þou not drede power · do þou gode þing · & þou schalt  
 haue preysyng of it / forsoþe he is þe mynystre of god · to þee  
 into good / soþelþ zif þou doste euyl þing · drede þou / for not  
 wiþ outen cause he berih þe swerde / for he is þe mynystre of  
 god · venger into wraphe · to hym þat doih euyl þing / and  
 þerfore

C<sup>m</sup> 13<sup>m</sup>



## to romayns

ledde by þe spirit of god: þes ben þe sones of god: forsoþe zee  
 hane not taken estesone þe spirit of seruage in drede: but zee  
 haue taken þe spirit of adopcion of sones · (þat is to be sones  
 of god by grace) · in whiche spirit we crien abba fadir/ forsoþe  
 þe ilke spirit zildip witnessynge to oure spirit: þat we ben þe  
 sones of god/ forsoþe zif sones: & epres/ soþely zif epris of god:  
 treuely euen epris of fā/ zif neþeles we to gedir suffren: þat  
 & we ben glorifiede to gedir/ treuely I deme þat passiouns of  
 þis tyme ben not euen worþ: to þe glorie to comynge þat  
 schal be schewide in vs/ for whi þe abydyngge of creature · (þat  
 is man) · abidip þe schewynge of þe sones of god/ soþely þe  
 creature is sujet to vanyte · not willynge: but for hym þat su-  
 gettide it (or made it sujet) in hope/ for & þe ilke creature  
 schal be delpueride fro seruage of corrupcion: into liberte of  
 glorie of þe sones of god/ soþely we witen · þat eche creature  
 insorowip & chidip: (or worchip wiþ angwische) til zit/ forsoþe  
 not onely it: but & we oure self haupnge þe firste fruptis of  
 þe spirit · & we oure self sorowen wiþinne vs þe adopcion of  
 goddis sones · (þat is wiþ greet mournynge desiren þe staat of  
 goddis sones by grace) · abydyngge þe azen bynge of oure body/  
 soþely by hope: we ben made saaf/ forsoþe þe hope þat is seyn:  
 is not hope/ for whi · what hopip a man þat þing þat he seep/  
 forsoþe zif we hopen þat þing þat we seen not: we abiden by  
 pacience/ also & þe spirit helpip oure infirmyte (or vnstidest-  
 nes)/ forwhi what we schulen preye as it bihouep · we witen  
 not: but þe ilke spirit axip for vs wiþ sorowynge þat motwe  
 not be tolde oute/ forsoþe þe þat seekip þe hertis · woot what  
 þe spirit desirip · for astir god · (þat is at goddis wille) he axip  
 for holy men/ forsoþe we witen for to men louynge god · alle  
 þingis worchen to gedir into good þing to hem · þat astir pur-  
 pos ben clepide seyntis/ for whi & whom he wiste bifore: & he  
 bifore ordeynede by grace · for to be made liche of þe ymage  
 of his sone · þat he be þe firste bygoten in manye breþeren/  
 soþely whom he bifore ordeynede to blis: & hem he clepide: &  
 whom

## to romayns.

whom he clepide & hem he iustifyede/ soþely whom he iustifyede/ & hem he glorifiede/ what þerfore schulen we seye to þes þingis: ȝif god for vs who azenes vs/ þe whiche also sparide not to his owne sone/ but for vs alle bitoke hym/ how also ȝaue he not to vs alle þing wip hym/ who schal accuse azenes þe chosen sones of god/ god þat iustifieth: who is þat condempnyth/ Ihesu crist þat is deade/ ȝhe þe whiche & roos azen: þe whiche is on þe ryzt halfe of god: & þe whiche preyeth for vs/ who þerfore schal departe vs fro þe charite of god: tribulacōn or angwische or hungre: or nakidnesse: or persecucōn: or perel: or swerde/ as it is writen/ for we ben slayne al day for þee: we ben gesside as scheep of slauzter/ but in alle þes þingis we ouercomen: for hym þat louede vs/ soþely I am certayne: for neþer deþ: neþer lijf: neþer aungels: neþer princypalis: neþer vertues: neþer potestatis: neþer present þingis: neþer þingis to comynge: neþer strengþe: neþer hepzþe: neþer depnesse: neþer oþer creature: schal motwe departe vs fro þe charite of god: þat is in cū Ihu oure lorde//



**D**Sepe treuþe in crist Ihu: I lize not: my conscience berynge witnessynge to me in þe holy gost: for grete heupnesse is to me: & contynuel sorowe to myn herte/ forsoþe I my self desiride for to be curside (or departide) fro crist for my breþeren: þat ben cosyns aftir þe flesche: þat ben israelitis (or of isrl) whos adopcōn is of sones & glorie & testament & ȝpynge of lawe: & scrupse & bihestis: whos ben þe faderis: & of whom crist aftir þe flesche: þat is god aboue alle þingis: blestide into worldis/ amen/ soþely not þat þe worde of god haþ fallen doune: (or saylide vnsulside)/ soþely not alle þat ben of isrl: þes ben isrlitis (or sones of iacob)/ neþer þei þat ben þe seede of abraham alle ben sones: but in ysaac: seed schal be clepide to þee/ þat is to seye: not þei þat ben sones of þe flesche: ben sones

C<sup>m</sup> 9<sup>m</sup>

¶ ¶

of



Orloþe we sadder oʊwen for to susteyne (or bere vp) þe schenckle of slyk men or vnslad in seip: & not plese to oure self eche of vs plese to his neyzeboʊre into good to edificacōn and forsoþe crist pleside not to hym self: but as it is writen. þe reproues (or schenschipis) of men dispisynge þee: sellen on me/ forsoþe what euer þingis ben writen: þe ben writen to oure techynge/ þat bi pacience & comforte of scripturis: we haue hope/ forsoþe god of pacience & solace (or comforte) ȝyue to ȝou for to vnderstonde þe same þing eche into oþer after Ihu crist: þat ȝee of one wille (or wit) • wiþ one moup worschip god & þe sadir of oure lorde Ihu crist/ for whiche þing take ȝee to gedir: as & cō took ȝou into honoure of god/ soþely I seye Ihu crist for to haue be a mynyſtre of circumcisiōn for þe treuþe of god: for to conferme þe bihestis of faderis/ soþely heþen men for to honoure god vpon mercy: as it is writen/ þerfore lorde I schal knoweleche to þee in heþen men: & I schal synge to þi name/ and esteſone þe seip/ glade (or ioye) ȝee heþen men wiþ his puple/ and esteſone/ alle heþen men preysse ȝee þe lorde: & alle puples magnysie ȝee hym/ and esteſone psale seip/ þer schal be a root of Jesse: & heþen menschulen hope into hym • þat schal rise for to gouerne heþen men/ forsoþe god of hope • fulfil ȝou in al ioye & pees in bileuynge: þat ȝee abounde in hope & vertue of þe holy goſt// ¶ Soþely breþeren & I my self am certeyn of ȝou: for & ȝee ȝoure self ben ful of loue • ȝee fulfild wiþ al science (or kunnyng): so þat ȝee mowne moneste eche oþer/ soþely breþeren more hardily I write to ȝou of partye • as aȝen bryngyng ȝou into mynde • for þe grace þat is ȝouen to me of god: þat I be þe mynyſtre of crist Ihu in heþen men/ I halowynge þe goſpel of god þat þe offerynge of heþen men be made accepte & halowide in þe holy goſt/ þerfore I haue glorie in crist Ihu to god/ forsoþe I dar not speke any þing of þo þingis: þe whiche cō make not by me: into obedience of heþen men in worde & dedis: in vertue of to-  
kenes



## to romayns

kenes & grete wondris • in vertue of þe holy gost: so þat from  
 ierlm̄ by cumpas til to hillirik: I haue fulfild þe gospel of crist/  
 forsoþe so I haue prechide þis gospel • not where crist was na-  
 myde • lest I bilde vpon oþeris grounde: but as it is writen/  
 for to whom it is not tolde of hym: þei schulen se/ and þei þat  
 herden not schulen vnderstonde/ for whiche þing I was lettide  
 ful myche for to come to zou: & I am forbeden til into zit/ for-  
 soþe now I not haupnge forþer place in þes cuntrees: soþely  
 haupnge coueytise of comynge to zou • of many zeeris now  
 goinge bifore • whan I schal bygynne for to passe into spayne:  
 I hope þat I passynge forþe schal se zou/ and of zou schal be  
 ledde þidit: zif I schal vse zou firste in partye/ herfore now  
 I schal passe forþ to ierlm̄: for to mynystre to seyntis/ forsoþe  
 macedonye & acaye prouede for to make sum collacon (or ge-  
 derynge) of money into pore men of seyntis • þat ben in ierlm̄/  
 soþely it pleside to hem: & þei ben dettours of hem/ for whi zif  
 heþen men ben made parteners of here gostly þingis: þei owen  
 & in fleyschely þingis for to mynystre to hem/ herfore whanne  
 I schal ende þis þing & assigne hem þis fruyte: by zou I schal  
 passe into spayne/ forsoþe I woot þat I comynge to zou schal  
 come in þe aboundaunce (or plente) of þe blessinge of crist/ her-  
 fore breþeren I biseche zou by oure lorde Ihu crist • & by cha-  
 rite of þe holy gost: þat zee helpe me in zoure preyers: for me  
 to þe lorde • þat I be delyueride fro þe vntrewe men þat ben  
 in Judee: & þat þe offerynge of my seruyce be acceptide in  
 Ierlm̄ to seyntis/ þat I come to zou in ioyze by þe wille of god:  
 & þat I be refreschide wip zou/ soþely god of pees be wip zou  
 alle amen//



**E**sche breþeren I comende to zou seþen oure suster  
 þat is in þe seruyce of þe chirche: þat is cencris: þat  
 zee receyue hire in þe lorde worþily to seyntis: & þat  
 zee stonde nyȝ (or helpe) hire in what euer nede (or  
 þing) sche schal nede of zou/ forsoþe & sche stode nyȝ (or helpide)  
 to

C<sup>m</sup> 16<sup>m</sup>

## to romayns

to manpe: & to myself/ salute (or grete) zee prisca & aquila myn  
 helpers in Ihu crist: he whiche vndir puttiden here neckis for  
 my soule (or lijf)/ to whom not I al one do hankynge: but &  
 alle chirchis of heben men/ and grete zee wel here homely  
 chirche/ gretip welephenete louede to me: pat is he firste of asie  
 in crist Ihu/ gretip wel mary: he whiche hap traueylide myche  
 in vs/ gretip wel adronyk & Julian my cosyns & myn euen cap-  
 tifes (or prisouners): he whiche ben noble amonge he apostlis:  
 & he whiche weren bifore me in crist/ gretip wel ampliete: moſte  
 derworþ to me in he lorde/ gretip wel vrbane oure helper in  
 crist Ihu: & stacchen my louede/ gretip wel appellem he noble  
 in crist/ gretip wel hem pat ben aristobolis hous/ gretip wel he-  
 rodien my cosyn/ gretip wel hem pat ben at narcisses hous:  
 pat ben in he lorde/ gretip wel tryphenam & tryphonam: he  
 whiche wymmen traueylen in he lorde/ gretip wel perſida  
 moſte derworþe womman: pat hap myche traueylide in he  
 lorde/ gretip wel ruphus chosen in he lorde: & his modir & myn/  
 gretip wel ansicrete: segoncia: hermen: patroban: herman:  
 and breheren pat ben wip hem/ gretip wel syllogus & Julian  
 & venerum & his suster: & lympiades: and alle he seyntis pat ben  
 wip hem/ gretip wel to gedir in holy coffe/ alle he chirchis of  
 crist grete zou wel// ¶ forsoþe breheren I preye zou pat zee as-  
 pie hem pat maken discencons & hurtyngis (or sclaunderis):  
 hisidis he doctryne: pat zee haue lernyde: & bowe he away fro  
 hem/ soþely suche men seruen not to he lorde crist: but to here  
 wombe/ and by swete wordis & blessingis deceyuen he hertis of  
 innocent men/ soþely zoure obedience is pupilschide into euery  
 place/ þerfore I ioye in zou: but I wole zou for to be wise in  
 good þing: & symple in euyl þing/ forsoþe god of pees desoule  
 sathanas vndir zoure feet swiftely/ he grace of oure lorde ihu  
 crist wip zou/ tymothe myn helper gretip zou wel: & also lu-  
 cyns & Jason & solipater my cosyns/ I he pridde grete zou wel:  
 pat haue write his epistle in he lorde/ gaurus myn herberger  
 gretip zou wel: and quartus broþer/ he grace of oure lorde  
 Ihu

## to romayns

hem a spirit of compunccon · yzen þat þei seen not · & eris þat  
 þei here not · til into þis day/ and daupd seip/ be þe borde of hem  
 made bfore hem into a gnare & into cacchyng & into sclau-  
 dre · & into zildyng azen to hem/ be þe yzen of hem made dirke ·  
 þat þei se not · and incroke algatis þe bac of hem/ þerfore I  
 seye wher þei offendiden so · þat þei schulen falle doune · ser be  
 it/ but by gylte of hem helpe is made to heben men · þat þei sue  
 hem/ þat zif þe gylte of hem ben riches of þe worlde · & þe mun-  
 yschyng (or makynge lesse) of hem · ben riches of heben men ·  
 how myche more þe plente of hem · sopely I seye to zou heben  
 men/ how longe sopely I am apostle of heben men · I schal ho-  
 noure my mynysterie (or seruyce) zif on any maner I styre my  
 flesche for to solowe · & I make summe of hem saaf/ forsoþe zif  
 þe loos of hem is recounseylynge of þe worlde · what þe takynge  
 vp of hem · no but lijf of deade men · for zif þe sacrifice (or litil  
 parte of tastynge) be holy · & hool gobet/ and zif þe root be holy ·  
 & þe braunchis/ þat zif any of þe braunchis ben broken · þou  
 sopely whanne þou were a wilde olyue tree · art sette amonge  
 hem · & art made felowe of þe root & of fatnesse & of þe olyue tree ·  
 nyl þou glorie azenes þe braunchis/ for zif þou gloriest · þou  
 berest not þe root · but þe root þee/ þerfore þou seist/ þe braun-  
 chis ben broken þat I be insette/ wel/ for vnbeleue þe braun-  
 chis ben broken · forsoþe þou stondist by seip/ nyl þou sauer  
 hize þing but drede þou/ forsoþe zif god sparide not kyndely  
 braunchis · lesse paraenture he spare not þee/ þerfore se þe  
 godenesse & þe seersenesse of god/ sopely þe seersenesse into hem  
 þat sellen doune · sopely þe godenes of god in þee · zif þou  
 schalt dwelle in godenesse/ ellis & þou schalt be kitte doune/  
 but & þei schulen be insette · schulen not dwelle in vnbeleue/  
 forsoþe god is myzty · eftesone for to insette hem/ for whi zif  
 þou art kitte doune of þe kyndely wilde olyue tree · forsoþe  
 breþeren I nyl zou vnknowe þis mysterie · þat zee be not wise  
 to zoure self/ for blyndenesse haþ fallen of party in isrl · til þe  
 plente of heben men entride · & so al isrl schulde be made saaf  
 as



## to romayns

as it is writen/ he schal come of syon hat schal delouer & turne  
 away: vnpytee of iacob/ and his testament to hem of me:  
 whanne I schal do away here synnes/ soþely vp þe gospel •  
 enemyes for you: forsoþe mooste derworþ vp þe eleccō • for fa-  
 deris/ soþely þe ziftis & clepyng of god: ben wiþ outen for-  
 þynkyng (or reuokynge)/ soþely as sumtyme & zee bileueden  
 not to god • nowē forsoþe zee haue gete mercy for þe vnbeleue  
 of hem: so & þes nowē bileueden not into zoure mercy • hat &  
 þei gete mercy/ forsoþe god closide to gedir alle þingis in vnbi-  
 leue: hat he haue mercy on alle/ ¶ **A** þe bizenesse (or depnesse)  
 of þe richessis of wisdom & kunnyng of god/ how incompre-  
 hensibile ben his domes: & his weyes vnsercheable/ forsoþe  
 who knewe þe witte of god/ or who was his counseyler or who  
 former zaue to hym: & it schal be quytte azen to hym/ for of  
 hym & by hym & in hym ben alle þingis: to hym honoure &  
 glorie into worldis amen//

C<sup>m</sup> 12<sup>m</sup>



**A**d to breþeren I biseche you by þe mercy of god •  
 þat zee zþue zoure bodyes a lyuynge oost (or sacri-  
 fice) holy plesynge to god • zoure seruyce reson-  
 able/ and nyl zee be confourmyde (or made lyk) to  
 þis worlde: but be zee refourmyde in newenesse of zoure witte •  
 þat zee proue whiche is þe wille of god • good & wel plesynge  
 & parfite/ forsoþe I seye by þe grace þat is zouen to me • to alle  
 þat ben amonge you • for to not sauer (or kunne) more þanne  
 it bihoueh for to kunne • but for to kunne to sobrenesse/ and  
 to eche man as god haþ departide þe mesure of seiþ/ forsoþe as  
 in one body we haue many membris • soþely alle þe membris  
 hane not þe same acte (or dede) so we ben manye: one body in  
 crist/ eche forsoþe membris: þe toþer of anoþer/ þerfore hau-  
 ynge ziftis dyuersynge by þe grace þat is zouen to vs • oþer  
 prophecy by resoun of seiþ • oþer mynystrie or seruyce in  
 mynystrynge/ oþer he þat techiþ in techynge: he þat siþeþ  
 softely in exhortacon (or monestynge)/ he þat zþueþ in sym-  
 pleness •

## to ye corrintheis .i.

of hym zee ben in crist Ihu · he whiche is made to vs wisdom & ryztwesnesse & holynesse & azen bynge/ þat as it is writen · he þat glorieþ glorie in þe lorde//



**A**ND I breperen whan I came to zou: came not in bizenesse of worde (or wisdom) tellynge (or schewyng) to zou þe witnessyng of crist/ soþely I schewede (or dempde) me not me for to wite (or kunne) any þing amonge zou: no but crist Ihu · & hym crucifiede/ and I in sekenesse & drede & myche tremblyng was anentis zou: & my worde & my prechyng not in persuable (or sutel glosyng) wordes of mannes wisdom: but in schewyng of spirit & vertue · þat zoure seiþ be not in wisdom of men: but in vertue of god/ forsoþe we speken wisdom amonge parfite men/ forsoþe not wisdom of þis worlde · neþer of prynces of þis worlde þat be distrudeþ: but we speken þe wisdom of god þe whiche is hid in mysterie (or pryuate) · þe whiche (wisdom) god bifore ordeynede bifore worldis into oure glorie · þe whiche no man of þe prynces of þis worlde knewe/ for zif þei hadden knowe: þei schulen neuer haue crucifiede þe lorde of glorie/ but as it is writen/ þe yze sise not · ne þe ere herde · neþer it stepede into þe herte of man · what þingis god made reedy bifore: to hem þat louen hym/ forsoþe god schewide to vs by þis spirit/ forsoþe þe spirit sekþ alle þingis: zhe þe depe þingis of god/ soþely who of men woot what þingis ben of man: no but þe spirit of man þat is in hym/ so & what þingis ben of god · no man knoweþ: no but þe spirit of god/ forsoþe we haue not receyved þe spirit of þis worlde: but þe spirit þat is of god · þat we wite what þingis ben zowen to vs of god/ þe whiche þingis we speken · not in tauzte wordis of mannes wisdom: but in doctryne of þe spirit comparissonyng spiritual þingis to gossly men/ forsoþe a bestly man perceueþ not þo þingis þat ben of þe spirit of god/ soþely it is soly to hym · & he may not vnderstone · for he is examynyde (or assayde) gossly/ forsoþe

C<sup>m</sup> 2<sup>m</sup>

## to romayns

þerfore by nede be zee sujet: not onely for wrapþe: but & for  
conscience/soþely þerfore & zee ȝyuen tributis/þei ben þe myn-  
ȝstris of god: for þis same þing serupnge/ þerfore zilðe zee to  
alle men: Dettis/ to whom tribute: tribute/ to whom tol (or  
custum for þingis borne aboute): tol (or suche custum)/to whom  
drede: drede/ to whom honoure: honoure/ to no man owe zee  
any þing: no but þat zee loue to gedir/ soþely þe þat loueþ his  
neȝebore: haþ fulfild þe lawe/ for whi þou schalt do no lec-  
cherie · þou schalt not fle · þou schalt not stele · þou schalt not  
sepe false witnesþinge · þou schalt not couepte þe þing of þi  
neȝebore/ and ȝif þer be any oþer maundement: it is in-  
floride (or encloside) in þis worde/ þou schalt loue þi neȝe-  
bore as þi self/ þe loue of neȝebore: worchþ not euyl/ þer-  
fore loue is plente (or fulfyllinge) of lawe// ¶ And we wit-  
ynge þis tyme · for houre is now: vs to rise of sleep/ soþely  
nowe oure helpe is neer · þan whanne we bileueden/ þe nyȝte  
wente bifore: forsoþe þe day schal neȝe/ þerfore caste we  
awepe þe werkis of dirkenessis · & be we cloþide þe armes of  
lizte: as in day wandre we honestly/ not in ofte etyngis &  
drunkennesse · not in couchis & vnchastitees not in instrues  
& in enuys: but be zee cloþide þe lorde Ihu cū/ and do zee not  
þe cure (or bisynesse) of slepþe in desiris//

C<sup>m</sup> 14<sup>m</sup>



**E**orsoþe take zee a slyk man in bileue · not in decep-  
tacons (or dispitesouns) of þouȝtis/ soþely an oþer  
bileueþ hym for to ete alle þingis/ forsoþe þe þat is  
slyk (or vnstidfast): ete he wortis (or potage)/ þe  
þat etþ dispise not þe man not etynge/ and þe þat etþ not:  
deme not þe man etynge/ soþely god haþ taken hym/ who art  
þou þat demest an oþer seruaunt: to his lorde he stonðþ or  
fallþ doune/ forsoþe þe schal stonde/ forsoþe þe lorde is myȝty  
for to ordeyne hym · (or make stidfast) for whi an oþer demeth  
a day bitwixe þe day: an oþer demeth eche day/ eche man a-  
bounde (or be plenteuous) · in his witte/ þe þat sauerþ (or vn-  
dirstondþ



## to ye corinthels .I.

ple of god is holp: þe whiche zee ben/ no man decepue hym-  
self/ zif any man amonge zou is seen to be wise in þis worlde:  
be he made a fool · þat he be wise/ forsoþe þe wisdom of þis  
worlde: is soly anentis god/ forsoþe it is writen/ I schal cacche  
wise men in here wisdom (or tutel gile)/ and este/ þe lorde hap  
knowen þe þouztis of wisemen: for þei ben veyne/ and so no  
man glorie in men/ forsoþe alle þingis ben zoure · oþer poul ·  
oþer appollo · oþer cephas (þat is petre) oþer þe worlde · oþer lijf  
oþer deef · oþer þingis present · oþer þingis to comynge/ forsoþe  
alle þingis ben zoure: zee forsoþe of crist · crist soþely of god//



**S**a man gesse (or deme) vs as mynystis of crist & dis-  
penders of þe mynysteries of god/ nowe it is souzte  
here amonge þe dispenders: þat a man be founden  
trewe/ forsoþe to me it is for þe lesse þing · þat I be

C<sup>m</sup> 4<sup>m</sup>

demyde of zou or of mannes day/ but neþer I deme myself/  
soþely I am noþing giltig to my self: but not in þis þing I am  
iustifiede/ forsoþe he þat demeth me is þe lorde/ & nyl zee deme  
bisore þe tyme · til þat þe lorde come: þe whiche & schal lizten  
þe hidde þingis of dirkenessis: & schal schewe þe counseylis of  
hertis · & þanne prepsynges schal be to eche man of god//

**S**oþely breþeren þis þing I haue transfiguride into me & in  
appollo: þat in vs zee lerne · lesse þat ouer þat it is writen · one  
azenes anoter be inblowen (wip pride) for anoter man/ who  
forsoþe demeth þee/ what soþely hast þou: þat þou hast not  
recepuide: what gloriest þou as þou haddist not recepuide:  
nowe zee ben fulfild: nowe zee ben made riche/ zee reg-  
nen wipouten vs · & I wolde zou regne: þat & we regnyde  
wip zou/ soþely I wene þat god schewide vs þe laste apostlis ·  
& made redy to þe deþ · for we ben made a spectacle to þe worlde  
& to aungels & to men/ we foolis for crist: zee forsoþe prudent  
in crist/ we fish: zee forsoþe stronge/ zee noble: we forsoþe vn-  
noble/ til into þis houre & we hungren & þristen · & ben nakide ·  
& ben smytten wip buffetis: & we ben vnstable & we traueplen

£ £

worchynge

## to romayns

C<sup>m</sup> 15<sup>m</sup>



Forsope we sadder owen for to susseyne (or here vp)  
 þe febleness of sijk men or vnslad in seip: & not  
 plesse to oure self/ eche of vs plesse to his neyzebore  
 into good to edificacō/ and forsope crist pleside not  
 to hym self: but as it is writen/ þe reprocues (or schenschipis)  
 of men dispisyng þee: sellen on me/ forsope what euer þingis  
 ben writen: þe ben writen to oure techyng/ þat bi pacience &  
 comforte of scripturis: we haue hope/ forsope god of pacience  
 & solace (or comforte) ȝyue to zou for to vnderstonde þe same  
 þing eche into oþer after Ihu crist: þat zee of one wille (or  
 wit) • wiþ one mouþ worchship god & þe sadir of oure lorde Ihu  
 crist/ for whiche þing take zee to gebir: as & cō took zou into  
 honoure of god/ soþely I seye Ihu crist for to haue be a myny-  
 stre of circumcision for þe treuþe of god: for to conferme þe bi-  
 bestis of faderis/ soþely heþen men for to honoure god vpon mer-  
 cy: as it is writen/ þerfore lorde I schal knoweleche to þee in he-  
 þen men: & I schal syng to þi name/ and esteſone he seip/ glade  
 (or ioye) zee heþen men wiþ his puple/ and esteſone/ alle heþen  
 men preyse zee þe lorde: & alle puples magnyfie zee hym/ and es-  
 teſone pſaie seip/ þer schal be a root of Jesse: & heþen men schu-  
 len hope into hym • þat schal rise for to gouerne heþen men/  
 forsope god of hope • fulfil zou in al ioye & pees in bileuyng:  
 þat zee abounde in hope & vertue of þe holy goſt// ¶ Soþely  
 breþeren & I my self am certeyn of zou: for & zee zoure self ben  
 ful of loue • zee fulfilde wiþ al science (or kunnyng): so þat  
 zee motwne moneste eche oþer/ soþely breþeren more hardily  
 I write to zou of partȝe • as aȝen bryngyng zou into mynde •  
 for þe grace þat is zouen to me of god: þat I be þe mynyſtre  
 of crist Ihu in heþen men/ I halowynge þe goſpel of god þat  
 þe offeryng of heþen men be made accepte & halowide in þe  
 holy goſt/ þerfore I haue glorie in crist Ihu to god/ forsope I dar  
 not speke any þing of þo þingis: þe whiche cō make not by me:  
 into obedience of heþen men in worde & dedis: in vertue of to-  
 kenys

## to ye corrintheis . I .

sourdoʷz of malice & waywardenesse/ but in herse þingis of  
clennesse & treuþe// I wrote to zou in a pistel þat zee ben not  
mengide wiþ lecchours/soþely not wiþ lecchours of þis worlde·  
or coueytouse men· or rauenours or wiþ men seruyng to ydo-  
lis· ellis zee schulden haue gon oute of þis worlde/ nowe soþely  
I wrote to zou for to not be mengide (or comoune not)/ zif he  
þat is nampde a broþer amonge zou is a lecchoure· or couey-  
touse· or seruyng to ydolis· or curset· or ful of drunken-  
nesse· or rauenour· wiþ suche neþer take mete/ forsoþe what  
to me· for to deme of hem þat ben wiþ outhen forþ/ wher zee  
deme not of hem þat ben wiþinne/ for why god schal deme  
hem þat ben wiþ outhen forþ/ do zee awey euyl þing of zoure  
self//



At any of zou haupnge a cause azenes anoper· be  
demyde at wickide men· & not at seyntis (or holy  
men)/ wher zee witen not for seyntis schulen deme  
of þis worlde/ and zif þe worlde be demyde in zou·  
ben zee unworþi þat demen of leste þingis/ witen zee not for  
we schulen deme aungelis· how myche more worldely þingis/  
þerfore zif zee schulen haue worldely nedis· ordeyne zee þe  
contemptible men· (or of litil reputaçon) þat ben in þe chirche  
for to deme/ I seye to zoure schame/ so þer is not any wise  
man þat maye deme bitwixe a broþer & his broþer· but a bro-  
þer wiþ broþer stryueþ in doom· & þat anentis vnseifful men/  
nowe forsoþe trespass is algatis in zou· for zee haue domes a-  
monge zou/ whi more taken zee not wronge/ whi not more  
suffre zee fraude/ but & zee done wronge· & frauden (or bi-  
gilen)/ & þat to breþeren/ wher zee witen not for wickide men  
schulen not welde þe kyngdom of god/ nyl zee erre/ neþer lec-  
chours· neþer men seruyng to ydolis· neþer auoutrers· neþer  
nescþe· neþer lecchouris (or men þat done synne of sodom)· ne-  
þer þeefes· neþer coueytouse men (or nygardis)· neþer men  
ful of drunkennesse· neþer cursers· neþer rauenours· schulen  
welde

C<sup>m</sup> 6<sup>m</sup>



## to romayns

to manye: & to myself/ salute (or grete) zee prisca & aquila myn  
 helpers in Jhu cō: þe whiche vndir puttiden here neckis for  
 my soule (or liif)/ to whom not I al one do þankyngis: but &  
 alle chirchis of heþen men/ and grete zee wel þere homely  
 chirche/ gretih wel ephenete louede to me: þat is þe firste of asie  
 in crist Jhu/ gretih wel mary: þe whiche haþ traueplide myche  
 in vs/ gretih wel adronyk & Julian my cosyns & myn euen cap-  
 tifes (or prisouners): þe whiche ben noble amonge þe apostlis:  
 & þe whiche weren bifore me in cō/ gretih wel ampliete: moſte  
 derworþ to me in þe lorde/ gretih wel vrbā oure helper in  
 crist Jhu: & ſacchen my louede/ gretih wel appellem þe noble  
 in crist/ gretih wel hem þat ben aristoblis hous/ gretih wel he-  
 rodien my cosyn/ gretih wel hem þat ben at narcisſes hous:  
 þat ben in þe lorde/ gretih wel tryphenam & tryphonam: þe  
 whiche wpmmen traueplen in þe lorde/ gretih wel perſida  
 moſte derworþe womman: þat haþ myche traueplide in þe  
 lorde/ gretih wel ruphus choſen in þe lorde: & his modir & myn/  
 gretih wel anſicrete: ſlegoncia: hermen: patroban: herman:  
 and breþeren þat ben wiþ hem/ gretih wel ſylologus & Julian  
 & venerum & his ſiſter: & lympiades: and alle þe ſeyntis þat ben  
 wiþ hem/ gretih wel to gedir in holy coſte/ alle þe chirchis of  
 cō grete zou wel// ¶ forſoþe breþeren I prepe zou þat zee aſ-  
 pie hem þat maken diſcenconſ & hurtyngeſ (or ſclaunderis):  
 biſidis þe doctryne: þat zee haue lernyde: & bowe þe away fro  
 hem/ ſoþely ſuche men ſeruen not to þe lorde crist: but to here  
 wombe/ and by ſwete wordis & bleſſyngs deceyuen þe hertis of  
 innocent men/ ſoþely zoure obedience is pupliſchide into euery  
 place/ þerfore I ioye in zou: but I wole zou for to be wiſe in  
 good þing: & ſymple in euyl þing/ forſoþe god of pees deſoule  
 ſathanas vndir zoure feet ſwiftely/ þe grace of oure lorde ihu  
 crist wiþ zou/ tymothe myn helper gretih zou wel: & alſo lu-  
 cyns & Jalon & ſoſipater my cosyns/ I þe þridde grete zou wel:  
 þat haue write þis epiſtle in þe lorde/ gapus myn herberger  
 gretih zou wel: and quartus broþer/ þe grace of oure lorde  
 Jhu

## to ye corrintheis .i.

widowis it is good to hem: zif hei dwellen to & as I/ for zif  
 hei contepnen not hem self (or ben not chaste): be hei wed-  
 dide/ forsope it is better for to be weddide: þan for to be brente/  
 forsope to hem þat ben ioyne in matrymonye. I comaunde  
 not I but þe lorde: þe wise for to not departe fro þe hous-  
 bonde/ þat zif sche schal departe: for to dwelle vnweddide or  
 for to be recounseylide to hire housbonde/ and þe housbonde  
 forsake not þe wiif/ for whi to oþer I seye: not þe lorde/ zif  
 any broþer haue an vnseifful wiif & sche consentiþ for to  
 dwelle wiþ hym/ leue he (or forsake he) hir not/ and zif þe  
 womman haþ an housbonde vnseifful & þis consentiþ for to  
 dwelle wiþ hir: leue sche not þe housbonde/ forsope þe vnseif-  
 ful housbonde is halowide by þe seifful womman: & þe vnseif-  
 ful womman is halowide by þe seifful housbonde/ elles zoure  
 chylþren weren vncleng: nowe forsope þei ben holy/ þat zif þe  
 vnseifful departiþ: departe he/ forsope þe broþer (or suster) is  
 not suget to seruage/ in suche forsope god clepide vs in pees/  
 toþely wher of woste þou womman zif þou schalt make þe  
 man saaf/ or wher of woste þou man zif þou schalt make þe  
 womman saaf/ not but as þe lorde haþ departide to eche/ as  
 god haþ clepide eche man: & so go he/ and as I teche in alle  
 chirchis/ summan circumcidide is clepide: brynge he not to  
 prepucie/ summan is clepide in prepucie: be he not circumci-  
 dide/ circumcisioun is nouzt & prepucie is nouzt: but þe kep-  
 ynge of þe comaundementis of god/ eche man in what clepyng  
 he is clepide: in þat dwelle he/ þou seruaunt art clepide: be it  
 not to charge to þee/ but zif þou mayste be free: more vse þou/  
 þe þat in þe lorde is clepide seruaunt: is fre man of þe lorde/  
 also & he þat fre man is clepide is þe seruaunt of cristi/ wiþ  
 prise see ben bouzt: nyl see be made seruauntis of men/ eche  
 man þerfore in what clepyng he is clepide: in þat dwelle he  
 anentis god// ¶ forsope of virgyns I haue not precept of god/  
 toþely I gyue counseyl as hauynge mercy of þe lorde þat I be  
 trewe/ þerfore I gesse (or deme) þis þing for to be good for  
 present

## to ye corrintheis .i.

same kunnynge/ forsoþe breþeren it is signyfiede (or tolde) to me · of hem þat ben at cloes: for stryues ben amonge zou/ forsoþe I seye þis þing: þat eche of zou seih/ forsoþe I am of poul · forsoþe I of appollo · treuely I of cephas (þat is petre): forsoþe I of cñ/ wher crist is departide/ wher poul is crucifiede for zou · oþer ben zee baptiside in þe name of poul/ I do þankyngis to god · þat I baptiside no man of zou · no but crispus & gayus · lestē any man seye þat zee ben baptiside in my name/ soþely & I baptiside þe hous of steuene (a womman)/ but I woot not zif I baptiside any oþer/ for crist sente me not for to baptise/ but for to euuangelize (or preche þe gospel)/ not in wisdom of worde: þat þe crosse of cñ be not boydide away/ for þe worde of þe crosse/ is folp soþely to men perischynge/ forsoþe to hem þat ben made saaf · þat is to seye to vs · it is þe vertue of god/ soþely it is writen/ I schal leese þe wisdom of wise men: & I schal reprove þe prudence of prudent men/ wher is þe wise man: wher is þe writer (or man of lawe): where is þe purchasour of þis worlde/ wher god haþ not made þe wisdom of þis worlde: foltische (or fool)/ for why for in þe wisdom of god: þe worlde knewe not god by wisdom/ it pleside to god for to make men saaf bileupnge: by þe folp of prechynge/ for & iewes seeken signes: & grekis seeken wisdom/ forsoþe we prechen crist crucifiede/ to iewes soþely sclaundre: to heþen men soþely folp/ forsoþe to hem clepide iewes & grekis crist þe vertue of god & þe wisdom of god/ for þat þat is folp þing of god: is wiser þan men/ & þat is sijk þing (or freel) of god: is stronger þan men/ forsoþe te zee zoure cleppynge breþeren · for not manye wise men astir þe slepsche · not many myzty · not many noble: but god chees þo þingis þat ben foltis of þe worlde: þat he confounde wise men/ and god chees þe sijske þingis (or freel) of þe worlde: þat he confounde þe stronge þingis/ and god chees þe vnnoble þingis · & dispisable þingis of þe worlde · & þo þingis þat ben not: þat he schulde distrupe þo þingis þat ben/ þat eche slepsche (or man) glorie not in his sizte/ forsoþe  
of



## to ye corinthiis .i.

of hym zee ben in crist Ihu · he whiche is made to vs wisdom & ryztwesnesse & holynesse & azen bynge/ pat as it is writen · he pat glorieþ: glorie in he lorde//



**A**nd I breþeren whan I came to zou: came not in bizenesse of worde (or wisdom) tellynge (or schewynge) to zou he witnessynge of crist/ soþely I schewede (or demyde) me not · me for to wite (or kunne) any þing amonge zou: no but crist Ihu · & hym crucifiede/ and I in fekenesse & drede & myche tremblynge was anentis zou: & my worde & my prechyng not in persuable (or sutel glosynge) wordes of mannes wisdom: but in schewynge of spirit & vertue · pat zoure seiþ he not in wisdom of men: but in vertue of god/ forsoþe we speken wisdom amonge parfite men/ forsoþe not wisdom of þis worlde · neþer of prynces of þis worlde pat be distrudeþ: but we speken he wisdom of god he whiche is hid in mysterie (or pryuate) · he whiche (wisdom) god bifore ordeynede bifore worldis into oure glorie · he whiche no man of þe prynces of þis worlde knewe/ for zif þei hadden knowe: þei schulen neuer haue crucifiede he lorde of glorie/ but as it is writen/ he yze siþe not · ne he ere herde · neþer it slepyede into he herte of man · what þingis god made reedy bifore: to hem pat louen hym/ forsoþe god schewide to vs by his spirit/ forsoþe he spirit sekþ alle þingis: zhe he depe þingis of god/ soþely who of men woot what þingis ben of man: no but he spirit of man pat is in hym/ so & what þingis ben of god · no man knoweþ: no but he spirit of god/ forsoþe we haue not receyved he spirit of þis worlde: but he spirit pat is of god · pat we wite what þingis ben zouen to vs of god/ he whiche þingis we speken · not in tauzte wordis of mannes wisdom: but in doctryne of he spirit comparissonynge spiritual þingis to goßly men/ forsoþe a bestly man perceyueþ not þo þingis pat ben of he spirit of god/ soþely it is folý to hym · & he may not vndirþone · for he is examynede (or assayed) goßly/ forsoþe

C<sup>m</sup> 2<sup>m</sup>

## to ye corrintheis .i.

soþe a spiritual man demeth alle þingis: & he is dempde (or dampnyde) of no man as it is writen/ who soþely knewe þe witte or þe lorde: or who tauzte hym/ for why we haue þe witte of crist//

C<sup>m</sup> 3<sup>m</sup>



**A**nd breþeren I myzt not speke to zou as to spiritual men: but as to fleyschely/ as to litil children in crist. I zaue to zou mylke drynke: not mete/ soþely zee myzte not zit vnderstonde: but neþer nowe soþely zee mowne: for zit zee ben fleyschely/ whanne enuye & strife is amonge zou: wher zee ben not fleyschely: & astir man zee gon/ for whanne summe seih/ I soþely am of poul: anoter forsoþe I am of appollo: wher zee ben not men/ what þerfore is appollo: what forsoþe poul/ þei ben mynystris (or seruantis) of hym to whom zee haue bileuede: & to eche man as god haþ zouen/ I plauntide: appollo watride: but god gafe encrespyng/ and so neþer he þat plauntid is any þing: neþer he þat moystid: but god þat gyueþ encrespyng/ forsoþe he þat plauntid & he þat moystid: ben any þing/ eche schal take his propre hire: astir his traueyl/ for we ben þe helpers of god: zee ben þe erþe tilyng of god: zee ben þe bildyng of god/ astir þe grace of god þat is zouen to me as a wise carpenter I sette þe foundement/ forsoþe anoter bildid aboue/ soþely eche man se how: & what þingis he bildid vpon/ soþely no man may sette any oþer foundement biþdis þat is sette: þe whiche is crist Ihesu/ forsoþe zif any man bilde ouer vpon þis foundement: golde siluer: precious ston: stickis: hay: stoble: every mannes werke schal be schewide in sijt/ what maner it is: þe sijt schal proue/ zif þe werke of any man schal dwelle: þe whiche he bildid vpon: he schal receyue mede/ zif any mannes werke schal brenne: it schal suffre payryng/ forsoþe he schal be saaf: so neþeles as by sijt// **W**rite not zee for zee ben þe temple of god: & þe spirit of god dwellig in zou/ forsoþe zif any schal defoule þe temple of god: god schal disparple (or distrupe) hym/ forsoþe þe temple

## to ye corrintheis .i.

ple of god is holy: þe whiche zee ben/ no man deceyue hym-  
self/ zif any man amonge zou is seen to be wise in þis worlde:  
be he made a fool · þat he be wise/ forsoþe þe wisdom of þis  
worlde: is foly anentis god/ forsoþe it is writen/ I schal cacche  
wise men in here wisdom (or tutel gile)/ and este/ þe lorde haþ  
knownen þe þouztis of wisemen: for þei ben veyne/ and so no  
man glorie in men/ forsoþe alle þingis ben zoure · oþer poul ·  
oþer appollo · oþer cephas (þat is petre) oþer þe worlde · oþer lijf  
oþer deþ · oþer þingis present · oþer þingis to comynge/ forsoþe  
alle þingis ben zoure: zee forsoþe of crist · crist soþely of god//

**S** a man gesse (or deme) vs as mynystris of crist & dis-  
penders of þe mynysteries of god/ nowe it is souzte  
here amonge þe dispencers: þat a man be founden  
trewe/ forsoþe to me it is for þe leste þing · þat I be  
demyde of zou or of mannes day/ but neþer I deme myself/  
soþely I am noþing gilti to my self: but not in þis þing I am  
iustifiede/ forsoþe he þat demeth me is þe lorde/ & nyl zee deme  
bifore þe tyme · til þat þe lorde come: þe whiche & schal lizten  
þe hidde þingis of dirkenessis: & schal schewe þe counseylis of  
hertis · & þanne prepsynges schal be to eche man of god//  
¶ Soþely breþeren þis þing I haue transfiguride into me & in  
appollo: þat in vs zee lerne · leste þat ouer þat it is writen · one  
azenes anoter be inblowen (wif pride) for anoter man/ who  
forsoþe demeth þee? what soþely haþ þou: þat þou haþ not  
recepyde: what gloriest þou as þou haddist not receyuede:  
nowe zee ben fulfilled: nowe zee ben made riche/ zee reg-  
nen wifouten vs · & I wolde zou regne: þat & we regnyde  
wif zou/ soþely I wene þat god schewide vs þe laste apostlis ·  
& made redy to þe deþ · for we ben made a spectacle to þe worlde  
& to aungels & to men/ we foolis for crist: zee forsoþe prudent  
in crist/ we slyk: zee forsoþe stronge/ zee noble: we forsoþe vn-  
noble/ til into þis houre & we hungren & þristen · & ben nakide ·  
& ben smyten wif buffetis: & we ben vnstable & we traueplen  
worþynge

C<sup>m</sup> 4<sup>m</sup>

¶ ¶



## to ye corrintheis .I.

þingis sellen to hem in figure/ soþely þei ben writen to oure  
 correccō (or amendynge): into whom þe endis of þe worlde  
 hane come// ¶ And so þe þat geffih hym for to stonde: se þe þat  
 he falle not/ temptacō take not zou: no but mannes/ forsoþe  
 god is trewe þe whiche schal not sustre zou for to be temptide/  
 ouer þat þat zee motwne/ but he schal make wip þe temptacō  
 also purueaunte: þat zee motwne susteyne// ¶ Therefore zee  
 moſte derworþe to me: flee zee fro þe worschippynge of ydolis/  
 as to prudente men I speec: zee zou self deme þat þing þat I  
 seye/ þe cuppe of blessynge þe whiche we blessen: wher it is not  
 þe comunynge of this blode/ and þe breed þe whiche we bre-  
 ken: wher it is not þe delynge (or partetakinge) of þe body of  
 þe lordes/ for one breed & one body we manye ben/ alle we þat  
 taken part of one breed & of one cuppe// ¶ Se zee isrl astir þe  
 slepische/ wher þei þat eten of this (or sacrifices): ben not parte-  
 ners of þe auter/ what þerfore seye I/ þat þing offride to ydo-  
 lis is any þing: or þat þe ydol is any þing/ but þo þingis þat  
 heþen men offren: þei offren to deuplis & not to god// ¶ forsoþe  
 I nyl zou for to be made selowis of sendis/ for zee motwne not  
 drynke þe cuppe of þe lordes: & þe cuppe of sendis/ zee motwne  
 not be parteners of þe horde of þe lordes: & of þe horde of sendis/  
 wher we sven by enuþe þe lordes/ wher we ben strengier þan þe/  
 alle þingis ben leueful to me: but not alle þingis speden/ alle  
 þingis ben leueful to me: but not alle þingis ediffen/ no man  
 seek þat þing þat is his owne: but þat þing þat is of anoper/  
 alle þing þat cometh in þe bocherie (or in þe plater) ete zee: no  
 þing aringe for conscience/ þe erþe & þe plente of it: is of þe lordes/  
 forsoþe zif any of vnseipful (or heþen men) clepiþ zou to soper:  
 & zee wolen go: alle þing þat is sette to zou ete zee: no þing  
 aringe for conscience/ zif any man soþely schal seye: þis þing  
 is offride to ydolis: nyl zee ete for hym þat schewide & for con-  
 science/ forsoþe I seye not þi conscience: but of anoper/ soþely  
 wherto is my liberte (or fredom) demyde of anoper mannes  
 conscience/ þerfore zif I take parte wip grace: what am I  
 blasfemyde \*

## to pe corrintheis .i.

blasfemyde: for þat I do graces (or þankyngis) / þerfore wher  
 zee eten or drynken or done any oper þing: do zee alle þingis  
 into þe glorie of god: be zee wiþ ouden offencon (or ſclaundre)  
 to ſewes & hepen men: & to þe chirche of god: as & I by alle þin-  
 gis pleſe to alle men / not ſeekynge what is profitable to me: but  
 þat þat to many men: þat þei ben made ſaaf //

**B**E zee folowers of me: as & I of cñ / forſoþe beþeren  
 [I preiſe] zou: þat by alle þingis zee ben myndeful  
 of me: & as I bitoke to zou my comaundementis  
 zee kepen / forſoþe I wole zou for to witer: þat cñ is  
 þe heed of eche man / forſoþe þe heed of þe womman: is þe  
 man / forſoþe þe heed of cñ: god / eche man prepyng or prophe-  
 cyng: þe heed hlide: defoulþ his heed / forſoþe eche womman  
 prepyng or prophecying: þe heed not hlide: defoulþ hire  
 heed / forſoþe it is one: as zif ſche be made ballide / for zif a wom-  
 man be not veplide (or coueride): be ſche pollide / for zif it is  
 ſoule þing to a womman to be pollide or made ballide: veple  
 (or hlide) ſche hire heed / ſoþely a man ſchal not veple (or hlide)  
 his heed: for he is þe ymage & glorie of god / ſoþely a womman  
 is þe glorie of man / ſoþely a man is not of þe womman:  
 but þe womman of þe man / and forſoþe þe man is not made  
 for þe womman: but þe womman for þe man / þerfore þe  
 womman ſchal haue a veple on hire heed: & for aungels / neþe-  
 les neþer þe man wiþ ouden womman: neþer þe womman wiþ  
 ouden man in þe lorde / for whi as þe womman of man: ſo & þe  
 man by womman / forſoþe alle þingis of god: zee zoure ſelf  
 deme / bicomþ (or biſemþ) a womman not veplide (or couer-  
 ide) prey god: neþer þe kynde it ſelf: techiþ vs / forſoþe þat zif  
 a man noriſche longe heer: it is euyl fame (or ſclaundre) to  
 hym / but zif a womman noriſche longe heer: it is glorie to  
 hire for heris ben zouen to hire for veple (or coueryng) / for-  
 ſoþe zif any man is ſeen for to be ful of ſtriſe amonge zou:  
 we haue not ſuche cuſtom: neþer þe chirche of god / ſoþely þis  
 þing

C<sup>m</sup> 11<sup>m</sup>

## to ye corrintheis .i.

þing I comaunde · not preysynge þat zee come to gedir not  
into better þing: but into worse/ firste forsoþe zou compynge  
to gedir into chirche: I here departyngis (or dissencon) for to  
be · & of partie I bileue/ for whi it bihouep heresies for to be:  
þat þei whiche be prouede · be made knowen to zou/ þerfore zou  
comynge to gedir into one: nowe it is not for to ete to lordis  
soper/ forsoþe eche man bifore takij his soper for to ete/ and  
sopely anoper is hungry: anoper forsoþe is drunken/ wher zee  
hane not housis for to ete & drynke · or zee dispisen þe chirche  
of god · & confounden hem þat hane not: what schal I sepe to  
zou? I preysse zou: in þis þing I preysse zou not// ¶ forsoþe I  
haue taken of þe lorde þat þing þe whiche & I haue bitaken  
to zou/ for þe lorde Ihu · in what nyzt he was bitrayede: tooke  
breed & doinge graces (or þankis): he brake & seyde take zee &  
ete zee: þis is my body · þe whiche schal be bitrayede for zou/  
do zee þis þing into my mynde/ also he took þe cuppe astir he  
hadde soupyde: sepyng/ þis cuppe is þe newe testament in my  
blood/ do zee þis þing · how ofte euer zee schulen drynke into  
my mynde/ sopely how ofte euer zee schulen ete þis breede &  
drynke þe cuppe: zee schulen schewe þe deeth of þe lorde · til  
he come/ and so who euer schal ete þe breed or drynke þe cuppe  
of þe lorde vntworþily he schal be gilty of þe body & blood of  
þe lorde/ forsoþe proue a man hym self: & so ete he of þe ilke  
breed & drynke of þe cuppe/ forsoþe he þat etij & drynkiþ  
vntworþily: etij & drynkiþ doom (or dampnacion) to hym: not  
wisely demynge þe body of þe lorde/ þerfore amonge zou many  
sijk & vnstronge or feble: and many slepen (or dien)/ for zif we  
demyden wisely oure self: forsoþe we schulen not be demyde/  
sopely þe while we ben demyde of þe lorde: we ben chastiside ·  
þat we be not dampnyde wiþ þis worlde/ and so my breþeren  
whan zee comen to gedir for to ete: abide zee to gedir/ zif any  
man hungry: ete he at home: þat he come not to gedir into  
doom/ sopely I schal dispoose oþer þingis: whanne I schal come//

¶ Forsoþe



# to ye corrintheis .I.

C<sup>m</sup> 12<sup>m</sup>



Forsope þe spiritual þingis · breþeren I nyl þou for  
to unknowe/soþely zee witen for whanne zee weren  
þeþen men: as zee weren ledde goinge to doumbe  
symulacris/ þerfore I make knowen to þou þat no  
man spekyng in þe spirit of god: seiþ departyng fro Ihu/ and  
no man maye seye þe lorde ihu is: no but in þe holy god/ soþe-  
ly departyng of graces ben: forsope þe same spirit/ and de-  
partynges of seruyng: forsope þe same lorde/ and depart-  
ynges of worschippinges ben: forsope þe same god þat worchib  
alle þingis in alle þingis/ forsope to eche man þe schewyng  
of spirit is zouen to profite/ to anoþer forsope bi spirit: þe worde  
of wisdom is zouen/ to anoþer soþely: þe worde of kunnyng  
astir þe same spirit/ seiþ to anoþer: grace & helþes in one spi-  
rit to anoþer: þe worschyng of vertues/ to anoþer prophecie/  
to anoþer discrecon (or verrey knowyng) of spiritis/ to ano-  
þer kyndis of tungis (or langagis)/ to anoþer interpretyng  
(or expounyng) of wordis/ forsope alle þes þingis one in þe  
same spirit worschib: departyng to eche by hem self as he wole//  
¶ Soþely as þer is one body & haþ many membris · forsope  
alle þe membris of þe body whanne þei ben manye: ben one  
body: to & cū/ and soþely in one spirit alle we ben baptiside in-  
to one body: opir ietwes · oþer þeþen men · oþer seruauntis ·  
opir fre: and alle we hane drunken in one spirit/ for whi & þe  
body is not one membre: but manye/ zif þe foot schal seye: for  
I am not þe hande · I am not of þe body: not þerfore is it not  
of þe body/ and zif þe ere schal seye: for I am not þe yze · I am  
not of þe body/ not þerfore it is not of þe body/ zif al þe body be  
þe yze: where is þeryng/ and zif al þe body be þeryng: where  
is smellyng/ now forsope god has putte membris: & eche of hem  
in þe body as he wolde/ þat zif alle weren one membre: where þe  
body/ but now soþely many membris: soþely one body/ forsope  
þe yze schal not now seye to þe hande: I haue no nede of þi  
werke/ or este þe hed to þe feet: zee ben not necessarie to me/ but  
myche

## to ye corrintheis .I.

myche more þo þat ben seen for to be more ſiſk (or lower) membris of þe body: þen more nedeful/ and to hem þat we geſſen for to be vnnobler membris of þe body: we ʒyuen more honoure in cumpas/ and þo membris þat ben vnhoneſt: haue more honeſte/ forſoþe oure honeſt membris · of none haue neue: but god tempide þe body ʒyung more worſchip to it to whom it ſayliþ: þat debate be not in þe body: but þat þe membris be bliſe into þe ſame þing for eche oþer/ and ʒif one membre ſuffriþ any þing: alle membris ſuffren þer wiþ/ oþer ʒif one membre glorieþ: alle membris ioynen togedir/ forſoþe ʒee ben þe body of criſt: and membris of membre/ and ſoþely god putte ſumme in þe chirche/ firſte apoſtliſ · þe ſecounde tyme prophetiſ/ þe priuie techers aſtirwarde vertues · aſtirwarde graces of helyngiſ · gouernayliſ (or gouernyngeſ) kyndiſ of langagiſ · interpretaconſ of wordiſ/ wher alle ben apoſtliſ/ wher alle prophetiſ/ wher alle techers/ wher alle vertues/ wher alle men haue grace of helyngiſ/ wher alle ſpeken wiþ langagiſ/ wher alle interprete (or expounen)/ forſoþe ſue ʒee þe better goſtly ʒiftiſ/ and ʒit I ſchewe to ʒow a more excellent (or worþi) weye//

C<sup>m</sup> 13<sup>m</sup>



**Z**if I ſpeke wiþ tungiſ of men & aungeliſ · ſoþely I haue no charite: I am made as braſſe ſounyng · or a ſymbal tynkyng/ and ʒif I haue prophecy & haue known alle myſteries & al kunnyng or ſcience · & ʒif I haue al ſeiþ · ſo þat I ouerbere hilliſ (fro o place into an oþer) · forſoþe ʒif I ſchal not haue charite: I am nouzt/ and ʒif I ſchal departe alle my goodiſ into metiſ of pore men · & ʒif I ſchal bitake my body · ſo þat I brenne · forſoþe ʒif I ſchal not haue charite: it proſiteþ to me no þing/ charite is patient/ it iſ benygne (or of good wille)/ charite enugeth not/ it doith not gile · it iſ not inblowen (wiþ pride) · it iſ not ambiciuſ (or coueytoute) of worſchipiſ · it ſekith not þo þingiſ þat ben here owne/ it iſ not ſtiride to wrappe · it þenkiþ not euyl · it iogeth not on wickidneſſe · forſoþe it iogeth to gedir to treuþe/

it

## to ye corrintheis .i.

it suffriþ alle þingis • it bileueþ alle þingis/ it hopiþ alle þingis • it susteyneth alle þingis/ charite falliþ not doune/ wheþer prophecies schulen be voydide • oþer langagis schulen ceese • oþer science schulen be distruþede/ forsoþe of partie wee hane knowen; and of partie we prophecien/ forsoþe whanne þat schal come þat is parsite: þat þing þat is of partie schal be avoydide/ whanne I was a litil childe: I spak as a litil childe • I vnderstode as a litil childe/ forsoþe whanne I was made a man: I avoydide þo þingis þat weren of a litil childe/ forsoþe we seen now by a myrour in dirkenesse: þanne forsoþe face to face/ now I knowe of partie: þanne forsoþe I schal knowe • as & I am knowen/ nowe forsoþe dwellen seiþ • hope • charite/ þes þre: forsoþe þe more of hem is charite//

**S**ee zee charite • loue zee spiritual þingis: nowe forsoþe þat zee prophecie/ forsoþe þe þat spekiþ in tunge: spekiþ not to men but to god/ forsoþe no man heriþ/ soþely þe spirit spekiþ mysteries/ forwhi þe þat propheciet: spekiþ to men to edificaciō • & to monestynge & confortynge/ þe þat spekiþ in tunge: edifieth hym self/ forsoþe þe þat propheciet: edifieth þe chirche of god/ forsoþe I wole zou alle for to speke in tungis: but more for to prophecie/ for whi þe þat propheciet: is more þan þe þat spekiþ in tungis (or langagis): no but parauenture he interprete (or declare) • þat þe chirche take edificaciōn/ nowe forsoþe breþeren zif I schal come to zou spekyng in tungis: what schal I profite • no but zif I schal speke to zou • oþer in reuelaciōs oþer in science • oþer in prophecie • oþer in techynge: neþeles þo þingis þat ben wiþ outen soule (or liif) zpyunge voyces • oþer pipe • oþer harpe • no but zif þei schulen zpyue distyncciō of sounyngis: how schal it be conde þat is songen • oþer þat is harpide? and soþely zif þe trumpe zife vncerteyn voyce: who schal make hym self redy to þe batayle? so & no but zee schulen zpyue an open worde by tunge: how schal þat þat is seyde be knowen? soþely zee schulen be

C<sup>m</sup> 14<sup>m</sup>



## to ye corrintheis .i.

aren me: is þis/ wher we hane not power for to leede aboute a  
 womman sister • as & oþer apostlis & breþeren of þe lorde • &  
 cephas (þat is petre) / or Jalone & barnabas • hane not power  
 for to worche þes þingis/ who sittis (or holdiþ knyztþode) any  
 tyme wiþ his owne souldis/ who plauntiþ a vynezerde • & etih  
 not of his fruyte/ who feediþ (or lesowiþ) a floce: & etih not  
 of þe mylke of þe floce/ wher astir man I seye þes þingis/ for  
 soþe it is writen in þe lawe of moyses/ þou schalt not bynde þe  
 mounþ of þe ore þrescheynge (or traueþlynge) wheþer of oren is  
 charge to god/ wheþer for vs soþely þe seiþ þes þingis/ for  
 why for vs þei ben writen • for þe þat eriþ: oweþ to eren in  
 hope/ and þe þat þreschiþ (or traueþliþ): in hope for to per  
 seque fruytis/ forsoþe zif we sowlen spiritual þingis to zou: is  
 it grete zif we repen zoure slepþchely þingis/ zif oþer ben par  
 teners of oure power: whi not raper we/ but we vlen not þis  
 power • but we susteynen (or sustren) alle þingis • þat we ȝue  
 not lettynge (or sclaundre) to þe euuangelie of cr̄/ witen zee  
 not for þei þat worchen in þe sacrarie (þat is place where holy  
 þingis ben kepte) / eten þo þingis þat ben of þe sacrarie: & þo  
 þat seruen to þe auter: taken parte wiþ þe auter/ so & þe lorde  
 ordeþnyde to hem þat tellen þe gospel: for to lyue on þe gos  
 pel/ forsoþe I vside noon of þes þingis/ soþely I wrote not  
 þes þingis: þat þei be done so in me/ forsoþe it is gode to me  
 more for to dye: þan any man auoyde my glorie/ for whi zif I  
 schal preche þe gospel: glorie is not to me/ forsoþe nede liþ to  
 me/ forsoþe woo to me: zif I schal not euuangelise/ forsoþe zif  
 I willynge do þis þing: I haue mede/ soþely zif azenes my  
 wille: dispensacon is bitaken to me/ what þerfore is myn hire  
 (or mede) / þat I prechynge þe gospel: putte þe gospel wiþ  
 outhen spense takynge (or sustenaunce)/ þerfore þat I myȝte  
 not my power in þe gospel/ for whi when I was fre of alle  
 men: I made me seruaunt of alle men • þat I schulde wyne  
 mo men/ and to iewes I am made as a iewe: þat I schulde  
 wyne iewes/ to hem þat ben vndre þe lawe: as I were vndre  
 þe

## to ye corrintheis .i.

þe lawe · whan I was not vndre þe lawe · þat I schulde wyne  
 hem þat weren vndir þe lawe · to hem þat weren wiþ outen  
 lawe · as I were wiþ outen lawe · whanne I was not wiþ ou-  
 ten lawe of god · but I was in þe lawe of c̃st: þat I schulde  
 wyne hem þat weren wiþ outen þe lawe/ I am made sijk to  
 sijk men · þat I schulde wyne sijk men/ to alle men I am  
 made alle þingis: þat I schulde make alle men saaf/ forsoþe I  
 do alle þingis for þe gospel: þat I be made partener of it//  
 ¶ Witen zee not þat þei þat rennen in a furlonge · alle forsoþe  
 rennen: but one takij þe prise/ so renne zee: þat zee take/ eche  
 man þat strifeth in sizte: abstieneth hym fro alle þingis/ and þei  
 forsoþe þat þei take a corruptible crowne: we forsoþe vncor-  
 rupte/ þerfore I renne so · not as into uncerteyn þing · þus I  
 sizt not as betynge þe eyre: but I chastise my bodye & brynge  
 it into seruage · lestte parauenture whanne I haue prechide to  
 oþer: I my self be made reprouable//

S
 Oþely breheren I nyl zou for to vnknoʷe · for alle  
 oure faderis weren vndre a cloude/ and alle passiden  
 þe see · & alle ben baptiside in moyses · in þe cloude  
 & in þe see/ and alle eten þe same spiritual breed: &  
 alle drunken þe same spiritual drynke/ forsoþe þei drunken of  
 þe spiritual: a soon solowynge þem/ forsoþe þe soon was c̃st ·  
 but not in ful manye of hem: it was wel plesaunt to god/ for  
 whi þei ben castedoune in þe deserte/ forsoþe þes þingis ben done  
 in fygure of vs: þat we be not coueyters of euylis: as & þei  
 coueytiden/ neþer be zee made ydolaters (þat is worschipers  
 of false matometis): as summe of hem · as it is writen/ þe pu-  
 ple satte for to ete & drynke: & þei haue risen vp for to pleye/  
 neþer do we fornycacon: as summe of hem diden fornycacon:  
 & þre & twenty þousandis sellen · (or dieden) in one day/ neþer  
 tempte we crist as summe of hem temptiden: and perischiden  
 of serpentis/ neþer grucche zee as summe of hem grucchiden:  
 and þei perischiden of þe wasser (or distruper)/ forsoþe alle þes  
þ þ
þingis

C<sup>m</sup> 10<sup>m</sup>

## to ye corrintheis .i.

þingis sellen to hem in figure/ soþely þei ben writen to oure  
 correccō (or amendynge): into whom þe endis of þe worlde  
 hane come// ¶ And so þe þat geþif hym for to stonde: se þe þat  
 he falle not/ temptaçon take not zou: no but mannes/ forsoþe  
 god is trewe þe whiche schal not suffre zou for to be temptide/  
 ouer þat þat zee motwne/ but he schal make wiþ þe temptaçon  
 also purueaunte: þat zee motwne susteyne// ¶ Therefore zee  
 moſte derworþe to me: see zee fro þe worschippynge of ydolis/  
 as to prudente men I speec: zee zou self deme þat þing þat I  
 seye/ þe cuppe of blessynge þe whiche we blessen: wher it is not  
 þe comunynge of this blode/ and þe breed þe whiche we bre-  
 ken: wher it is not þe delynge (or partetakyng) of þe body of  
 þe lorde/ for one breed & one body we manye ben/ alle we þat  
 taken part of one breed & of one cuppe// ¶ Se zee isrl affir þe  
 slepſche/ wher þei þat eten of this (or sacrifices): ben not parte-  
 ners of þe auter/ what herfore seye I/ þat þing offride to ydo-  
 lis is any þing: or þat þe ydol is any þing/ but þo þingis þat  
 heþen men offren: þei offren to deuplis & not to god// ¶ forsoþe  
 I nyl zou for to be made felowis of sendis/ for zee motwne not  
 drynke þe cuppe of þe lorde: & þe cuppe of sendis/ zee motwne  
 not be parteners of þe borde of þe lorde: & of þe borde of sendis/  
 wher we sven by enuþe þe lorde/ wher we ben strengier þan he/  
 alle þingis ben leueful to me: but not alle þingis speden/ alle  
 þingis ben leueful to me: but not alle þingis ediffen/ no man  
 seek þat þing þat is his owne: but þat þing þat is of anoper/  
 alle þing þat cometh in þe bocherie (or in þe plater) ete zee: no  
 þing aringe for conscience/ þe erþe & þe plente of it: is of þe lorde/  
 forsoþe zif any of vnseþful (or heþen men) clepþ zou to suppe:  
 & zee wolē go: alle þing þat is sette to zou ete zee: no þing  
 aringe for conscience/ zif any man soþely schal seye: þis þing  
 is offride to ydolis: nyl zee ete for hym þat schewide & for con-  
 science/ forsoþe I seye not þi conscience: but of anoper/ soþely  
 wherto is my liberte (or fredom) demyde of anoper mannes  
 conscience/ herfore zif I take parte wiþ grace: what



## to pe corrinthels .i.

blasfemyde: for þat I do graces (or þankyngis) & þerfore wher  
 zee eten or drynken or done any oþer þing: do zee alle þingis  
 into þe glorie of god/ be zee wiþ outhen offencon (or ſclaundre)  
 to ietwes & heþen men: & to þe chirche of god: as & I by alle þin-  
 gis pleſe to alle men/ not ſeekynge what is profitable to me: but  
 þat þat to many men: þat þei ben made ſaaf//

**W**e zee folowers of me: as & I of eſt/ forſoþe breþeren C<sup>m</sup> 11<sup>m</sup>  
 [I preiſe] zou: þat by alle þingis zee ben mynþeful  
 of me: & as I bitoke to zou my comaundementis  
 zee kepen/ forſoþe I wole zou for to wite: þat eſt is  
 þe heed of eche man/ forſoþe þe heed of þe womman: is þe  
 man/ forſoþe þe heed of eſt: god/ eche man preyinge or prophe-  
 cyinge: þe heed hilde: defouliþ his heed/ forſoþe eche womman  
 preyinge or prophecyinge: þe heed not hilde: defouliþ hire  
 heed/ forſoþe it is one: as zif ſche hemade ballide/ for zif a wom-  
 man be not veylide (or coueride): be ſche pollide/ for zif it is  
 ſoule þing to a womman to be pollide or made ballide: veyle  
 (or hiþe) ſche hire heed/ ſoþely a man ſchal not veyle (or hiþe)  
 his heed: for he is þe ymage & glorie of god/ ſoþely a womman  
 is þe glorie of man/ ſoþely a man is not of þe womman:  
 but þe womman of þe man/ and forſoþe þe man is not made  
 for þe womman: but þe womman for þe man/ þerefore þe  
 womman ſchal haue a veyle on hire heed: & for aungels/ neþe-  
 les neþer þe man wiþ outhen womman: neþer þe womman wiþ  
 outhen man in þe lorde/ for whi as þe womman of man: ſo & þe  
 man by womman/ forſoþe alle þingis of god/ zee zoure ſelf  
 deme/ bicometh (or biſemeth) a womman not veylide (or couer-  
 ide) prey god: neþer þe kynde it ſelf: techth vs/ forſoþe þat zif  
 a man noriſche longe heer: it is euyl ſame (or ſclaundre) to  
 hym/ but zif a womman noriſche longe heer: it is glorie to  
 hire for heris ben zouen to hire for veyle (or couerpyng)/ for-  
 ſoþe zif any man is ſeen for to be ful of ſtriſe amonge zou:  
 we haue not ſuche cuſtom: neþer þe chirche of god/ ſoþely þis  
 þing

## to pe corrintheis .i.

þing I comaunde · not prepsynge þat zee come to gedir not into better þing; but into worse/ firste forsoþe zou compynge to gedir into chirche; I here departyngis (or dissencionis) for to be · & of partie I bileue/ for whi it bihoueh heresies for to be; þat þei whiche be prouede · be made knowen to zou/ þerfore zou compynge to gedir into one; nowe it is not for to ete to lordis soper/ forsoþe eche man bifore takip his soper for to ete/ and soperly anoper is hungry; anoper forsoþe is drunken/ wher zee hane not housis for to ete & drynke · or zee dispisen þe chirche of god · & confounden hem þat hane not; what schal I seye to zou; I prepsse zou; in þis þing I prepsse zou not// ¶ forsoþe I haue taken of þe lorde þat þing þe whiche & I haue bitaken to zou/ for þe lorde Ihu · in what nyzt he was bitrapede; tooke breed & doinge graces (or þankis); he brake & seyde take zee & ete zee; þis is my body · þe whiche schal be bitrapede for zou/ do zee þis þing into my mynde/ also he took þe cuppe aftir he hadde soupyde; seyinge/ þis cuppe is þe newe testament in my blood/ do zee þis þing · how ofte euer zee schulen drynke into my mynde/ soperly how ofte euer zee schulen ete þis breede & drynke þe cuppe; zee schulen schewe þe deeth of þe lorde · til he come/ and so who euer schal ete þe breed or drynke þe cuppe of þe lorde unworþily he schal be gilty of þe body & blood of þe lorde/ forsoþe proue a man hym self; & so ete he of þe ilke breed & drynke of þe cuppe/ forsoþe he þat etip & drynkip unworþily; etip & drynkip doom (or dampnacoon) to hym; not wisely demynge þe body of þe lorde/ þerfore amonge zou many sick & vnstronge or feble; and many slepen (or dien)/ for zif we demyden wisely oure self; forsoþe we schulen not be demyde/ soperly þe while we ben demyde of þe lorde; we ben chastyside · þat we be not dampnyde wip þis worlde/ and so my breþeren whan zee comen to gedir for to ete; abide zee to gedir/ zif any man hungry; ete he at home; þat he come not to gedir into doom/ soperly I schal dispoose oþer þingis; whanne I schal come//

Forsoþe

## to ye corrintheis .i.



**F**orslope þe spiritual þingis · breþeren I nyl zou for C<sup>m</sup> 12<sup>m</sup>  
to vnknowe/ soþely zee witen for whanne zee weren  
heþen men: as zee weren ledde goinge to dounge  
symulacris/ þerfore I make knowen to zou þat no

man spekyng in þe spirit of god: seiþ departyng fro Ihu/ and  
no man maye seye þe lorde ihu is: no but in þe holy gost/ soþe-  
ly departyng of graces ben: forslope þe same spirit/ and de-  
partynges of seruynges: forslope þe same lorde/ and depart-  
ynges of worschippynge ben: forslope þe same god þat worschip  
alle þingis in alle þingis/ forslope to eche man þe schewyng  
of spirit is zouen to profite/ to anoter forslope bi spirit: þe worde  
of wisdom is zouen/ to anoter soþely: þe worde of kunnyng  
astir þe same spirit/ seiþ to anoter: grace & helþes in one spi-  
rit to anoter: þe worschyng of vertues/ to anoter prophecie/  
to anoter discrecon (or verrey knowyng) of spiritis/ to ano-  
þer kyndis of tungis (or langagis)/ to anoter interpretyng  
(or expounyng) of wordis/ forslope alle þes þingis one in þe  
same spirit worschip: departyng to eche by hem self as he wole//

**I** Soþely as þer is one body & haþ many membris · forslope  
alle þe membris of þe body whanne þei ben manye: ben one  
body · to & cū/ and soþely in one spirit alle we ben baptiside in-  
to one body: oþir iewes · oþer heþen men · oþer seruauntis ·  
oþir fre: and alle we hane drunken in one spirit/ for whi & þe  
body is not one membre: but manye/ zif þe foot schal seye: for  
I am not þe hande · I am not of þe body: not þerfore is it not  
of þe body/ and zif þe ere schal seye: for I am not þe yze · I am  
not of þe body/ not þerfore it is not of þe body/ zif al þe body be  
þe yze: where is helyng/ and zif al þe body be helynges: where  
is smellyng/ now forslope god has putte membris: & eche of hem  
in þe body as he wolde/ þat zif alle weren one membre: where þe  
body/ but now soþely many membris: soþely one body/ forslope  
þe yze schal not now seye to þe hande: I haue no nede of þi  
werke/ or esteþe hed to þe feet: zee ben not necessarie to me/ but  
myche



## to ye corinthiens .i.

myche more ho þat ben seen for to be more firk (or lofter) membris of þe body: ben more nedeful and to hem þat we geffen for to be vnnobler membris of þe body: we ȝyuen more honoure in compas and þo membris þat ben vnbonest: haue more honeste forloþe oure honest membris of none haue neðe: but god trespide þe body ȝyuyng more worschip to it to whom it saylide: þat debate be not in þe body: but þat þe membris be bisie into þe same þing for eche oþer, and ȝif one membre suffer any þing: alle membris sufferen her wif: oþer ȝif one membre glorieþ: alle membris ioyen togedir forloþe ȝee ben þe body of crist: and membris of membre/ and soþely god putte summe in þe chirche/ firste apostlis: þe secounde tyme prophetis/ þe þridde techers astirwarde vertues: astirwarde graces of helyngis: gouernaplis (or gouernynge)s kyndis of langagis: interpretacons of wordis/ wher alle ben apostlis/ wher alle prophetis/ wher alle techers/ wher alle vertues/ wher alle men haue grace of helyngis/ wher alle speken wif langagis/ wher alle interprete (or expounen)/ forloþe sue ȝee þe better gosly ȝistis/ and ȝit I schewe to ȝow a more excellent (or worþi) wepe//

C<sup>m</sup> 13<sup>m</sup>



If I speke wif tungis of men & aungelis: soþely I haue no charite: I am made as brasle sounyng: or a symbal tynkyng/ and ȝif I haue prophece & haue knowen alle mysleries & al kunnyng or science: & ȝif I haue al seiþ: so þat I ouerbere billis (fro o place into an oþer): forloþe ȝif I schal not haue charite: I am nouȝt/ and ȝif I schal departe alle my goodis into metis of pore men: & ȝif I schal bitake my body: so þat I brenne: forloþe ȝif I schal not haue charite: it profiteþ to me no þing/ charite is pacient/ it is benyngne (or of good wille)/ charite enuyeth not/ it doþ not gile: it is not inblowen (wif pride): it is not ambicius (or coueytouse) of worschipis: it sekith not þo þingis þat ben here owne/ it is not stiride to wrapþe: it þenkiþ not euyl: it ioyeth not on wickidnesse: forloþe it ioyeth to gedir to treuþe/ it

## to ye corrintheis .i.

it suffriþ alle þingis · it bileueþ alle þingis/ it hopiþ alle þingis · it susteyneþ alle þingis/ charite falliþ not doune/ wheþer prophecies schulen be voydide · oþer langagis schulen ceese · oþer science schulen be distrupede/ forsoþe of partie wee hane knowen · and of partie we prophecien/ forsoþe whanne þat schal come þat is parsite · þat þing þat is of partie schal be avoydide/ whanne I was a litil childe · I spak as a litil childe · I vnderstode as a litil childe/ forsoþe whanne I was made a man · I avoydide þo þingis þat weren of a litil childe/ forsoþe we seen now by a myrour in dirkenesse · þanne forsoþe face to face/ now I knowe of partie · þanne forsoþe I schal knowe · as & I am knowen/ nowe forsoþe dwellen seiþ · hope · charite/ þes þre forsoþe þe more of hem is charite//



See zee charite · loue zee spiritual þingis · nowe forsoþe þat zee prophecie/ forsoþe þe þat spekiþ in tunge · spekiþ not to men but to god/ forsoþe no man heriþ/ soþely þe spirit spekiþ mysteries/ forwhi þe þat prophecieþ · spekiþ to men to edificaciō · & to monestynge & confortynge/ þe þat spekiþ in tunge · edifieth hym self/ forsoþe þe þat prophecieþ · edifieth þe chirche of god/ forsoþe I wole 3ou alle for to speke in tungis · but more for to prophete/ for whi þe þat prophecieþ · is more þan þe þat spekiþ in tungis (or langagis) · no but parauenture þe interprete (or declare) · þat þe chirche take edificaciōn/ nowe forsoþe breþeren 3if I schal come to 3ou spekyng in tungis · what schal I profite · no but 3if I schal speke to 3ou · oþer in reuelaciōs oþer in science · oþer in prophecie · oþer in techynge · neþeles þo þingis þat ben wiþ outen soule (or liif) 3yuyng voyses · oþer pipe · oþer harpe · no but 3if þei schulen 3yue distyncciō of sounyngis · how schal it be conde þat is songen · oþer þat is harpide/ and soþely 3if þe trumpe 3ife vncerteyn voyce · who schal make hym self redy to þe batayle/ so & no but zee schulen 3yue an open worde by tunge · how schal þat þat is seyd be knowen/ soþely zee schulen be

C<sup>m</sup> 14<sup>m</sup>

## to pe corrintheis .i.

be spekyng in þe eyre · so many as ben tungis (or langagis) in  
 þis worlde · & no þing is wiþ outen voyce/ þerfore zif I schal not  
 knowe þe vertue of voyce · I schal be to hym to whom I schal  
 speke a barbar (or not vnderstonde) · & he þat spekiþ to me a  
 barbar/ so & zee for zee ben louers of spiritis · to þe edificacō  
 of þe chirche: seeke þat zee be plenteouse/ & þerfore he þat spe-  
 kiþ in tunge · preye he þat he interprete (or expoune)/ for whi  
 zif I preye in tunge my spirit preyeh/ forsoþe my mynde or re-  
 son: is wiþ outen fruyte/ þerfore what þing is? I schal preye  
 in spirit: I schal preye in mynde (or resoun)/ I schal seye psalme  
 in spirit: I schal seye psalme in mynde (or resoun)/ for whi zif  
 þou schalt blesse in spirit: who fulfilliþ þe place of an ydiot (or  
 vnderide) man: how schal he seye amen vpon þe blessinge · for  
 he woot not what þou seyst/ for whi þou soþely dost wel graces  
 (or þankyngis) but another man is not edifiede// ¶ I do graces to  
 my god: for I speke in þe langagis of alle zou/ but in þe chirche  
 I wole speke sþue wordis in my witte þat I teche oþer men: þan  
 ten housande of wordis in tunge// ¶ Breþeren nyl zee be  
 made chylðren in wittis: but in malice be zee litil/ forsoþe in  
 wittis be zee parfite/ soþely in þe lawe it is writen/ for in oþer  
 tungis & in oþer lippis I schal speke to þis puple · & neþer so it  
 schal here me seiþ þe lorde/ and so langagis ben into token ·  
 not to seiþful men: but to men oute of þe seiþ/ forsoþe prophe-  
 cies not to men oute of þe seiþ: but to seiþful men/ þerfore zif  
 al þe chirche come to gedir into one · & alle men speken in tungis ·  
 soþely zif ydiotis entren (or men oute of þe seiþ): wher þei seyn  
 not · what ben zee wode? forsoþe zif alle men prophecien · for-  
 soþe zif any vnseiþful man or ydiot entre: he is conuyt of  
 alle · he is wisely demyde of alle/ forsoþe he hidde þingis of his  
 herte ben knowen/ and so he fallynge doune into þe face: schal  
 worschip god · schewinge verreyly þat god is in zou/ þerfore  
 breþeren what is [ ] whanne zee comen to gedir · eche of zou  
 haþ a psalme · he haþ techynge · he haþ apocalips (or reuela-  
 cō) · he haþ tunge · he haþ interpretynge (or expounyng): be  
 alle



## to ye corrintheis .i.

alle þingis done to edificaciō/ wheþer a man ſpekith in tunge  
 aſtir two or as myche þre & by parties: þat one interprete/ for-  
 ſoþe zif þer be not an interpretour: be he ſtille (or ſpeke not)  
 in þe chirche/ ſoþely ſpeke he to hym ſelf & to god/ ſoþely pro-  
 phetis two or þre ſeþe: & oþer wiſely deme/ þat zif any þing  
 ſchal be ſchewide to one ſittynge: be þe former ſtille/ forſoþe  
 zee mowne prophece alle by eche by hym ſelf: þat alle men  
 lerne: & alle monett/ and þe ſpiritis of prophetis: ben ſugettis  
 to prophetis/ ſoþely god is not of diſſencioun: but of pees/ as &  
 in alle chirchis of holy men I preche/ wymmē in chirchis be  
 ſtille/ ſoþely it is not ſuffride to hem for to ſpeke: but for to be  
 ſuget as þe lawe ſeiþ/ forſoþe zif þei wolen any þing lerne: at  
 home are þei here houſbondis/ forſoþe it is ſoul þing to a wom-  
 man: for to ſpeke in þe chirche/ wheþer of zou þe worde of god  
 came forþ/ or to zou al one it came/ zif any man is ſeen for  
 to be a prophete or ſpiritual: knowe he þo þingis þat I write  
 to zou: for þei ben comaundementis of þe lorde/ forſoþe zif any  
 man unknowiþ: he ſchal be unknowen/ and ſo breþeren loue  
 zee for to prophece: & nyl zee forbede for to ſpeke in tungis/  
 forſoþe be alle þingis done honeſtly & vp ordre in zou//

**S**oþely breþeren I make knowen þe goſpel to zou: C<sup>m</sup> 15<sup>m</sup>  
 þe whiche I haue prechide to zou: þe whiche & zee  
 haue taken in whiche & zee ſtonden: by whiche & zee  
 ben ſauede/ by whiche reſoune I haue prechide to  
 zou zif zee holden: zif zee hane not bileuede ydilly/ forſoþe I  
 bitoke to zou in þe firſte: þat þing þat & I took: for criſt was  
 deade for oure ſynnes aſtir þe ſcriptures: & for he was biriēde:  
 & for he roos azen in þe þridde day aſtir ſcripturis: & for he was  
 ſeen to cephas (þat is petre): & aſtir þis þing to elleuene: aſtir-  
 warde he was ſeen to mo þan ſyue hundride breþeren to gedir:  
 of þe whiche many dwellen til to zit/ forſoþe ſumme haue ſlepte  
 (or diede)/ aſtirwarde he was ſeen to James: aſtirwarde to  
 alle þe apoſtliſ/ forſoþe at þe laſte of alle: he was ſeene to me:

## to ye corinthiens . .

prechen [not] our selfe: but Jhu our lord: and his  
 glorious resurrection by Jhu: for god hat sayde he hat in  
 schyn of his resurrection: he hat ordeide in our heide in  
 launtyng of his sonnes of his church of god: and he hat  
 of Jhu be forloste we haue his resurrection in our heide: he  
 be lyfnesse be of goddis berthe: & not of vs: in alle thinges we  
 suffren tribulaciō: but we ben not made fayne: we ben not  
 pite: but we ben not distruyde: we suffren persecuciō: but  
 we ben not forsaken: we ben made lowe: but we ben not con-  
 foundide: we ben caste doune: but we perischen not: euermore  
 berynge aboute he mortifyinge of Jhu crist in our body: bat  
 & he list of Jhu be schewide in oure bodies: soþely euermore  
 we bat lyuen: ben taken into deþ for Jhu: bat & he list of Jhu  
 be schewide in oure deadeþ slepliche: herfore deþ worthis in  
 vs: list soþely in you: forloste haunþe spirit of seib: as it is  
 writen/ I haue bileuede for whiche þing I spake: and we bi-  
 leuen: for whiche þing & we speken witynge for he bat cryde  
 Jhu: schal reple & us wih Jhu: and schal ordeyne us wih you  
 soþely alle þingis for you: bat grace beinge plenteuous by  
 many in doinge of þankes: beinge plenteuous into glorie of  
 god/ for whiche þing: we saylen not/ but þouþ he ilke bat is  
 wih outen sorþ oure man be corruptede: neþeles bat man bat  
 is wih in sorþ is reneweide fro day into day/ forloste bat bat  
 is inpresent (or now) : a litil moment lastyng: & lize (or  
 est) þing of oure tribulaciō: worthiþ ouer maner (or mesure)  
 into hizenesse: he euerlastyng wepyte of glorie in us: us not  
 biholdyng þo þingis bat ben seen: but þo bat ben not seen/  
 soþely þo þingis bat ben sene: ben temperal (or duryng but  
 schorte tyme/ forloste þo þingis bat ben not seen: ben euer-  
 lastyng (or wihouten ende//

Soþely

## to ye corrintheis .2.



Shely we witen for zif oure erhelyhous of his dwel-  
yng be dissolupde: þat we haue a bilydng of god ·  
an hous not made by handis · everlastyng in he-  
venes/ for whi & in his þing we mournen · couept-  
yng for to be cloþide aboue oure dwellyng in heuene: zif  
neþeles we ben founden cloþide & not nakide/ forwhi & we þat  
ben in þis tabernacle · sorowen wiþiñe forþ greupde for þat  
we wolen be dispoglyde · but be cloþide aboue: þat þe ilke þing  
þat is deadeþ · be soupen vp of liif/ forsoþe he makith vs into  
his þing is god: þat ȝaue to vs a wedde (or ernes) of spirit/  
þerfore we beinge hardy algatis & wityng · for þe while we  
ben in þis body: we gon in pilgrymage fro þe lorde/ forsoþe  
we walken by seiþ: and not by cleer siȝt/ forsoþe we ben hardy  
& hane gode wille · more for to bee in pilgrymage fro þe body:  
and for to be present to god/ and þerfore we stryuen · wheþer  
absent wheþer present: for to plesse hym/ forsoþe it bihoueh vs  
alle for to be schewide bifore þe trone of crist: þat euery man  
receyue (or telle aȝen) þe propre þingis of þe body as he haþ  
done: oþer good oþer euyl/ þerfore we wityng þe drede of þe  
lorde · softely mouē (or counseplen) to men/ soþely to god  
we ben open/ soþely I hope & in ȝoure consciences: vs for to be  
knownen/ we comenden not oure self esteþone to ȝou: but we  
ȝyue to ȝou occacoñ for to glorie for vs · þat ȝee haue to hem  
þat glorien in þe face & not in þe herte/ soþely wheþer we by  
mynde (or resoun) passen to god · wher we ben sobre to ȝou:  
soþely þe charite of cñt dryueþ vs gessyng þis þing · for zif  
one is deade for alle: þerfore alle ben deade/ and crist diede  
for alle: þat & þei þat lyuen · lyue not nowe of hem self · but to  
hym þ' diede for hem & roos aȝen/ and so we fro þis tyme hane  
knownen no man astir þe slepsche/ and zif we knewen crist astir  
þe slepsche: but riȝt nowe we hane not knownen/ þerfore zif any  
newe creature is in crist: olde þingis haue passide · and lo alle  
þingis ben newe made/ forsoþe alle þingis of god · þe whiche  
recounteþlyde

C<sup>m</sup> 5<sup>m</sup>



## to ye corrintheis . 2.

recounseylide vs to hym by crist · & zaue to vs þe mynysterie  
(or seruyce) of recounseylunge to hem þe worlde not rettyng  
to hem here gyltis: & puttide in vs þe worde of recounseylunge  
þerfore we ben sette in legatie (or message): as god monest-  
yng by vs/ we bisechen zou for crist: be zee recounseylide to  
god/ god þe fadir made hym þe synne for us · þat is redemp-  
con (or sacrifice for synne): þe whiche knewe not synne · þat  
we schulden be made ryztwesnesse of god in hym//

C<sup>m</sup> 6<sup>m</sup>



**E** Orsope we helpynge monestien: þat zee receyue not  
þe grace of god in veyne/ toþely þe seip/ in tyme  
accepte (or wel plesynge) I haue herde þee: & in  
day of helpe I haue helpide þee/ lo nowe a tyme  
acceptable: lo nowe a daye of helpe/ to no man zpyunge any  
offencion (or hurtynge): þat our mynysterie (or seruyce) benot  
retroupyde/ but in alle þingis zpue we oure self as mynystis  
of god · in myche pacience · in tribulacoñs · & in nedis · in an-  
gwischis · in betyngis (or scourgyngis) · in prisouns · in discen-  
ciouns wipine forþ · in traueplis · in wakyngis · in fastyngis ·  
in chassite · in science (or kunnyng) · in longe abidyng · in  
swetnesse in þe holy gost · in charite not seynpde · in worde of  
treuþe · in þe vertue of god/ by armours of ryztwesnesse on þe  
ryzthalse & listehalf · by glorie & vnnobleþ · by euel fame &  
gode fame · as deceyuours: and trewe men/ as þei þ<sup>r</sup> ben vn-  
known: and known/ as men dyng: and lo we lyuen/ as  
chastifide: and not made deade/ as sorowful: forsoþe euermore  
ioyng/ as haupnge nede (or as nedþ men): forsoþe makynge  
ryche/ as no þing haupnge: and weldyng alle þingis: ¶ **I**  
zee corryntheis oure mouþ is open to zou · oure herte is alar-  
gide/ be zee not made strepte in vs: but be zee made strepte in  
zoure entraplis/ forsoþe we haupnge þe same rewarde · I seye  
as to sones · & be zee alargide// ¶ **I**þyl zee leede zok wip vn-  
feisful men/ toþely what partynge (or comunynge) of ryz-  
twesnesse wip wickidnesse/ or what felowschip of list to dirke-  
nessis/

## to ye corrintheis .2.

nessis/ soþely what acordynge of crist to belial/ or what part of a feiþful (or cōten man): wiþ an vnfeiþful (or heþen)/ but what consent to þe puple of god wiþ ydolis/ forsoþe zee ben þe temple of quycke god: as þe lorde seiþ/ for I schal dwelle in hem • & I schal walke & I schal be þe god of hem • & þei schulen be to me a puple/ for whiche þing go zee oute of þe mydle of hem • & be zee departide seiþ þe lorde • & touche zee not vnclene þing: and I schal receyue zou & I schal be to zou into a fadir: and zee schulen be to me into sones & douztris • seiþ þe lorde almyȝty//



Therefore moſte derworþ (breþeren) we haupnge þes ziftis • clense we vs fro al filþe of fleysche & spirit: partitely makynge halowynge in þe drede of þe lorde/ take zee vs • we hane hirte no man • we hane corrupte no man • we hane bigilide no man/ I seye not to zoure condempnyng/ forsoþe I seyde bifore • þat zee ben in oure hertis: for to die to gedir & lyue to gedir/ myche triste is to me anentis zou: myche gloriþinge is to me for zou/ I am fulfild wiþ comfort I abounde (or am plenteuous) in ioye: in al oure tribulacō/ for why & whanne we hadden come to macedonye: oure fleysche had no reste • but we suffirden al tribulacō forsoþe wiþouten sorþ • siztyngis: wiþiñe sorþ dredis/ but þe þat comfortiþ meke men: god comfortide & vs in þe compnyng of tȝte/ forsoþe not onely in þe compnyng of hym: but also in þe comforte bi whiche he comfortide me in zou • tellynge to vs zoure desire • zoure wepyng • zoure loue for me: so þat I ioyede more/ for zif I made zou soory in a pistle: now it rewip not me/ and zif it rewide • I seinge þat þouȝ I made zou soory in þat pistle at an houre: now I haue ioye/ not for zee weren made soroweful: but for zee weren made soroweful to penaunce/ soþely zee ben made sorþ astir god: þat in no þing payement zee suffre of vs/ forsoþe þat sorowe þat is astir god: worchip penaunce into stidfast helpe/ forsoþe sorowe

C<sup>m</sup> 7<sup>m</sup>

## to ye corrintheis .2.

rowe of þe worlde: worchib deþ/ lo ſopely þis ſame þing zou  
for to be ſorowful aſtir god: how myche biſyneſſe it worchib  
in zou/ but defendynge: but indignaçon: but drede: but deſire:  
but loue: but vengeaunce/ in alle þingis zee haue zouen zoure  
ſelf for to be vndefoulide: in cauſe (or nede)/ þerfore & zif I  
wrote to zou: not for hym þat dide iniurie: neþer for hym þat  
ſuffride: but for to ſchewe oure biſyneſſe þe whiche we haue to  
zou biſore god/ þerfore we ben comfortide/ forſoþe in oure  
comforte more plenteuouſly: we ioyeden more on þe ioye of  
tyte: for his ſpirit is fulſilde of alle zou/ and zif I glotiede any  
þing anentis hym of zou I am not confoundide (or ſchamyde)/  
but as we hane ſpoken to zou alle þingis in treuþe: ſo & oure  
glorie þat was at tyte: is made treuþe/ and þe entraylis of  
hym ben more plenteuouſly in zou: hauynge in mynde þe obe-  
dience of zou alle: how wiþ drede & tremblýge zee receyueden  
hym/ I haue ioye: þat in alle þingis I triſte in zou//

C<sup>m</sup> 8<sup>m</sup>



Beperen forſoþe we maken knowen to zou þe grace  
of god þat is zouen in þe chirche of macedonýe:  
& þat in myche aſſayinge of tribulaçon: þe aboun-  
daunce (or plente) of þe ioye of hem was/ and þe  
biþeſt pouert of hem: was plenteuous into þe richesſes of þe  
ſymplenefſe of hem/ I bere witneſſynge to hem vp vertue (or  
power) & aboue vertue þei weren wilful wiþ myche moneti-  
yng biſechynge vs þe grace & comunynge of mynſterie: þat  
is made into holy men/ and not as we hopiden: but þei zauen  
hem ſelf firſt to þe lorde: aſtirwarde to vs by þe wille of  
god/ ſo þat we preyede tyte þat as he bigan: ſo & he parfourme  
in zou al þis grace/ but as zee abounde in alle þingis: in  
ſeiþ worde & ſcience (or kunnyng): & al biſyneſſe: more ouer  
& in zoure charite into vs: þat & to þis grace zee abounde/ I  
ſeye not as comaundynges: but by þe biſyneſſe of oþer mē:  
alſo prouynge to gedir þe gode witte of zoure charite/ ſopely  
zee witen þe grace of oure lorde Ihu criſt: forwhi he was made  
nedý



## to pe corrintheis .2.

nedþ for vs · whanne he was riche · þat he schulde be made  
 riche by his myseþte (or nedþnesse)/ and I ȝyue counseyl in  
 þis þing/ soþely þis is profitable to ȝou · þat not onely bigun-  
 nen for to do · but & for to wolne fro þe former ȝeer/ nowe for-  
 soþe & in dede parfourme ȝee · þat as þe intwitte (or wille) is  
 reedþ · so be it & of parfourmyng of þat þing þat ȝee haue/ so-  
 þely ȝif þe wille be reedþ · it is acceptide astir þat þat it haþ ·  
 not astir þat þat it haþ not/ forsoþe I wil not it by remysoun  
 (or slouþe) to oþer · forsoþe to ȝou tribulacon/ but euenesse in  
 present tyme · ȝoure aboundaunce fulfille þe myseþte of hem ·  
 þat & þe aboundaunce of hem · be supplement (or fulfyllinge)  
 of myseþte þat euenesse be made as it is writen/ he þat haþ  
 myche aboundide not · and he þat litil had not lesse/ forsoþe I  
 do þankyngis to god þat ȝaue þe same bisþnesse for ȝou in þe  
 herte of tȝte · for soþely he recepyde exortacon (or mones-  
 tyng)/ but whanne he was bisþer · wiþ his wille he wente forþ to  
 ȝou/ forsoþe we senten wiþ hym oure broþer · whos preþtyng  
 is in þe gospel/ by alle chirchis · forsoþe not onely but & he is  
 ordeþnyde of chirches · þe selowe of oure pilgrymage · into þis  
 grace þat is mynþstride of vs to þe glorie of þe lorde · and to  
 oure ordeþnyde wille/ eschewyng þis þing þat no man blame  
 (or dispise) vs · in þis plente þat is mynþstride of vs to þe glorie  
 of þe lorde/ soþely we purueyn gode þingis · not onely bifore  
 god · but also bifore alle men/ forsoþe we senten wiþ hem &  
 ouer broþer whom we hane prouede in manye þingis ofte for  
 to be bisþe/ nowe forsoþe myche bisþer in myche triþte in ȝou ·  
 oþer for tȝte þat is my selowe & in ȝou helper · oþer oure bre-  
 þeren apostlis of chirchis · of þe glorie of c̃il/ þerfore schewe  
 into þe facis of chirchis þe schewyng þat is of ȝoure charite ·  
 & of oure glorie for ȝou into hem/ forsoþe of þe mynþsterie þat  
 is made into holy men · it is to me of aboundaunce (or plente) ·  
 for to write to ȝou//

forsoþe

## ye secoude pistle to corrintheis

C<sup>m</sup> 1<sup>m</sup>



Dule apostle of Ihu c<sup>h</sup> · by þe wille of god & tyme þe broþer · to þe chirche of god þat is at corrynthe · wiþ alle seyntis þat ben in alle achaye · grace to zou of god oure fadir · & of þe lorde Ihu crist/ bleside (be) god & fadir of oure lorde Ihu c<sup>h</sup> · fadir of mercyes & god of al comfort (or solace) · þat comfortiþ vs in al oure tribulacōn · þat & we mowne comforte hem · þat ben in al pressure (or ouerleyng) · by þe exortacōn (or monestynge) · by whiche & we ben monestide of god/ for as passiouns of c<sup>h</sup> ben plenteous in vs · so & by crist oure comfort is plenteuous/ forsoþe wher we ben turblide (or pursuede) for zoure techynge & helpe · oþer ben comfortide for zoure comfort · oþer we ben monestyde for zoure monestynge & helpe · þe whiche wirchis in zou þe suffrynge of þe same passiouns · þe whiche & we suffren · þat oure hope be sadde for zou/ witynge for as zee ben felowis of þe passiouns · so zee schulen be & of comforte//

**F**orsoþe breþeren we wole not zou for to unwrite · of oure tribulacōn þat is done in asie/ for ouer maner we ben greuyde aboue vertue · so þat it anoyede vs · zhe for to lyue/ but we self in oure self hadden of deþ þat we be not trysynge in oure self · but in god þat reysiþ deade men/ þe whiche delpueride vs · & delpueriþ fro so grete perels into whom we hopen · for & zit he schal delpuer helpynge & zou in preyer for vs · þat of þe persons of many faces · of þat zpyunge þat is in zou · by many partners · graces (or þankis) ben done to god for vs/ for why oure glorie is þis · þe witnessynge of oure conscience þat in symple-  
ness

## to ye corrintheis . 2.

nessē & clennesse of god · & not in fleschely wisdom: but in þe grace of god · we lyuen in þis worlde/ forsoþe more plenteuou- ly to zou/ soþely we writen not oþer þingis: þan þo þat zee hane redde & knowen/ forsoþe I hope þat til to þe ende zee schulen knowe as & zee hane knowen vs of partie/ for we ben zoure glorie: and zee oure · in þe day of oure lorde Ihū c̄st/ and in þis trisyngē · I wolde firste come to zou · þat zee hadden þe se- counde grace: and þat I schulde by zou passe into macedonye/ and este fro macedonye I schulde come to zou: & of zou be ledde into Iudee/ forsoþe whanne I wolde þis þing: wher I wisse liztnesse/ or þo þingis þat I þenke: I þenke astir þe flesche · þat at me be zhe & nay · forsoþe god is trewe · for oure worde þe whiche was at zou · þer is not in it zhe & nay: but in it is is (þat is trewe)/ soþely Ihū crist þe sone of god · þe whiche is prechide in zou by vs · by me & siluan & tymothe · þer was not in hym zhe & nay: but in hym is was · (þat is sidestast trewe)/ for- soþe how many euer ben bihestis of god: in hym is · (þat is ben fulfildē)/ þerfore & by hym we seyn amen to god: to oure ioye/ þe whiche soþely confermēþ vs wiþ zou in c̄st · & þe whiche god anoyntide vs · & þat markide vs · & zawe a wedde (or ernes) of þe spirit of oure hertes/ forsoþe I inclepe god witnesse into my soule: þat I sparynge zou came not ouer corrinthe/ not for we ben lordis of zoure feiþ: but we ben helpers of zoure ioye/ for wiþi þourgh bileue zee stonden//



**E**sloþe I ordepynde þis ilke þingat me: þat I schulde not come estesone into sorowe to zou/ soþely zif I make zou sory (or heuy): and who is he þat gladiþ me · no but he þat is sorowful of me/ and þis same þing I wrote to zou · þat whanne I schal come I haue not so- rowe vpon sorowe of hem of whom it bihouede me for to ioye/ trisyngē in zou alle: for my ioye is of zou alle/ forwhiþ of myche tribulacon & angwische of herte I wrote to zou by many teeris · þat zee be not sory: but þat zee wite what charite I haue more plenteuouly

C<sup>m</sup> 2<sup>m</sup>



## to ye corrintheis .2.

plenteuouſly in zou/forſoþe zif any man haþ made me ſorow-  
ful: he haþ not made me ſorowful but of partie · þat I charge  
(or deſeſe) not zou alle/ his blampnge þat is made of manye  
ſufficiþ to hym þat is ſuche maner man · ſo þat azenwarde zee  
zþue me more & comferte to hym/ leſſe parauenture he þat is  
ſuche maner (man) be ſoupen vp (or diſpeyre): by more greet  
heupneſſe/ for whiche þing I biſeche zou · þat zee conferme  
charite into hym/ forſoþe þerfore I wrote þat I knowe zoure  
aſſaying · wher in alle þingis zee ben obedient/ forſoþe to  
whom zee haue any þing zouen: & I/ for whi & I þat I haue  
zif any þing zaue I haue zouen for zou in þe perſone of criſt ·  
þat we be not deceyuyde of ſathanas/ ſoþely we vnknoſen  
not his þouztis// ¶ Forſoþe whanne I hadde comen to troade  
for þe goſpel of cñ · & a dore was openyde to me · I hadde not  
reſte to my ſpirit · for þat I ſonde not my broþer tye: but I  
ſeyinge to hem farewel: paſſide into macedonye/ þerfore þank-  
yngis to god þat euermore makip vs to haue viſtorpe in cñ Jhū  
& ſchewip by vs þe odoure of hys knowynge in eche place/ for  
we ben þe gode odoure (or ſauour) of cñ to god · in þes þat ben  
made ſaaf & in þes þat periſchen/ to oþer ſoþely odoure of deþ  
into deþ · to oþer forſoþe odoure of liif into liif/ and to þes þin-  
gis: who ſo able/ ſoþely we ben not as ful many · auoutrynge  
þe worde of god: but of clenneſſe/ but as of god · biſore god in  
cñ we ſpeken//

C<sup>m</sup> 3<sup>m</sup>

**B**egynne we eſteſone for to comende (or preyle) oure  
ſelf · or wher we neden as ſummen preysþnge lettris  
to zou or of zou/ zee ben oure piſſel · writen in zoure  
hertis · ye whiche is conde & redde of alle men/ zee  
made open for zee ben þe piſſel of cñ mynþſtride of vs & writen  
not of ynke: but by þe ſpirit of quykke god/ not in ſtony tablis:  
but in fleiſchely tablis of herte// ¶ Forſoþe we hane not ſuche  
triſt by cñ to god · not þat we ben ſufficient · for to þenke any  
þing of vs ſelf as of vs: but oure ſufficiencie is of god/ þe whiche  
& made

## to ye corrintheis .2.

& made vs able mynystris of þe testament: not by lettre · but by spirit/ for þe lettre slepþ: forsoþe þe spirit quykeneþ/ for zif þe mynystracon of deþ defourmyde by lettris in stoness in glorie: so þat þe children of isrl myzten not biholde into þe face of moyses · for þe glorie of his chere · þe whiche (glorie) is auoydide: how not more þe mynystracon of spirit schal be in glorie? forwhi zif þe mynystracon of dampnacion is in glorie: myche more þe mynysterie (or seruice) of ryztwelnesse is plenteuous in glorie/ forwhi neþer þat þat was cleer in þis partie was glorifiede · for excellent glorie/ soþely zif þat þat is auoydide is by glorie? myche more þat þat dwelliþ is in glorie/ þerfore we haupnge suche hope: vsen myche trist/ and not as moyses puttide a veyle on his face · þat þe children of isrl schulden not biholde into his face: þe whiche veyle is auoydide/ but þe wittis of hem ben astonpede/ soþely til into þis day þe same veyle in redyng of þe olde testament dwelliþ · not schewide: for in cō it is auoydide/ but til into þis day whan moyses is redde: þe veyle is putte vpon here hertis/ forsoþe whanne isrl schal be conuertide to god: þe veyle schal be done away/ forsoþe þe lorde is a spirit/ forsoþe where is þe spirit of god: þere is liberte/ forsoþe alle we wiþ schewide face · biholdyng þe glorie of þe lorde ben transfourmyde into þe same ymage · fro clerenesse into clerenesse: as of þe spirit of þe lorde//



Therefore we haupnge þis admynystracon (or office) C<sup>m</sup> 4<sup>m</sup>  
 vp whiche we haue goten merce: saylen not · but done awaye þe pryueþ þingis of schame · not walkyng in sutel gile · neþer auoutryng þe worde of god · but in schewyng of þe treuþe comendyng oure self to eche conscience of men bifore god/ for zif also oure gospel be coueride (or hidde): in þes þat perischen it is coueride · in whiche þe god of þis worlde haþ blyndide þe soulis of men oute of bileue: þat þe liztyng of þe gospel of þe glorie of crist · þat is þe ymage of god invisible schyne not ¶ forsoþe we

## to ye corrintheis .2.

prechen [not] oure self; but Ihu crist oure lorde/ forsoþe vs  
 zoure seruauntis by Ihu/ for god þat seyde þe lizte for to  
 schyne of dirkeness; he haþ inliztide in oure hertis to þe il-  
 lumynynge of þe science of þe clerenesse of god; into þe face  
 of Ihu cri/ forsoþe we haue his tresoure in britel vessels; þat  
 þe liztnesse be of goddis vertue & not of vs/ in alle þingis we  
 sustren tribulacoi; but we ben not made strepte/ we ben made  
 pore; but we ben not distrupede/ we sustren persecucoi; but  
 we ben not forsaken/ we ben made lowe; but we ben not con-  
 foundide/ we ben caste doune; but we perischen not/ euermore  
 berynge aboute þe mortifyinge of Ihu crist in our body; þat  
 & þe lijf of Ihu be schewide in oure bodys/ soþely euermore  
 we þat lyuen · ben taken into deþ for Ihu; þat & þe lijf of Ihu  
 be schewide in oure deadeþ sleysche/ þerfore deþ worchis in  
 vs; lijf soþely in zou/ forsoþe haupnge spirit of seih · as it is  
 writen/ I haue bileuede for whiche þing I spake; and we bi-  
 leuen; for whiche þing & we speken/ witynge for þe þat repñde  
 Ihu · schal repte & vs wih Ihu; and schal ordeyne vs wih zou/  
 soþely alle þingis for zou; þat grace beinge plenteuouse by  
 many in doinge of þankes; beinge plenteuous into glorie of  
 god/ for whiche þing; we saylen not/ but þou; þe ilke þat is  
 wih outhen forþ oure man be corruptede; neþeles þat man þat  
 is wihine forþ is renewide fro day into day/ forsoþe þat þat  
 is inþresent (or now) · a litil moment lastynge · & lizte (or  
 est) þing of oure tribulacoi; worchis ouer maner (or mesure)  
 into hizenesse · þe euerlastynge wey;te of glorie in vs · vs not  
 biholdynge þo þingis þat ben seen; but þo þat ben not seen/  
 soþely þo þingis þat ben sene; ben temperal (or duryng but  
 schorte tyme/ forsoþe þo þingis þat ben not seen; ben euer-  
 lastynge (or wihouten ende//

Sophely



## to ye corrintheis .2.



Shelp we witen for zif oure erpely hous of his dwell-  
 yng be dissoluyde: þat we haue a bilydng of god.  
 an hous not made by handis · everlastyng in he-  
 venes/ for whi & in þis þing we mournen · coueyt-  
 yng for to be cloþide aboue oure dwellynge in heuene: zif  
 neþeles we ben founden cloþide & not nakide/ forwhi & we þat  
 ben in þis tabernacle · sorowen wiþiñe forþ greuyde for þat  
 we wolen be dispoylde · but be cloþide aboue: þat þe ilke þing  
 þat is deadely · be soupen vp of liif/ forsoþe he makith vs into  
 þis þing is god: þat zawe to vs a wedde (or ernes) of spirit/  
 þerfore we beinge hardy algatis & wityng · for þe while we  
 ben in þis body: we gon in pilgrymage fro þe lorde/ forsoþe  
 we walken by feiþ · and not by cleer sȳt/ forsoþe we ben hardy  
 & hane gode wille · more for to bee in pilgrymage fro þe body:  
 and for to be present to god/ and þerfore we stryuen · wheþer  
 absent wheþer present: for to plesen hym/ forsoþe it bihoueh vs  
 alle for to be schewide bifore þe trone of crist: þat euery man  
 receyue (or telle azen) þe propre þingis of þe body as he haþ  
 done: oþer good oþer euyl/ þerfore we wityng þe drede of þe  
 lorde · softely mouē (or counseplen) to men/ soþely to god  
 we ben open/ soþely I hope & in zoure consciences: vs for to be  
 knowen/ we comenden not oure self esteſone to zou: but we  
 zyuē to zou occaſiō for to glorie for vs · þat zee haue to hem  
 þat glorien in þe face & not in þe herte/ soþely wheþer we by  
 mynde (or resoun) passen to god · wher we ben sobre to zou:  
 soþely þe charite of cři dryueþ vs geſſyng þis þing · for zif  
 one is deade for alle: þerfore alle ben deade/ and crist diede  
 for alle: þat & þei þat lyuen · lyue not nowē of hem self · but to  
 hym þ<sup>t</sup> diede for hem & roos azen/ and so we fro þis tyme hane  
 knowen no man astir þe fleysche/ and zif we knewen crist astir  
 þe fleysche: but riȳt nowē we hane not knowen/ þerfore zif any  
 newe creature is in crist: olde þingis haue passide · and lo alle  
 þingis ben newe made/ forsoþe alle þingis of god · þe whiche  
 recounseplide

C<sup>m</sup> 5<sup>m</sup>

## to ye corrintheis .2.

recounseylide vs to hym by crīst · & zaue to vs þe mynysterie  
(or serupce) of recounseylunge to hem þe worlde not rettyng  
to hem here gyltis · & puttide in vs þe worde of recounseylunge/  
þerfore we ben sette in legatie (or messagē) · as god monest-  
ynge by vs/ we bisechen zou for crīst · be zee recounseylide to  
god/ god þe fadir made hym þe synne for us · þat is redemp-  
con (or sacrifice for synne) · þe whiche knewe not synne · þat  
we schulden be made rīztweselesse of god in hym//

C<sup>m</sup> 6<sup>m</sup>



Esowe we helpynge monestien · þat zee receyue not  
þe grace of god in veyne/ soþely he seip/ in tyme  
accepte (or wel plesynge) I haue herde þee · & in  
day of helpe I haue helpide þee/ lo nowe a tyme  
acceptable · lo nowe a daye of helpe/ to no man zpyunge any  
offencion (or hurtynge) · þat our mynysterie (or serupce) benot  
retroupe/ but in alle þingis zpyue we oure self as mynystris  
of god · in myche pacience · in tribulacōns · & in nedis · in an-  
gwischis · in betyngis (or scourgyngis) · in prīsons · in discen-  
ciouns wīþīne forþ · in traueylis · in wakyngis · in fastyngis ·  
in chastite · in science (or kunnyng) · in longe abidyng · in  
swetnesse in þe holy goſt · in charite not feynyde · in worde of  
treuþe · in þe vertue of god/ by armouris of rīztweselesse on þe  
rīzthalse & listehalf · by glorie & vnnobleþ · by euil fame &  
gode fame · as deceyuours · and trewe men/ as þei þ<sup>r</sup> ben vn-  
known · and known/ as men dyng · and lo we lyuen/ as  
chastifide · and not made deade/ as sorowful · forsoþe euermore  
ioyng · as haupnge nede (or as nedþ men) · forsoþe makynge  
ryche/ as no þing haupnge · and weldyng alle þingis · ¶ W  
zee corryntheis oure moup is open to zou · oure herte is alar-  
gide/ be zee not made strepte in vs · but be zee made strepte in  
zoure entraylis/ forsoþe we haupnge þe same rewarde · I sepe  
as to sonex · & be zee alargide// ¶ Nyl zee leede zok wīþ vn-  
seīþful men/ soþely what partyng (or comunyng) of rīzt-  
weselesse wīþ wickidnesse/ or what felowschīp of līzt to dirke-  
nessis/

## to ye corrintheis . 2 .

nessis/ soþely what acordynge of crist to belial/ or what part of a feiþful (or cōten man): wiþ an vnfeiþful (or heþen)/ but what consent to þe puple of god wiþ ydolis/ forsoþe zee ben þe temple of quycke god: as þe lorde seiþ/ for I schal dwelle in hem · & I schal walke & I schal be þe god of hem · & þei schulen be to me a puple/ for whiche þing go zee oute of þe mydle of hem · & be zee departide seiþ þe lorde · & touche zee not vnclene þing: and I schal receyue zou & I schal be to zou into a fadir: and zee schulen be to me into sones & douztris · seiþ þe lorde almyȝty//



Therefore moſte derworþ (breþeren) we haupnge þes  
 ziftis · clense we vs fro al ſilþe of fleysche & ſpirit:  
 parſitely makynge halowynge in þe drede of þe  
 lorde/ take zee vs · we hane hirte no man · we hane  
 corrupte no man · we hane bigilide no man/ I ſeye not to zoure  
 condempnyng/ forsoþe I ſeyde biſore · þat zee ben in oure  
 hertis: for to die to gedir & lyue to gedir/ myche triſte is to me  
 anentis zou: myche glorrynge is to me for zou/ I am fulſilde  
 wiþ comfort I abounde (or am plenteuous) in ioye: in al oure  
 tribulacon/ for why & whanne we hadden come to macedo-  
 nye: oure fleysche had no reſte · but we ſuffirden al tribula-  
 con forsoþe wiþouten ſorþ · ſiȝtyngis: wiþiñe ſorþ dredis/  
 but þe þat comfortiþ meke men: god comfortide & vs in þe  
 compng of tyte/ forsoþe not onely in þe compnge of hym: but  
 alſo in þe comforte bi whiche he comfortide me in zou · tell-  
 ynge to vs zoure deſire · zoure wepyng · zoure loue for me:  
 ſo þat I ioyede more/ for zif I made zou ſoory in a piſſle: now  
 it rewiþ not me/ and zif it rewiðe · I ſeinge þat þouȝ I made  
 zou ſoory in þat piſſle at an houre: now I haue ioye/ not for  
 zee weren made ſoroweful: but for zee weren made ſoroweful  
 to penaunce/ ſoþely zee ben made ſorþ aſtir god: þat in no  
 þing payrement zee ſuffre of vs/ forsoþe þat ſorowe þat is  
 aſtir god: worchþ penaunce into ſidreſt helþe/ forsoþe ſo-  
 rowe

C<sup>m</sup> 7<sup>m</sup>



## to ye corrintheis .2.

rowe of þe worlde: worchip deþ/ lo ſohely þis ſame þing zou  
for to be ſorowful aſtir god: how myche biſyneſſe it worchip  
in zou/ but defendynge but indignaçon but drede but deſire  
but loue but vengeaunce/ in alle þingis zee haue zouen zoure  
ſelf for to be vndefoulide in cauſe (or nede)/ þerfore & zif I  
wrote to zou not for hym þat dide iniurie neþer for hym þat  
ſuffride but for to ſchewe oure biſyneſſe þe whiche we haue to  
zou biſore god/ þerfore we ben comfortide/ forſoþe in oure  
comforte more plenteuouſly we ioyeden more on þe ioye of  
tyte for his ſpirit is fulſilde of alle zou/ and zif I gloriede any  
þing anentis hym of zou I am not confoundide (or ſchamþde)/  
but as we hane ſpoken to zou alle þingis in treuþe: ſo & oure  
glorie þat was at tyte is made treuþe/ and þe entraylis of  
hym ben more plenteuouſly in zou haupnge in mynde þe ob-  
dience of zou alle how wiþ drede & tremblþge zee receyueden  
hym/ I haue ioye: þat in alle þingis I triſte in zou//

C<sup>m</sup> 8<sup>m</sup>



Beheren forſoþe we maken knowen to zou þe grace  
of god þat is zouen in þe chirche of macedonþe  
& þat in myche aſſayinge of tribulaçon þe aboun-  
daunce (or plente) of þe ioye of hem was/ and þe  
hizeſt pouert of hem: was plenteuous into þe richesſes of þe  
ſymplenefſe of hem/ I bere witneſſynge to hem bp vertue (or  
power) & aboue vertue þei weren wiſful wiþ myche moneti-  
þng biſechþnge vs þe grace & comunþnge of mynþſterie: þat  
is made into holy men/ and not as we hopiden: but þei zauen  
hem ſelf firſte to þe lorde aſtirwarde to vs by þe wille of  
god/ ſo þat we preyede tyte þat as he bigan: ſo & he parſourme  
in zou al þis grace/ but as zee abounden in alle þingis in  
ſeiþ worde & ſcience (or kunnyþge) & al biſyneſſe more ouer  
& in zoure charite into vs: þat & to þis grace zee abounde/ I  
ſeþe not as comaundyþge: but by þe biſyneſſe of oþer mē  
alſo prouþnge to gedir þe gode witte of zoure charite/ ſohely  
zee witen þe grace of oure lorde Iþū criſt forwhi he was made  
nedþ

## to ye corrinthels .2.

neddy for vs · whanne he was riche · þat he schulde be made  
 riche by his myseyte (or nedynesse)/ and I ȝyue counseyl in  
 þis þing/ soþely þis is profitable to ȝou · þat not onely bigun-  
 nen for to do · but & for to wolne fro þe former ȝeer/ nowe for-  
 soþe & in dede parfourme ȝee · þat as þe intwitte (or wille) is  
 reddy · so be it & of parfourmyng of þat þing þat ȝee haue/ so-  
 þely ȝif þe wille be reddy · it is acceptide astir þat þat it hap ·  
 not astir þat þat it hap not/ forsoþe I wil not it by remysoun  
 (or slouþe) to oþer · forsoþe to ȝou tribulaciō/ but euenesse in  
 present tyme · ȝoure aboundaunce fulfille þe myseyte of hem ·  
 þat & þe aboundaunce of hem · be supplement (or fulfyllynge)  
 of myseyte þat euenesse be made as it is writen/ he þat hap  
 myche aboundide not · and he þat litil had not lesse/ forsoþe I  
 do þankyngis to god þat ȝaue þe same bisynesse for ȝou in þe  
 herte of tȝte · for soþely he receyuyde exortaciō (or mones-  
 tyng)/ but whanne he was bisier · wiþ his wille he wente forþ to  
 ȝou/ forsoþe we senten wiþ hym oure broþer · whos preytyng  
 is in þe gospel/ by alle chirchis · forsoþe not onely but & he is  
 ordeynede of chirches · þe felowe of oure pilgrymage · into þis  
 grace þat is mynystryde of vs to þe glorie of þe lorde · and to  
 oure ordeynede wille/ eschewynge þis þing þat no man blame  
 (or dispise) vs · in þis plente þat is mynystryde of vs to þe glorie  
 of þe lorde/ soþely we purueyn gode þingis · not onely bifore  
 god · but also bifore alle men/ forsoþe we senten wiþ hem &  
 ouer broþer whom we hane prouede in manye þingis ofte for  
 to be wise/ nowe forsoþe myche bisier in myche tristie in ȝou ·  
 oþer for tȝte þat is my felowe & in ȝou helper · oþer oure bre-  
 heren apostlis of chirchis · of þe glorie of crī/ þerfore schewe  
 into þe facis of chirchis þe schewynge þat is of ȝoure charite ·  
 & of oure glorie for ȝou into hem/ forwhy of þe mynysterie þat  
 is made into holy men · it is to me of aboundaunce (or plente) ·  
 for to write to ȝou//

forsoþe

## to ye corrintheis .2.

C<sup>m</sup> 9<sup>m</sup>



Orsope I woot zoure in wit reedy for þe whiche I haue glorie of zou anentis macedonyes. for & acaye is reedy fro a zee passide. and zoure loue haf stired ful many/ forsope we haue sente breheren. þat þat þing þat we glorien in zou. be not abyddide in þis partie/ þat as I seyde zee ben redy. lesse whanne macedonyes schulen come wiþ me. & schulen fynde zou vntredy. we schamen þat I lize zou not in þis substaunce/ þerfore I gesside necessarie for to prepe breheren þat þei come bifore to zou. & make reedy þis biþizte blessinge. for to be reedy. so as blessinge & not as auarice/ þis þing forsope I seye. for he þat sowiþ scarsely. schal [repe] & scarsely/ and he þat in blessinges. schal repe & of blessingis/ eche man as he castide in his herte/ not in heuy- nesse or of nede/ forsope god loueþ a glad zyuer/ god forsope is myzty for to make al grace abounde in zou. þat zee in al þingis euermore haupnge al sufficiency. abounde into al good werke. as it is writen/ he delide abroad. he zæue to pore men. his riztwesnes dwelliþ into wiþouten ende into worlde of worlde/ forsope he þat mynystrif seede to þe (man) sowynge & schal zyue breede for to ete. and he schal multiplie zoure seed & make myche þe encresyngis of fruytis of zoure riztwes- nesse/ þat zee in alle þingis made riche abounde into al sym- plenesse. þe whiche worchip by vs doing of þankis to god/ for þe mynysterie of þis office. not onely filliþ þo þingis þat say- lē to holy men. but also aboundiþ by manye in doinge of þankyngis to þe lorde. by prouynge of þe mynysterie. glori- fyinge god in þe obedience of zoure knowelechyng in þe gos- pel of crī. & in symplenesse of comunycacon into hem & into alle. & in bisechyng of hem for zou. desyrynge zou for þe cleer grace in zou. I do þankyngis to god vpon þe vnenarrable (or þat may not be tolde) ziste of hym/ forsope I poule biseche zou by þe homelynesse (or myldenesse) & softenesse (or pacience) of crī. þe whiche toþely in þe face am meke amonge zou. for- sope I absent trille in zou//

Forsope





Forsope breheren I preye zou · pat I present be not  
 hardy by þe ilke triste in whiche I am gesside for to  
 be hardy into summe · þe whiche demen vs as we  
 wandre astir þe slepche/ forsope we walkynge in  
 slepche sizen not (or holden not knyztchode) astir þe slepche/  
 forwhy þe armours of our knyztchode ben not slepche/ but  
 myzty by god · to þe distruccon of wardynge (or strengþes)  
 we distrupinge counseylis & al bizenelle reysynge hym azenes  
 þe science of god · dryuyng into captifte al vndirfondynge  
 into þe serupce of cñ also haupnge in redynesse for to venge al  
 vnobedience · whanne zoure obedience schal be fulfille/ se zee  
 þo þingis þat ben astir þe face/ zif any man tristeth to hym  
 self · hym for to be of cñ · þenke he þis þing este anentis hym  
 self · for as he is of cñ · so & we/ for why & zif I schal glorie  
 any þing more of oure power · þe whiche þe lorde zaue to vs  
 into edifyinge · & not into zoure distruccon · I schal not schame/  
 forsope þat I be not gesside · as for to seere zou by epistels ·  
 forwhi þei seyn þe epistels ben heuy (or greuous) · & stronge ·  
 but þe presence of body slyk · & þe worde contemptible (or wor-  
 þi for to be dispiside)/ he þat is suche maner man · þenke þis ·  
 for what maner men we ben absent by epistels · suche maner  
 of men vs present in dede/ soþely we doren not putte vs  
 amonge (or comparisoun) vs to summe þat comenden hem  
 self/ but we metynge (or mesurynge) vs in oure self · & com-  
 parisounynge oure self to vs/ soþely we schulen not glorie into  
 ful myche · but astir þe mesure of reule · by whiche god mesu-  
 ride to vs þe mesure of strechynge til to zou/ forsope not as  
 we not strechynge to zou · ouer holden vs/ forsope vnto zou  
 we camen in þe gospel of crist · not glorpyng into ful myche  
 in oþer mennes traueylis/ soþely we haupnge hope of zoure  
 seip waringe in zou · for to be magnyfiede vþ oure reule in  
 aboundaunce · also for to preche into þo þingis þat ben bizende  
 zou · not for to glorie in oþer mennes reule in þes þingis þat

C<sup>m</sup> 10<sup>m</sup>

## to ye corrintheis .2.

ben made redy/ forsoþe he þat glorieþ: glorie in þe lorde/ for-  
soþe not he þat comendip hym self is prouede: but whom god  
comendip or preysip//

C<sup>m</sup> 11<sup>m</sup>



**X**olde zee schulden susteyne a litil þing of myn vn-  
wisdom · but & supporte me (or bere me vp) toþely  
I loue zou by þe loue of god/ toþely I haue bihiȝte  
(or bi come boinȝ) for to take zou as a chaste vir-  
gyn to a man crist/ forsoþe I drede lesse as þe serpente decey-  
upde eue wiþ his sutel fraude: so zoure wittis be corrupte &  
falle doune fro þe symplenesse þat is in crist/ forwhi zif he þat  
comeþ prechip anoper crist whom we prechen not · or zif zee  
taken anoper spirit · whom zee receyueden not · or anoper  
gospel whiche zee receyueden not: riȝtly zee schulden sustre/  
toþely I wene forto haue done no þing lesse for þe grete apost-  
lis/ forwhi þouȝ I be not lernyde in termoune (or worde) ·  
but not in science (or kunnyng) forsoþe in alle þingis I am  
schetwide (or made knowen) to zou/ or wheþer I haue done  
synne · mekynge (or makynge lowe) my self þat zee be enhaun-  
cyde · for frely I euangelizide to zou þe euangelie of god/ I  
spuylyde (or made nakide or took ziftis) of oþer chirchis ·  
takynge soude for zoure seruyce/ and whanne I was anentis  
zou & nedide: I was chargous to no man/ forwhi breþeren  
þat camen fro macedonȝe: fulfilden þat þat saylde to me/  
and in alle þingis I haue kepte & schal kepe me wiþ outen  
charge to zou/ þe treuþe of crī is in me · for þis glorie schal  
not be broken in me: in þe regiouns of acaye/ whiȝ for I  
loue not zouȝ god woot/ forsoþe þat þat I do: & I schal do  
þat I kitte away þe occacō · of hem þat wolen occacō (or  
plente or power) · þat in þe þing þe whiche þei glorien: þei  
ben founden suche & as we/ forwhi suche false apostlis ben  
trecherous (or gilous werkemen: transfiguryng hem into  
apostlis of crī/ and not wondre/ toþely þe sathanas trans-  
figuriþ hym: into an aungel of lizt/ þerfore it is not greet ·

zif

## to ye corrintheis .2.

zif his mynyſtris ben tranſfiguride as þe mynyſtris of ryz-  
welneſſe: whos ende ſchal be aftir here werkis// ¶ eſte I  
ſeye leſſe any man deme me vnwiſe/ ellis take zee me as  
vnwiſe: þat & I haue glorie a litil what/ þat þat I ſpeke I  
ſpeke not aftir god • but as into vnwiſdom in þis ſubſtaunce  
of glorie/ fortohy many men glorien aftir þe ſlepfche: and I  
ſchal glorie/ fortoþe zee ſuffren gladly vnwiſe men: whan zee  
zoute ſelf ben wiſe/ toþely zee ſuſteynen zif any man dryue zou  
into ſeruage • zif any man deuoureþ • zif any man takeþ • zif  
any man is enhauncide by pride • zif any man ſmytþ zou into  
þe face/ aftirs vnnobley I ſeye: as we weren ſijk in þis partie/  
in what þing any man dar • in vnwiſdom I ſeye: & I dar/ þei  
ben ebreues: & I/ þei ben iſraelitis: & I/ þei ben þe ſeed of  
abraham: & I/ þei ben þe mynyſtris of cři: & I/ as leſſe wiſe I  
ſeye: more I/ in ful many traueplis • in pryſouns more plen-  
teuouſly • in woundis aboue maner (or ouer meſure) in deþes  
oſte tymes/ I receyuede of þe ietwes: fyue ſibes fourty ſtokis  
one leſſe/ þries I was beten wiþ zerdis • ones I was ſtonede/  
þries I made periſchynge in ſchip: nyzt & day I was in dep-  
neſſe of þe ſee/ in wepes oſte • in perels of ſtodis • in perels of  
þeues • in perels of kyn • in perels of heþen men • in perels in  
cpte • in perels in deſert • in perels in ſee • in perels in falſe  
breþeren/ in trauel in myſepſie/ in many wakynge: in hungre  
in þirſte: in many faſtyngis/ in colde in nakidneſſe/ wiþ outh  
þingis þat ben wiþ outh forþ/ myn eche day wakynge (or  
ſtudynges: þe diſynes of alle chirchis/ who is ſijk & I am not  
ſijk/ who is ſclaunderide: & I am not brent//



Zif it bihoueþ for to glorie: I ſchal glorie in þoþingis  
þat ben of myn infirmyte (or freelte) god & þe ſadir  
of oure lorde Ihu criſt • þat is bleſſide into þe  
worldis: woot þat I lize not/ þe prouoſt (or keper)  
of damask of þe kyng of þe folke arethe: kepte þe cpte of da-  
maſcenes • for to take me/ and by a windowe in a leep I was  
leten

C<sup>m</sup> 12<sup>m</sup>



## to ye corrintheis . 2.

Ieten doune by þe walle: & to I scapide his handis/ zif it biho-  
 ueþ for to glorie: soþely it spedih not/ forsoþe I schal come to  
 þe visiouns & reuelacoñs of þe lorde/ I woot a man in cñt bifore  
 fourtene zeer · wher in body wher oute of body · I woot not ·  
 god woot · suche a man raupschide to þe þridde heuene/ and I  
 woot suche a man · wher in body wher oute I noot · god woot ·  
 for he was raupschide into paradise · & herde priuey wordis ·  
 þe whiche it is not leueful: to a man for to speek/ for suche  
 maner þing I schal glorie: forsoþe for me no þing · no but in  
 myn infirmytees/ forwhi & zif I schal wolne for to glorie: I  
 schal not bevnwise/ soþely I schal sepe treuþe/ forsoþe I spare:  
 lestē any man gesse me ouer þat þing þat he seih in me: or  
 herih any þing of me/ and lestē þe gretenesse of reuelacoñs en-  
 haunce in pride: þe pricke of slepche an aungel of sathanas is  
 zouen to me · þe whiche buffatih me/ for whiche þing priēs I  
 preyede þe lorde: þat it schulde go away fro me/ and he seyde  
 to me/ my grace sufficiþ to þee/ forwhi vertue is parfiteley  
 made in enfirmyte/ þerfore gladelē I schal glorie in myn en-  
 firmytees: þat þe vertue of cñt dwelle in me/ for whiche þing  
 I plese to me infirmytees · in wronge dispisyngis in nedis · in  
 persecucoñs · in angwischis for crist/ soþely whanne I am sijk:  
 þan I am myzty/ I am made vnwitty: zee constreyneden me/  
 forsoþe I schulde (or auzte) for to be comendide of zou/ soþely  
 I diide noþing lesse fro hem þat ben apostlis: aboue maner/  
 forwhi þou3 I be not: neþeles þe signes of my possilhedē ben  
 made on zou in al pacience: and signes (or myracles) & greet  
 wondris & vertues/ soþely what is it þat zee hadde lesse bifore  
 oþer chirchis? no but þat I my self greupde zou not · forzþue  
 zee to me þis wronge// ¶ lo his þridde tyme I am redy for to  
 come to zou: and I schal not be greuous to zou/ forsoþe I  
 seek not þo þingis þat ben zoure: but zou/ forsoþe neþer sones  
 owen for to treloure to fadir & modir [but fadir & modir]  
 to þe sones/ forsoþe I moste wilfully schal zþue: and my self  
 schal be ouer zouen for zoure soulis · þou3 I more lounge:  
be

## to pe corrintheis .2.

be lesse loupde/ but be it/ I greuede not zou: but whanne I was sotel wise: I toke zou wif gile/ wher I deceyuede zou by any of hem · whom I sente to zou/ I preyede tye: & I sente wif hym a broper/ wheper tye bigilide zou/ wheper we gon not in þe same spirit/ wher not & þe same steppis/ sum- tyme zee wenen þat we schulen excuse vs anentis zou/ bi- fore god in ãt we speken/ forsoþe moſte dere breþeren: alle þingis for zoure edifyinge/ toþely I drede lesse paraventure whanne I schal come: I schal not fynde zou whiche maner I wole: & I schal be founden of zou: whiche maner zee wolen not/ lesse paraventure stryppenges · enuyes · sturdyness · dis- cenciouns · & detracciouns · pryuey spechis of discorde · bo- luyngis (by pride): debatis ben amonge zou/ lesse estelone whanne I schal come · god make me lowe anentis zou · & I weple manye of hem þat bifore synned · & diden not pen- aunce of þe vncleennesse & fornicacō & vncastite: þat þei hane done//

**I**n þis þridde tyme I come to zou: and in þe moup of two or þre witnēssis · euery worde schal stonde/ I seide bifore & I seye bifore as presente tymes · & now absent to hem þat bifore haue synned/ and to alle oþer: for zif I schal I come estelone I schal not spare/ wher zee seeken an experyment (or assayinge) of hym þat spe- kith in me crist: þe whiche is not sijk in zou · but myȝty in vs/ fortohi þouȝ he was crucifiede of infirmyte: but he lyeþ of þe vertue of god/ fortohi & we ben sijk in hym: but we schulen lyeþ by hym of þe vertue of god in vs/ assaye zoure self · zif zee ben in þe seif: zee zoure self proue/ wher zee knowen not zoure self · for crist Ihu is in zou: no but zee ben reprobable/ forsoþe I hope for zee knowen for zee ben not reprobable/ toþely we preyen þe lorde: þat zee do no þing of euy/ not þat we seme prouede: but þat zee do þat þat is gode forsoþe þat we ben re- probable/ forsoþe we mowne no þing azenes treuþe: but for þe

C<sup>m</sup> 13<sup>m</sup>

## to ye corrintheis .2.

þe treuþe/ forsoþe we ioyen for we ben sijk · forsoþe zee ben  
myzty/ and we prepen his þing · zoure endynge/ soþely her=  
fore I absent write his þing þat I present do not harder aftir  
þe power þe whiche þe lord zafe to me into edificaciounes · &  
not into distruccon/ breþeren hens forþwarde ioyze zee · be  
zee parfite & teche zee vnderstonde zee þe same þing/ haue zee  
pees · and god of pees & loue · schal be wiþ zou/ grete zee wel  
to gedir in holy cosse/ þe grace of oure lord Ihu crist · & þe  
charite of god · & þe comunynge of þe holy gost be wiþ zou  
alle amen//

## ye pißtel to galatheis

C<sup>m</sup> 1<sup>m</sup>



Dule apostle not of men neþer by man ·  
but bi ihu crist · & god þe fadir · þat  
reyside hym fro deade (men) & alle þe  
breþeren þat ben wiþ me · to þe chirchis  
of galatie/ grace to zou & pees of god  
þe fadir & oure lord Ihu crist · þe  
whiche zae hym self for oure synnes ·  
þat he schulde delouer vs fro þis present  
weywarde worlde · aftir þe wille of god & oure fadir · to whom  
is honoure & glorie · into worldis of worldis amen// ¶ I  
wondre þat þus so sone zee ben borne ouer fro hym þat cle=  
pide zou into þe grace of crist · into anoþer gospel · þe whiche  
is not oþer · no but þer ben summe þat distourblen zou & wo=  
len mynyste þe euangelie of crist/ but þouz or an aungel of  
heuene · euuangelize to zou bißidis þat þat we hane euuange=  
lizide to zou · curside be he/ as I bi fore seyde · & now eßtesone  
I seye · zif any schal euuangelize · out taken þat þat zee hane  
taken · curside be he/ now counseyl I to men or to god · or seek  
I to



## ye pistel to galatheis

I to plesse to men/ zif I zit pleside to men: I were not þe seru-  
uaunt of c̃st// ¶ Sopely breheren I make þe gospel knownen  
to zou • þe whiche is euangelizide of me: for it is not astir  
man/ sopely neher I took it of man • neher lernyde: but by  
reuelacioun of Ihu crist/ forsoþe zee herden my lyupng sum-  
tyme in iewerie • for ouer maner I pursuede þe chirche of god:  
and sauze azenes it/ and I profitide in iewerie • aboue many  
myn eueneldis in my kyn beinge more aboundauntly louet  
(or solower) of my faderis tradiciouns/ forsoþe whanne I ple-  
side to hym þat departide me fro þe wombe of my modir • &  
clepide by his grace þat he schulde schewe in me his sone • þat  
I schulde preche hym in heþen men: anone I acordide not to  
fleysche & blood/ neher I came to irlm̄ to my bifore goers  
apostlis • but I wente forþ into arabie: and eftesone I turnyde  
azentodamask/ astirwarde astir þre zeer I came to irlm̄ for to  
se petre: and I dwelte anentis hym fyftene dayes/ forsoþe I  
sise none oþer man of þe apostlis: no but iames þe broþer of  
þe lorde/ forsoþe what þingis I write to zou: lo bifore god for  
I lize not/ astirwarde I came into þe parties of cyrie & cilicie/  
forsoþe I was unknowen by face to þe chirchis of Judee þat  
weren in c̃st/ onely forsoþe þei hadden herynge • for he þat  
pursuede vs sumtyme: now euangelizih þe seih azenes whiche  
he sauze sumtyme/ and in me þei clarifieden god//



astirwarde astir fourtene zeer eftesone I steyzede to  
irlm̄ wih barnabas & tyte taken to/ forsoþe I stey-  
zede by reuelacioun & to gedir seyde (or disputide)  
wih hem þe gospel: þe whiche I preche amonge  
heþen men/ forsoþe asidis honde (or by hem self) • to hem þat  
weren seen for to be sumwhat • lesse parauenture I schulde  
renne in beyne (or had runnen)/ but neher tyte þat was wih  
me whanne he was heþen was compellide for to be circum-  
cidide • but for false breheren vndre brouzten/ þe whiche pry-  
uely entreden for to aspie oure liberte þat we hane in c̃st Ihu:  
þat

C<sup>m</sup> 2<sup>m</sup>

## ye pistel

pat hei schulen dryue vs into seruage · to whom neher at an  
houre we zauen syde of subleccioun: pat he treuþe of þe gos-  
pel dwelle at zou/ forsoþe of hem pat weren seen for to be  
sumwhat · what maner (men) hei weren sumtyme: it par-  
teyneþ noþing to me/ forsoþe god takþ not þe persone of man/  
forsoþe hei pat weren seen for to be sumwhat: no þing to me  
zauen to gedir/ but azenwarde whanne hei hadden seen pat  
þe gospel of prepucie (or heþen men) is bitaken to me · as of  
circumcisioun to petre/ for he þat wrouzte to petre apostilhedē  
of circumcisioun: wrouzte & to me amonge heþen men/ and  
whanne hei hadden knowen þe grace of god þat is zouen to me ·  
James & cephas & ioon þe whiche weren seen for to be pilers:  
zauen to me & barnabas þe rísthendis of selowschíp · pat we  
amonge heþen men: þei soþely into circumcisioun · onely pat  
we schulden be myndeful of pore men pat also I was bisie for  
to do þe same þing/ forsoþe whan cephas (or petre) came to  
antioche: I stode azenes hym into his face · for he was reprob-  
able/ forsoþe bifore þat summe camen fro iames: he ete wiþ  
heþen men/ forsoþe whanne hei came: he wiþdrowe & depar-  
tide hym · dredynge hem þat weren of circumcisioun/ and oþer  
consentiden to his seynynge: so þat barnabas was ledde of  
hem into þat seynynge/ but whan I had seen þat hei walkiden  
not ríztly to þe treuþe of þe gospel: I seyde to petre bifore alle  
men/ zif þou siþ þou art a iewe · lyuest heþenly & not iewely:  
how constreynest þou heþen men for to bícome iewes? we ben  
iewes of kynde: and not synners of heþen men/ soþelywitpnge  
for a man is not made ríztwise of þe werkis of þe lawe: no  
but by þe seip of ihū críst · & we in ihū críst bileuen · þat we be  
iustifiede of þe seip of críst · and not of þe werkis of lawe/ wher-  
fore of þe werkis of lawe eche slepsche (or man) schal not be  
made ríztwise/ þat zif we seekynge for to be iustifiede in cō ·  
& we oure self be founden synners: wher cō is not mynysre of  
synne? ser be it/ soþely zif I bilde azen þo þingis þat I dis-  
trypede: I make me for to be a trespassour/ forsoþe by þe lawe

I am

## to galatheis

I am deade to þe lawe: þat I lyue to god/ wiþ ċt I am sic-  
chide to þe crosse/ forsoþe I lyue nowe not I: but ċt lyueþ in  
me/ forsoþe þat I lyue now in slepche: I lyue in þe feiþ of  
goddis sone þe whiche louede me • & bitoke hym self for me/ I  
caste not away þe grace of god/ forsoþe zif ríztwefnesse is by  
þe lawe: críft diede wiþ oute cause//



See witles men of galathie • who deceyuede zou for  
to not bileue to þe treuþe/ bifore whos pzen ihū ċt  
is dampnyde (or exilide): and in zou crucifiede/ þis  
þing onely wole I lerne of zou/ hane see take þe  
spirit of þe werkis of lawe: wher of herynge of bileue/ to see  
ben foolis • þat whanne see bigunnen by spirit: nowe see ben  
endide by slepche/ see hane suffride so many þingis wiþ outen  
cause: neþeles zif wiþ outen cause/ þerfore þe þat ȝpueþ to zou  
þe spirit & worchþ vertues in zou: wheþer of þe werkis of  
lawe • or of herynge of feiþ/ as it is writen/ abraham bileuede  
to god: and it is rettide to hym to ríztwefnesse/ þerfore knowe  
see • þat þei þat ben of þe feiþ: þei ben sones of abraham/ for-  
soþe þe scripture purueþinge • for god iustifíeþ of feiþ heþen  
men tolde bifore to abraham: for in þee alle folkis schulen be  
blesside/ þerfore þei þat ben of þe feiþ: schulen be blesside wiþ  
feiþful abraham/ forsoþe who euer ben of þe werkis of lawe:  
ben vndir curse/ for it is writen/ curside eche man þat schal  
not dwelle in alle þingis þat ben writen in þe book of lawe:  
þat he do hem/ forsoþe for no man is made ríztwise in þe lawe  
anentis god: it is knowen • for a ríztful man • lyueþ of feiþ/  
forsoþe þe lawe is not of bileue • but he þat schal do þo þingis:  
schal lyue in hem/ críft delyueride vs fro þe curse of þe lawe •  
made for us curs (þat is sacrifice for curs)/ for it is writen/  
curside is eche þat hangþ in þi tree/ þat þe blessing of abra-  
ham in heþen men schulde be made in ċt Ihū þat we take þe  
bihest of spirit: by feiþ// ¶ breþeren I seye affir man • neþe-  
les no man dispisþ þe confermyde testament of a man: or

C<sup>m</sup> 3<sup>m</sup>



## ye piſtel

aboute ordeynen/ biheſtis ben ſeyde to abraham & to his ſeede/  
 he ſeiþ not in ſeedis as in manye/ but as in one • & in þi ſeed  
 þat is cſt/ forſoþe I ſeye þis a teſtament confermyde of god/  
 þe whiche aſtir ſoure hundride zeeris & þritty is made lawe/  
 makip not voyde þe biheſte/ for whi zif of lawe is þe heretage/  
 now not of biheſt/ forſoþe god ʒaue to abraham by azen biheſt/  
 what þerfore lawe/ for treſpaſſyng it is putte til þe ſeed came/  
 to whom god byhiʒte þingis ordeynede by aungels in þe hande  
 of a mediatour/ forſoþe a mediatour is not of one þing/ for-  
 ſoþe god is one/ þerfore þe lawe azenes (or contrarie) to þe  
 beſtis of god/ ſer be it/ forſoþe zif þere were a lawe ʒouen þe  
 whiche myʒte quyen verrey riʒtwelneſſe of a lawe/ but þe  
 ſcripture enclopyde alle þingis vndir ſynne • þat byheſte ſchul  
 be ʒouen of þe ſeiþ of Ihu criſt to men bileupnge/ forſoþe bi-  
 fore þat þe ſeiþ came we weren kepte vndir þe lawe • ſchitte  
 to gedir into þat ſeiþ/ þat was to be ſchewide/ and ſo þe lawe  
 was oure litil maſter in criſt/ þat we be made riʒtwiſe of þe  
 ſeiþ/ but where þe ſeiþ came/ now we ben not vndir þe litil  
 maſter/ forſoþe alle we ben þe litil ſones of god by ſeiþ in cſt  
 ihu/ forſoþe whoeuer zee ben baptiſide in criſt/ zee hane clo-  
 þide criſt/ þer is not ietwe neþer greek • þer is not ſeruaunt  
 neþer fre man/ þer is not male neþer female/ ſoþely alle zee  
 ben one in cſt Ihu/ forſoþe zif zee ben of criſt/ þerfore zee ben  
 ſeed of abraham • aſtir þe biheſte epres//

C<sup>n</sup> 4<sup>m</sup>



Seye forſoþe how myche tyme þe eyre is litil/ þe  
 dyuerſip not fro a ſeruaunt/ whanne he is lorde of  
 al • but he is vndir tutours & autours vnto þe tyme  
 determynde of þe ſadir/ ſo & we whanne we weren  
 litil/ weren ſeruyng vndir þe elementis of þe worlde/ but  
 where þe plente of tyme came • god ſente his ſone made of a  
 womman • made vndir þe lawe • þat he ſchulde azen bie hem  
 þat weren vndir þe lawe • þat we ſchulde receyue þe adop-  
 cioun of ſones/ forſoþe for zee ben þe ſones of god • god ſente  
 þe

## to galatheis

þe spirit of his sone into zoure hertis: crynge abba (þat is fa-  
 dir)/ and so nowe þer is not seruaunt: but sone/ þat zif sone:  
 þanne & eyre by god/ but þanne soþely we vnknowyng god ·  
 serueden to hem þat weren not goddis (in kynde)/ nowe for-  
 soþe whanne zee hane knowen god: zhe raper zee ben knownen  
 of god: howe ben zee turnyde to gedir estesone · to seek (or  
 freel) & nedþ elementis · to whiche zee wolen serue estesone/  
 zee kepen dayes & moneþes & tymes & zeeris/ forsoþe I drede  
 zou: lest þe parauenture I haue traueylide in zou wiþ outen  
 cause/ þe zee as I: for & I as zee/ breþeren I biseche zou: zee  
 haue noþing hirte me/ soþely zee witen for by enſurmyte of  
 fleysche I haue euangelizide to zou now bifore: and zoure  
 temptacioun in my fleysche zee dispisiden not neþer forsoken  
 but zee receyueden me as an aungel of god · as cū I hū/ where  
 is þerfore zoure blesynge/ soþely I bere witnesynge to zou ·  
 for zif it myzte be done · zee schulden haue putte oute zoure  
 yzen: and hane zouen to me/ þerfore am I made enemyes to  
 zou · seyinge trewe þing to zou/ soþely þei louen zou not  
 wel · but þei wolen exclude zou þat zee sue hem/ forsoþe sue  
 zee good euermore in goodes: & not onely whanne I am pre-  
 sent anentis zou/ my litil sones · whom I childe (or brynge  
 forþ) by trauel estesone · til crist be fourmyde in zou/ forsoþe I  
 wolde now be at zou · & chaunge my voyce · for I am con-  
 foundide (or schamyde) in zou// ¶ Seþe zee to me þat wolen  
 be vnder þe lawe: haue zee not red þe lawe/ soþely it is writen/  
 for abraham had two sones · one of þe hande mayden · & one  
 of þe fre wife/ forsoþe he þat of þe hande mayden: was borne  
 aftir þe fleysche/ but he þat of þe fre wiif · by azen bybest/ þe  
 whiche þingis ben seyd by allegorie/ forsoþe þes þingis ben  
 two testamentis/ soþely one in þe mounte syna: & endrynge in  
 seruage: þat is agar/ forsoþe syna is an hil in arabie: þe whiche  
 is ioynde to it þat now is in irlm · & serueþ wiþ hire sones/  
 forsoþe þat irlm þat is aboue is fre: þe whiche is oure modir/  
 forsoþe it is writen/ be glad þou bareyn þat childist not (or þat  
 bryngist

## ye pistel

bryngest not forth children: breke out & crie: hou þat child  
not: for many sones of þe lesse womman: more þat of hire þat  
hath an housbonde forsoþe breþeren we ben astir ysaac: þe  
sones of dyest but how þanne þe hat was borne astir þe slepche  
pursuede hym þat astir þe spirit: so & now: but what seih þe  
scripture caste out þe hande mayden & hire sone/ forsoþe þe  
sone of þe hande mayden schal not be cyte: wiþ þe sone of þe  
fre wife: and so breþeren we ben not sones of þe hande may-  
den: but of þe fre wife by whiche liberte: crist hath made us  
fre

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herfore stonde zee: and esteþone nyl zee be to gedir  
holden in zok of seruage lo I poul seye to zou: for  
zif zee ben circumcidide: crist schal profite to zou  
nathing soþely I bere witnessynge esteþone to every  
man: circumcidynge hym self: for he is dettour of al þe lawe  
for to be done zee ben avoydide fro crist: zee þat ben iustfyede  
in þe lawe: hane fallen aweye fro grace/ forsoþe we bi spirit  
of seih: abiden þe hope of riztwesnesse/ forwhi in crist Ihu: ne-  
þer circumcioun is any þing worþ: neþer preþucie (þat is  
maner) of heþen men: but seih þat worþip by charite: who  
lettide zou for to not obesche þe treuþe: to no man consente/  
zee: forsoþe his persuacon (or softe mouynge): is not of hym  
þat clepide zou. ¶ A litil fourdowz corruppiþ al þe gobet/  
I trille of zou in þe lordes: þat zee schulen vnderstonde noon  
oþer þing/ forsoþe þe þat distourbliþ zou: schal bere doom:  
who euer he is/ forsoþe breþeren zif I preche zit circumcioun:  
what zit suffer I persecucōn/ herfore sclaundre of þe crose is  
avoydide/ I wolde & þei þat distourblen zou be kitted of/ forsoþe  
breþeren zee ben clepide into liberte: onely ȝyue zee not  
liberte into occasioun of slepche: but by charite of spirit serue  
zee to gedir/ forsoþe al þe lawe is fulfild in one worde/ þou  
schalt loue þi neyȝebore as þi self/ for zif zee biten to gedir &  
eten: se zee lesse zee be wastide fro atwynne (or eche from  
oþer)/



## to galathéis

oper)/ forsoþe I seye in crist/ wander zee in spirit; & zee schulen not parfourme þe desirís of fleysche/ for þe fleysche coueytíþ azenes þe spirit; soþely þe spirit azenes þe fleysche/ forsoþe þes ben aduersaries to hem self to gedit/ þat zee done not þes þingis what euer þingis zee wolen/ for zif zee ben ledde by þe spirit; zee ben not vndir þe lawe/ forsoþe þe werkis of þe fleysche ben open/ þe whiche ben fornycacōn · vnclennesse · vnchastite · lecherie · serupng to ydolís · (or false goddis) · doingis of benym/ enemptyes · stryues · enuyes (or folowynge in euyl)/ wrappes · chydyngis · discenciouns · sectis (or heresies) · enuyes · mandeingis · drunkennesis · glotonyes; andliche þingis to þes/ þe whiche I preche to zou as I bifore seyde · for þei þat done suche þingis; schulen not haue þe kyngdom of god// ¶ forsoþe þe fruyte of þe spirit; is charite · ioye · pees · patience · benygnyte (or of gode wille) · godeness · longe abidyng · myldenesse · seif · temperaunce · contynence · chastite · azenes suche þingis þe lawe is not/ forsoþe þei þat ben of crist; haue crucifiede here fleysche wiþ visis & concupiscencis (or coueytis)/ zif we lyuen by spirit; by spirit walke we/ be we not made coueytouse of veyne glorie to gedit stryng to wijn; [ ] haupng enuye to gedit//

**B**eþeren and zif a man be bifore ocupiede (or ouercomen) in any gilte or trespas; zee þat ben spiritual · techíþ suche a maner man in spirit of softenesse · biholdyng þi self; þat & þou be not temptide/ here zee chargis þe toþer of þe toþer; and so zee schulen fultille þe lawe of crist/ forwhi zif any man gessíþ hym self for to be ouzte whanne he is nouzte; he deceyueþ hym self/ forsoþe eche man proue his owne werke; and so he schal haue glorie onely in hym self · & not in anoper/ forsoþe eche man schal bere his owne charge// ¶ forsoþe þe þat is tauzte by worde; comyne to hym þat techíþ hym in alle gode þingis/ nyl

C<sup>m</sup> 6<sup>m</sup>

## ye pistel to galatheis

nyl zee erre: god is not scornede/ forsoþe what þingis a man  
schal sowe: and þes þingis he schal reþe/ for he þat soweþ in  
his fleysche: and of þe fleysche schal reþe corrupcioun/ forsoþe  
he þat sowiþ in spirit: of þe spirit schal reþe euerlastyngþe lijf/  
forsoþe we doinge good: sayle not/ toþely in his tyme we  
schulen reþe: not saylyngþe/ þerfore þe while we haue tyme:  
wirche we good to alle men: forsoþe mooste to þe housholde  
meyne of þe seip// ¶ See zee wiþ what maner lettris I haue  
written to zou by myn hande/ toþely who euer wole plese in  
fleysche: þes constreynen zou for to be circumcidide: onely  
þat þei suffre not persecuciō of cristis crosse/ forsoþe neþer þei  
þat ben circumcidide kepen þe lawe: but þei wolen zou for to  
be circumcidide: þat þei glorie in zoure fleysche/ forsoþe be it  
fer to me for to glorie: no but in þe crosse of oure lorde Ihu  
crist: by whom þe worlde is crucifiede to me: and I to þe  
worlde/ forsoþe in crist Ihu neþer circumcisiō is ouzte worþ:  
neþer prepucie (þat is heþen mennes custom): but a newe  
creature/ and who euer schulen sue þis rewle: pees vpon hem  
& mercy vpon isrl of god/ fro hens forþ no man be heuy to  
me/ forsoþe I here in my body: þe tokenes of oure lorde Ihu  
crist/ þe grace of oure lorde Ihu crist: wiþ zoure spirit breþeren  
Amen.

## ye pistel to ephesies



Dule apostle of Ihu crist by þe wille of god: to alle holy men at ephesye & seip-  
ful in Ihu crist grace to zou & pees of  
god oure fadir: and of þe lorde Ihu crist/  
blesside be god & þe fadir of oure lorde  
Ihu crist: þat blesside vs in al spiritual  
in heuenely þingis in crist: as he chees  
vs in hym: bifore þe makynge of þe  
worlde: þat we schulden be holy & wip outen wemme in his  
syt: in charite/ þe whiche bifore ordeynede vs into þe adop-  
cion of sones by Ihu crist into hym: aftir þe purpos of his wille:  
into preysyng of þe glorie of his grace: in þe whiche he made  
vs able to his grace in his derworþ sone: in whom we haue  
azen byinge of his blode: & remyscioun of synnes aftir  
richeffis of his grace þat aboundide gretely in vs in al wisdom  
& prudence: þat he schulde make þe sacrament of his wille  
knownen to vs aftir þe gode plesaunce of hym þat he purposide  
in hym: in þe dispensacioun of plente of tymes: for to infore  
alle þingis in crist: þe whiche ben in heuenes & in erþe in hym/  
in whom also & we by sorte or grace ben clepide: bifore  
ordeynede aftir þe purpos of hym þat worchþ alle þingis  
aftir þe counseyl of his wille: þat we ben into þe preysyng of  
his glorie: we þat bifore hopiden in crist/ in whom & zee whanne  
zee hadden herde þe worde of treuþe: receyueden þe gospel of  
zoure helpe: in whiche & zee bileupnge: ben markide wip þe  
holy gost of biheste: þat is wed (or ernes) of zoure heretage  
into þe redempcion of purchasyng: into preysyng of his  
glorie/ þerfore & I herynge zoure seip þat is in crist Ihu: &  
louynge into alle seyntis: ceese not doinge þankyngis for zou:  
makynge mynde of zou in my preyers: þat god oure lorde  
Ihu

C<sup>m</sup> 1<sup>m</sup>



## ye pistel

Ihū crist sadir of glorie · ʒyue to ʒou þe spirit of wisdom & of reuelacōn · vnto þe knowyng of him/ þe ʒen of ʒoure herte inlitzenyde · þat ʒee witen whiche is þe hope of his clepynges · & whiche þe richessis of þe glorie of heretage in seyntis/ and whiche is þe ouersemynge greteneſſe · of his vertue into vs · þat hane bileuede · aftir þe wirchyng of þe myzte of his vertue · þe whiche wrouzte in crist reſtyng hym fro deade (men) & sittynge on his riʒthalf in heuenely þingis · aboue eche pryncipate (or power of pryncis) · and potestate & vertue · & lordeschyppynge · & eche name þat is namyde · not onely in þis worlde but in þe worlde to come/ and made alle þingis ſuget vndir his feet · & ʒaue hym hede vpon al þe chirche þat is þe body of hym · & þe plente of hym · þe whiche alle þingis in alle þingis is fulfild//

C<sup>m</sup> 2<sup>m</sup>



AND whanne ʒee weren deade in ʒoure giltis & synnes in whiche ʒee wandren ſumtyme · aftir þe ſpace (or laſtyng) of his worlde · aftir þe prynce of þe power of his eyre · of þe ſpirit þat wirchith now into þe ſones of vntriſte (or vnbileue) in þe whiche we alle lyueden ſumtyme in deſiris of oure fleysche doinge þe wille of fleysche & þouztis · & we weren by kynde þe ſones of wrap as & oþer/ forſoþe god þat is riche in mercy for his ful myche charite in whiche he louede vs · & whanne we weren deade in synnes · he quykentyde vs to gedir in cſt · by whos grace ʒee ben ſauede · & to gedir azen reſlide · & to gedir made to ſitte in heuenely þingis · in cſt Ihū · þat he ſchulde ſchewe in þe worldis comynge ouer þe plenteuous richessis of his grace · in godeneſſe vpon vs in cſt Ihū/ forſoþe by grace ʒee ben ſaupde by ſeiþ · and not of ʒou/ ſohely it is þe ʒiſte of god · not of werkis · þat no man glorie/ forſoþe we ben þe makynge of hym · made of nouzt in cſt Ihū/ in gode werkis þat god made redy bifore · þat in hem we go/ for whiche þing be ʒee mynde · ful þat ſumtyme ʒee þat weren heþen in fleysche · þe whiche weren

## to ephesies

weren seide prepucie · fro þat þat is seide circumcisioun in  
flesche made by hande · þat weren in þat tyme wiþ outhen cōt·  
alienyde (or made straunge) fro þe luyng of isrl · & herbo-  
ride men (or gestis) of testamentis · not haupnge hope of bi-  
hese · and wiþ outhen god in þis worlde/ now forsoþe in crist  
Ihū zee þat weren sumtyme fer · ben made nyz in þe blode of  
cōt/ forsoþe he is oure pees · þat made boþe one & þe mydel  
wal of a long wal · vnbryndyng [ ] enemyes in his flesche aby-  
dyng þe lawe & maundementis · by doomes · þat he make two  
(puples) in hym self into a newe man · makynge pees · þat he  
recounseyl boþe in one body to god by þe crosse · sleinge þe ene-  
mytees in hym self/ and he comynge euangelizide pees to zow  
þat weren fer · and pees to hem þat weren nyz/ for by hym we  
boþe haue nyz comynge in one spirit to þe fadir// ¶ herfore  
now zee ben not herboride men & gestis & comelyngis · but zee  
ben cyteleyns of seyntis & þe houtholde meyne of god · aboue  
bildide on þe foundement of apostlis · & of prophetis · by þat  
hizeft corner stoon crist ihū/ in whom eche bildynge made · war-  
iþ an holy temple in þe lorde/ in whom & be zee bildide to ge-  
dir into þe habitacle of god in þe holy gost//



Dr grace of þis þing I poul þe bounden of cōt Ihū  
for zow heben men · zif neþeles zee haue herde þe  
dispensaciō of goddis grace þat is zouen to me in  
zow/ for astir reuelaciō þe sacrament is made  
known to me · as aboue wroot in schorte þing · as zee redynge  
mowne vnderstonde · my prudence in þe mysterie of cōt þe  
whiche is not known to oþer generaciōs to þe sones of men ·  
as it is now schewide to his holy apostlis & prophetis in þe spirit ·  
heben men for to be euen eyres · & to gedit bodily · & to gedit  
parteners of his bihest in cōt Ihū by þe euuangelie · whos my-  
nystre I am made astir þe zifte of goddis grace · þe which is  
zouen to me astir þe worchyng of his vertue/ forsoþe to me  
leste of alle seyntis þis grace is zouen · for to euangelie in þe-

C<sup>m</sup> 3<sup>m</sup>



## ye pistel

þen men þe vntercheable richessis (þat mounē not be souzte oute) of crist/ and for to inlizten alle men · whiche is þe dispensaçon of sacrament hid fro worldis/ in god þat made alle þingis of nouzt/ þat þe mychefolde wisdom of god be knowen to prynces & potestates in heuenely þingis by þe chirche aftir þe settynge of worldis · þe whiche he made in cū Ihu oure lorde · in whom we hane trist & nyȝ comynge in trystyngē by þe seiþ of hym// ¶ for whiche þing I are þat zee sayle not in my tribulaciouns for zou: þat is zoure glorie/ for grace of þis þing I bowe my knees to þe fadir of oure lorde Ihu crist · of whom eche fadirhede of heuenes & in erþe is namyde · þat he ȝyue to zou aftir þe richnessis of his glorie · vertue for to be strengþide by his spirit in þe inner man · crist for to dwelle bi seiþ in zoure hertis/ zee rotide & groundide in charite þat zee mowne comprehendē · wiþ alle seyntis · whiche is þe brede & lengþe & hizeness & depnessē: also for to wite þe charite of cū aboue sempnge to science · þat zee be fulfildē into al þe plente of god/ forsoþe to hym þat is myȝty for to make alle þingis more plenteuoussly þan we aren or vnderstonðen · aftir þe vertue · þat wirchith in vs · to hym be glorie in þe chirche & in cū Ihu · into alle þe generaçoñs of þe worlde of worldis amen//

C<sup>m</sup> 4<sup>m</sup>



And so I bounden in þe lorde biseche þat zee walke worþily in þe clepyngē in whiche zee ben clepide · wiþ al mekenesse · & myldenesse · wiþ patience supportyng to gedir in charite · bisie for to kepe vnyte of spirit in þe bonde of pees one body & one spirit as zee ben clepide in one hope of zoure clepyngē/ one lorde one seiþ one baptysm one god & fadir of alle · þe whiche is aboue alle men · & by alle þingis & in vs alle// ¶ to eche of vs grace is zouen aftir þe mesure of þe ȝyuyngē of crist/ for which þing he seiþ/ he slepyngē into hize ledde captyftee captyfe · (or prisounnyngē prisounnyde) · he ȝaue ziftis to men/ forsoþe þat he assēdide what is it/ no but for & he discēdide firste into þe lower parties



## to ephesies

ties of þe erþe/ he it is þat come doune · & þat ſteþede vpon  
 alle heuenes · þat he ſchulde fulfille alle þingis/ & he zaue  
 ſumme ſopely apoſtliſ · ſumme forſoþe prophetiſ · oþer for-  
 ſoþe euangelistiſ · oþer forſoþe ſcheperdiſ & techers · to þe ful  
 endyng of ſeyntiſ into þe werke of mynſterie · into þe ediſi-  
 cacoñ of c̄ſtiſ body · til we rennen alle in vnyte of ſeiþ & of  
 knowyng of goddiſ ſone in a parſite man; into þe meſure of  
 age of þe plente of c̄ſt// ¶ þat we be not nowe litil children  
 mouyng as wawis · & be borne aboute wiþ al wynde of tech-  
 yng in þe waywardeneſſe of men in ſutel witte; to þe decey-  
 upng of errour/ forſoþe we doinge treuþe in charite; ware  
 in hym by alle þingis · þat iſ criſt þe heed/ of whom al þe body  
 ſette to gedir & bounden to gedir by eche ioynture of vndir-  
 ſeruyng · vþ worchyng into þe meſure of eche membre;  
 makyþ encreſyng of þe body · into þe ediſicacoñ of it in cha-  
 rite// ¶ þerfore þiſ þing I ſeþe & witneſſe it in þe lorde; þat  
 zee walke not nowe as & heþen men walken in þe vanyte of  
 here witte in dirkenessiſ · hauyng vndirſtondyng dirkenyde ·  
 alienyde (or made ſer) fro þe liſ of god · by ignoraunce (or  
 vnkunynge) þat iſ in hem; for þe blyndenēſſe of here herte/  
 þei diſpeyrng bitoken hem ſelf to vnchaſtite; into þe wir-  
 chyng of al vnclenneſſe in coueytiſe/ forſoþe zee hane not ſo  
 lernyde criſt; zif neþeleſ zee herden hym; & ben tauzte in hym  
 as iſ treuþe in Jhū/ do zee aweþe aſtir þe firſte luyng þe  
 olde man þat iſ corrupte aſtir þe deſiriſ of errour/ forſoþe be  
 zee reneweþe by ſpirit of zoure mynde; & cloþe zee þe newe  
 man · þat aſtir god iſ made of nowzte in riȝtweſneſſe & holly-  
 neſſe of treuþe/ for whiche þing zee puttyng aweþe leeſyng ·  
 ſpeke treuþe eche man wiþ hiſ neyȝebore; for we ben mem-  
 bres to gedir/ be zee wroþe; & nyl zee ſynne/ þe ſunne falle  
 not doune; on zoure wraþ/ nyl zee ȝyue ſtede to þe deuel/ he  
 þat ſtale; nowe ſtele he not/ more forſoþe trauel he in wirch-  
 yng wiþ hiſ handiſ þat þat iſ gode þing; þat he haue wherof  
 he ſchal ȝyue to a man ſuffryng nede/ eche euyl worde go not  
 oute

[illegible][illegible]

## to ephesies

in whom is lecherie · but he zee fulfildē wif þe holy goſt ſpekyngē to zoure ſelf in psalmes & ympnes & ſpiritual ſongis/ ſingynge & ſeyinge psalme in zoure hertis to þe lorde/ euer-  
more doinge þankyngis for alle þingis in þe name of oure  
lorde Ihu c̄ſt/ to god & þe fadir/ zee ſuget to gedir in þe drede  
of criſt// ¶ We wymmē ſugettis to here men (or houſbondis)  
as to þe lorde · for þe man is heed of þe womman · as c̄ſt is  
heed of þe chirche/ he is ſaueour of his body but as þe chirche  
is ſuget to criſt/ ſo & wymmē to here houſbondis in alle  
þingis/ men loue zee zoure wiſes/ as & criſt louede þe chirche ·  
& zawe hym ſelf for it · þat he ſchulde make it holy · clenſynge  
it wif þe waſchynge ſtoon of water/ in worde of liſt/ þat he  
zpuē þe chirche glorious to hym ſelf · not haupnge wemme  
(or reuelynge) or any ſuche þingis/ but þat it be holy & unde-  
foulde/ ſo & men ſchulen loue here wiſes/ as here owne  
bodys/ he þat loueþ his wiſf/ loueþ hym ſelf/ forſoþe no man  
hatide euer his ſlepyche/ but noriſchþ & foſteriþ it · as & c̄ſt  
doþ þe chirche/ for we ben membris of his body/ of his ſlepyche  
& of his bones/ for þis þing a man ſchal forſake his fadir &  
modir/ & he ſchal cleue to his wiſf/ and þei ſchulen be two in  
one ſlepyche/ forſoþe þis ſacrament is greet/ forſoþe I ſeþe in  
c̄ſt & in þe chirche/ neþeles & zee alle · eche man loue his wiſf  
as hym ſelf/ forſoþe þe wiſf drede hire houſbonde//



**S**omes obſeche zee to zoure fadir & modir in þe lorde/ forſoþe þis þing is iuſt (or riȝtful)/ honoure þou þi  
fadir & modir · þat is þe firſte maundement in bi-  
beſt · þat it wel be to þee · & þat þou be longe  
lyuynge on þe erþe/ and zee faderis nyl zee terre zoure ſones  
to wraþ/ but noriſche zee hem in þe diſcipline & correccioun  
(or chaſtyſynge) of þe lorde/ ſeruauntis obſeche zee to ſlepyche-  
ly lordis wif drede & tremblyngē in ſymplenefſe of zoure  
berte/ as to criſt/ not ſerupnge at yze as pleyngē to men/ but  
as ſeruauntis of c̄ſt doinge þe wille of god of intwitte (or re-  
ſoune)

C<sup>m</sup> 6<sup>m</sup>



## ye pistel to ephesies

loune) wiþ good wille: seruyng as to þe lorde & not to men/  
wityng þat eche man what euer gode þing he schal do: þis he  
schal receyue of þe lorde/ wheþer seruaunt wheþer fre man/  
and zee lordis do þe same þingis to hem forzpyunge manasus/  
witynge for here lorde & zoure is in heuenes: & takynge of  
persones is not anentis god// ¶ here astirwarde breþeren be  
zee comfortide in þe lorde & in þe myzte of his vertue/ cloþe  
zou wiþ þe armour of god þat zee motwne stonde azenes aspi-  
yngis (or assaplyngis) of þe deupl/ for stryunge is not to vs  
azenes slepþe & blood: but azenes þe prynces & potestatis:  
azenes gouernours of þe worlde: of þes dirkenessis/ azenes  
spiritual þingis of wickidnesse: in heuenely þingis/ þerfore  
take zee þe armour of god: þat zee motwne azenstonde in þe  
euyl day: & in alle þingis stonde zee parsite/ þerfore stonde zee  
girde aboute zoure lendis in soþefastnesse: & cloþide þe hau-  
birioun of riztwelnesse: & þe feet schod in makynge reedy of þe  
gospel of pees/ in alle þingis takynge þe schelde of seiþ: in þe  
whiche zee motwne quenche al þe fyr dartis of þe werthe  
enemy/ and take zee þe helme of helpe & þe swerde of þe gost:  
þat is þe worde of god: by al preper & bisechyng: preyng  
al tyme in spirit & in hym wakynge in al bisynesse: & bisech-  
ynge for al holy & for me: þat worde be zouen to me in open-  
ynge of my mouþ: wiþ trithe for to make knowen þe myserie  
of þe gospel/ for whiche I am sette in legatie (or message) in  
þis cheyne: so þat in it I be hardie for to speke as it bihouep  
me/ forsoþe þat & zee wite what þingis ben aboute me: what  
I schal do: titycus my moste dere broþer & trewe mynysstre in  
þe lorde schal make alle þingis knowen to zou whom I sente  
to zou into þis same þing þat zee knowe what þingis ben  
aboute vs: þat he comforte zoure hertis/ pees to breþeren &  
charite wiþ seiþ of god oure fadir: & of þe lorde Ihu xpi/ grace  
wiþ alle men þat loue oure lorde Ihu xpi: in vncorruptioun  
amen//

## ye pistel to philipenses



**D**ul & tymothe seruauntis of Ihu c̄st to  
alle he holy men in c̄st Ihu pat ben at  
philippis wip bischopis & dekenes ·  
grace to zou & pees of god oure fadir ·  
& of he lorde Ihu crist/ I do hankyngis  
to my god · in al mynde of zou euer-  
more in alle my prepers for alle zou  
wip ioye · makyng a bisechyng on

C<sup>m</sup> 1<sup>m</sup>

zoure compnyng in he gospel of crist/ fro he firste day to  
nowe · tristyng his ilke hing · for he pat bigan in zou a gode  
werke · schal parfourme til into he day of Ihu c̄st/ as it is iuste  
to me for to feel his hing for zou alle for pat I haue zou in  
herte & in my bondis · & in defendyng & consermyng of he  
gospel · alle zou for to be selowis of my ioye/ for god is a wit-  
nesse to me how I coueyte zou alle · in he bowels of Ihu  
crist/ and his hing I preye pat zoure charite be plenteuouse  
more & more in science (or kunnyng) & in al witte · pat zee  
proue better hingis · pat zee be clene & wip outhen offence in  
he day of crist/ fulfild wip he fruyte of ryztwelnesse bi Ihu  
c̄st/ into he preysyng & glorie of god// forsoþe breþeren I  
wole zou for to wite pat he hingis pat ben aboute me · hane  
comen more to he profite of he gospel · so pat my bondis weren  
made knowen in c̄st · in eche moothalle & in alle oþer places/  
pat mo of breþeren in he lorde tristyng in my bondis more  
plenteuously dursten wip outhen drede speke he worde of god/  
summe forsoþe & for enuye & stryfe summe forsoþe & for good  
wille · prechen crist/ summe forsoþe & of charite · wityng  
I am putte in he defense of he gospel/ forsoþe summe of co-  
tencioun or stryfe schewen crist · not clenely · wityng hem  
to reyse pressure to my bondis/ what soþe · while on a  
maner





## to philipensis

soþe feele zee þis þing in zou: þe whiche & in c̃st Jhū/ þe whiche  
 whan he was in fourme of god • dempde not raueyne hym  
 self for to be euen to god: but he mekide hym self • takynge þe  
 fourme of a seruaunt into likenesse of men made: & in hibite  
 founden as a man/ he mekide hym self made obedient vnto  
 þe deþ • forsoþe to þe deþ of crosse/ for whiche þing & god en-  
 haunside hym • & zawe to hym a name þat is aboue al name/  
 þat in þe name of Jhū eche knee be bowide of heuenely þingis  
 & erþely & hellis/ and eche tunge knoweleche: for þe lorde Jhū  
 c̃st • is in þe glorie of god þe fadir// ¶ And so my 'moſte der-  
 worþe as euermore zee hane obeschide not onely in my pre-  
 sence: but myche more nowe in myn absence wircþe zee wiþ  
 drede & tremblyng zoure helpe/ forsoþe it is god þat worchþ  
 in zou • & for to wille • & for to parfourme for gode wille/ for-  
 soþe do zee alle þingis wiþ outhen grucchyngis & doutyngis:  
 þat zee be wiþ outhen pleynte • & þe symple tones of god wiþ  
 outhen reprove in þe mydel of a schrewide nacioun & way-  
 warde/ amonge whom zee schynen as zyuers of lizt in þe  
 worlde: holdyng to gedir þe worde of lijf to my glorie in þe  
 day of c̃st/ for I haue not runnen in veyne: neþer in veyne  
 traueplide/ But & zif I be offride (or slayne) vpon þe sacrifice  
 & serupce of zoure seip: I haue ioye & to gedir þanke zou alle/  
 þe same þing forsoþe & zee hane ioye: & to gedir þanke me/  
 forsoþe I hope in þe lorde Jhū me for to sende tymoþe soone  
 to zou: þat & I be in good intwit (or gladnesse): þo þingis  
 knowen þat be at zou/ forsoþe I haue no man so of one wille  
 (or acorde): þat is bisie for zou wiþ clene effeccion (or de-  
 sire)/ forsoþe alle men seeken þo þingis þat ben here owne:  
 not þo þat ben of c̃st Jhū/ forsoþe knowe zee þe asaye of  
 hym: for as a sone to þe fadir: he serupde wiþ me in þe gos-  
 pel/ forsoþe I hope me for to sende hym to zou: anone as I  
 schal se what þingis ben aboute me/ soþely in þe lorde I  
 triste: for & I myself schal come to zou soone/ forsoþe I geside  
 it nedeful for to sende to zou epaphrodite my broþer & euer

## ye piſtel

wirchir & myn euen knyzt. forſoþe zoure apoſtle & þe ſeruaunt  
of my nede/ for ſoþely þe deſiride zou alle. & he was ſorowful.  
for þat & zee herden hym made lijk/ forwhi & he was made  
lijk to þe deþ. but god hadde mercy of hym/ forſoþe not onely  
of hym. but alſo & of me. leſſe I hadde heueneſſe vpon heu-  
neſſe/ herfore more haſtily I ſente hym. þat hym ſeyn. eſte  
zee hane ioye. & I be wiþ outen heuynneſſe/ and to receyue zee  
hym wiþ al ioye in þe lorde. & haue zee ſuche maner men wiþ  
honoure/ for whi of þe werke of cſt. vnto þe deþ he wente.  
zpyunge his ſoule (þat is lijt) . þat he ſchulde fulfille þat þat  
ſayde to zou anentis my ſeruyce//

C<sup>m</sup> 3<sup>m</sup>



Densforþewarde my breþeren haue zee ioye in þe  
lorde. for to write to zou þe ſame þingis. forſoþe  
to me not ſlowe forſoþe to zou neceſſarie/ ſe zee  
houndis. ſe zee euyl werkemen. ſe zee dypuſioun/  
ſoþely we ben circumciſioun þat by ſpirit ſeruen to god. & glo-  
rien in cſt Jhu. & not haupnge triſte in þe ſlepyche/ þouz I  
haue triſte & in þe ſlepyche. zif any oþer man is ſeen for to  
triſte in þe ſlepyche I more. circumcidide in þe eyzte day. of  
þe kynrede of Iſrl. of þe lynage of beniamyn. an ebrue of  
ebrues. aſtir þe lawe a phariſe. aſtir loue purſuyge þe chirche  
of god. aſtir riȝtweſneſſe þat is in þe lawe luyngge wiþ outen  
playnte/ but whiche þingis weren to me wyngnynges. I haue  
demyde þes peyryngis for cſt/ neþeles I geſſe alle þingis for  
to be peyrement. by þe cleer ſcience of Jhu cſt/ for whom I  
made alle þingis peyrement/ and I deme as tordis. þat I  
wynne cſt. & þat I be founde in hym. not haupnge my riȝt-  
weſneſſe þat is of þe lawe. but þat þat is of þe ſeiþ of cſt þat  
is of god riȝtweſneſſe in ſeiþ for to knowe hym & þe vertue of  
his riȝyngge azen. & þe felowſchip of his paſſioun. configuri-  
(or made lijk) . to his deþ. zif on any maner I ſchal come (or  
renne) azen to þe reſurrecon þat is of deade (men)/ not þat  
nowe I haue taken. or nowe am paſſite/ forſoþe I ſue zif any  
maner

## to philipensis.

maner I schal comprehende · & in what þing I am comprehēdide of Ihu c̄st/ breþeren I deme me not to haue comprehēdide/ one þing forsoþe I forzetynge soþely þo þingis þat ben byþynde · stretchynge my self forsoþe to þo þingis þat ben þe former to þe ordeynynge þing: pursue to þe prise of þe hize cleppynge of god in c̄st Ihu/ þerfore who euer we ben parsite: seele we þis þing/ & zif we vnderstonde oþer maner any þing: & þat þing god schal schewe to zou/ neþeles to what þing we hane comen · þat we vnderstonde þe same þing: & þat we parsitely dwelle in þe same reule// ¶ Breþeren be zee my folowers & wayte zee hem þat walken so: as zee hane oure fourme/ forsoþe many walken: whom I haue seide to zou ofte/ forsoþe now & I wepyng sepe þe enemyes of cristis crosse/whos ende deþ (or perischynge) whos god is þe wombe/ & glorie in confusioun of hem: þat saueren erþely þingis/ forsoþe oure lyuynge is in heuenes/ wher of alle we abiden þe saueour oure lorde Ihu c̄st · whiche schal conferme þe body of oure mekenesse configuride (or made lyk) to þe body of clerenes · astir þe wirchyng by whiche he may also make alle þingis suget to hym//



**A**nd so my breþeren moste derworþ & moste desiride · my ioye & my crowne so stonde zee in þe lorde most dere breþeren/ I preye eucodian · & I biseche syn-ticen: for to vnderstonde þe same þing in þe lorde/ also I preye & þee german felowe · helpe þou þe ilke (wym-men) þat traueylen wiþ me in þe gosþel wiþ clement & oþer myn helpers: whos names ben in þe booke of lijf/ ioye zee in þe lorde euermore: este I sepe ioye zee/ þe zoure temperaunce (or pacience) knowen to alle men: þe lorde is nyȝ/ be zee no þing bisse: but in al preyer & bisechyng wiþ doinge of þankyngis · be zoure aringis knowen at god/ and þe pees of god þat passyþ al witte: kepe zoure hertis & vnderstondyngis · in c̄st Ihu oure lorde// ¶ Astro hensforþ breþeren · what euer þingis

C<sup>m</sup> 4<sup>m</sup>



## ye pistel

gis ben soþe · what euer þingis chaste · what euer iuste · what  
euer holy · what euer ameable (or able for to be louede) · what  
euer þingis of good fame · zif any vertue · zif any preþynge  
of disciplyne · þenke zee þes þingis · þe whiche & zee hane  
lernede & taken & herde & seyn in me/ do zee þes þingis · &  
god of pees schal be wiþ zou// ¶ forsoþe breþeren I loyede  
gretly in þe lorde · for summe tyme astirwarde zee azen flou-  
reden for to feel for me as & zee feeliden/ forsoþe zee weren  
ocupiede/ I seye not as for nede/ forsoþe I haue lernede in  
whiche þingis I am sufficient for to be/ I can be lowide (or  
mekide) · I can & abounde (or haue plente)/ euery where & in  
alle þingis I am ordeþnyde/ & I can be fulfilde · & to hungre  
& to abounde · & to suffre nyseþte/ I may alle þingis in hym  
þat comfortiþ me/ neþeles zee hane done wel · comunynge to  
my tribulaciō/ forsoþe & zee philipentes witen · þat in þe  
bygynnyng of þe gospel · whan I wente forþ fro macedonye  
no chirche comunyde wiþ me in resoun of þing zouen & taken ·  
no but zee al one/ for & to tessalonyk zee senten ones & twies  
into vñe to me/ not for I seek zifte · but I azen seek fructe  
aboundynge in zoure resoun/ forsoþe I haue alle þingis &  
abounde/ I am fulfilde wiþ þingis taken of epaphrodite · þe  
whiche zee senten into þe odoure of swetnesse · a couenable  
sacrifice plesynge to god/ forsoþe my god fulfilde al zoure de-  
sire astir his richess in glorie · in ēst Ihu/ forsoþe to god &  
oure fadir · be glorie into worlde of worldis amen/ grete zee  
wel euery holy man in ēst Ihu/ þe breþeren þat ben wiþ me ·  
greten zou wel/ alle holy men greten zou wel · moste soþely  
þei þat ben at cesaris hous/ þe grace of oure lorde Ihu ēst · be  
wiþ zoure spirit amen//

## ye pistel to colocenses//



**D**ul apostle of Ihu c̄st • by þe wille of god • & tymothe broþer • to hem þat ben at colocene • holy & feithful breþeren in crist Ihu: grace to zou & pees of god oure fadir • & of þe lorde Ihu c̄st/ we done þankyngis to god & þe fadir of oure lorde Ihu c̄st • euermore for zou prepyng • we herpyng zoure

C<sup>m</sup> 1<sup>m</sup>

seip in c̄st Ihu • & þe loue þat zee hane into alle holy men for þe hope þat is kepte to zou in heuenes • þe whiche zee herden in þe worde of treuþe of þe gospel þat came to zou • as & it is in al þe worlde • & makih fruyte & warih as in zou of þat day in whiche zee herden & knewen þe grace in treuþe as zee lerneden at epaphras oure euer seruaunt moste derworþ • þe whiche is a trewe mynystre of Ihu c̄st for zou/ þe whiche also schewide to vs zoure lypunge in spirit// þerfore & we fro þe day in whiche we herden: ceesen not for zou prepyng & aringe þat zee be fulfild wih þe knowyng of his wille • in al wisdom & gostly vnderstondyng þat zee walke worpily to god by al þe plesyng þingis • makyng fruyte in al good werke: & waringe in þe science of god/ in al vertue comfortyde astir þe myzt of his clerenesse in al pacience: & longe abidyng wih ioye/ doinge þankyngis to god þe fadir • þe whiche made vs worpi into þe parte of sorte of holy men in lizt • þe whiche deliueride vs fro þe power of dirkeness: & translatide into þe kyngdom of þe sone of his louyng: in whom we haue azen byyng & remysion of synnes/ þe whiche is þe ymage of god inuysible • þe firste bigoten of eche creature/ for in hym al þingis ben made • in heuenes • & in erþe • visibele & inuysible • oþer trones • oþer domynacōnes • oþer potestates/ alle þingis ben



## ye piſtel

ben made of nouzt by hym • & in hym • & he is bifore al • & al þingis ben in hym/ & he is heed of þe body of þe chirche • þe whiche is þe byggyngge (or þe firſte þing) of alle • & þe firſte bigoten of deade (men) • þat he beholdynge prymacie (or þe firſte dignyte) in alle þingis/ for in hym it pleſide to gedir al plente to inhabite • & by hym al þingis for to be recounteylide to hym he pleſyng by þe blode of his croſſe • oþer þo þingis þat ben in erþes • oþer þat ben in heuenes/ & whan zee weren ſumtyme alienyde (or made ſtraunge) & enemyes by wit in euyl werkis • nowe forſoþe he haþ recounteylide zou in þe body of his fleſche by deþ • for to haue zou holy • & vnwemmyde • & wiþ outen reprove bifore hym • zif neþeles zee dwellen in þe ſeiþ • foundide & ſtable & vnmouable fro þe hope of þe goſpel þat zee hane herde þe whiche is prechide in al creature þat is vndir heuene/ for whiche I poul am made mynyſtre • þe whiche nowe I haue ioye in paſſyouns for zou • & fulfille þo þingis þat ſaylen of þe paſſiouns of criſt • in my fleſche for his body þat is in þe chirche/ of þe whiche I poul am made mynyſtre (or ſeruaunt) vp þe diſpenſaçon of god þat is zouen to me in zou • þat I fulfille þe worde of god • þe myſterie (or pryete) þat was hid fro worldis & generaçois/ nowe forſoþe it is ſchewide to his ſeyntis • to whom god wolde make þe richeſſis knowen of þe glorie of his ſacrament in heþen men • þat is criſt in zou • þe hope of glorie • whom we ſchewen reprouynge eche man & techynge eche man in al wiſdom • þat we zyue eche man partite in cēt Ihu/ in whiche þing & I traueyl • ſtryuynge vp þe wirchyngge of hym • þat he worchþ in me in vertue//

C<sup>m</sup> 2<sup>m</sup>



Whely I wole zou for to wite • what biſynes I haue for zou • & for hem þat ben at laodice • & whiche euer ſizen not my ſace in fleſche • þat þe hertis of hem ben comfortide tauzte in charite • & into alle richeſſis of plente of vnderſtondyngge • into knowynge of myſterie of god þe ſadir of Ihu cēt in whom ben alle treſours hid  
of



## to colocenſes

of wiſdom & ſcience/ forſoþe þis þing þat no man deceyue you  
 in heyzþe of wordis/ for whi & I be abſent in body; but in  
 ſpirit I am wiþ you · ioyinge & ſeinge zoure ordre · & þe ſad-  
 nes of zoure bileue þat is in criſt/ þerfore as zee hane taken  
 Iþū criſt oure lorde · walke zee in hym · rotide & bildide aboue  
 in cēt · & conſermyde in þe bileue · as & zee hane lernyde;  
 aboundynge in hym in doinge of þankis// ¶ Se zee þat no  
 man deceyue you by ſiloſophie & veyne fallace (or gilous falſe-  
 hede) · aſtir þe tradicoñ of men; vp elementis of þis worlde  
 & not aſtir cēt/ for in hym dwelliþ bodily al plente of þe god-  
 hede; & zee ben fulfild in hym þat is hede of al pryncipate &  
 power/ in whom & zee ben circumcidide in circumciſioun not  
 made wiþ handes in nakidneſſe of þe body of fleſche; but in  
 circumciſiōñ of criſt/ to gedir biriede to hym in baptyſm; in  
 whom & zee haue riſen azen by ſeiþ of þe worchyng of god ·  
 þat reſyde hym fro deade (men)/ and whan zee weren deade  
 in giltis · & in prepuce of zoure fleſche · he quyknyde to  
 gedir you wiþ hym · forzpyunge to you al giltis · doinge aweye  
 þat wrptynge of Decree (or doom) þat was azens you · þat  
 was contrarie to you/ & he took þat fro þe mydle · picchyng  
 it to þe croſſe · ſpouylyng pryncipates & powers led oute triſt-  
 tily; openly ouercomynge hem in hym ſelf/ þerfore no man  
 iuge you in mete or drynke or in party of feſt day or noe-  
 menye or of ſabotis · þe whiche ben ſchadowe of þingis to  
 come; forſoþe þe bodye is of cēt// ¶ No man deceyue you  
 willynge in mekenes & religioñ of aungels · þe whiche þingis  
 he haþ not ſeyn · walkyng veynely · inblowen wiþ witte of þis  
 fleſche · & not holdynge þe heed of whom al þe body by bondis  
 & ioynyngis to gedir vndre mynyſtride & made; warþ into þe  
 encreſynge of god/ for zit zee ben deade wiþ criſt fro þe ele-  
 mentis of þis worlde; what zit as men lpyunge to þe worlde  
 deme zee; neþer zee ſchulen touche neþer taſte · neþer trete  
 wiþ handis þo þingis þe whiche al ben into deþ by þe ilke vſe;  
 aſtir preceptis & techynge of men þe whiche ben ſopely hau-  
 ynge

## ye pistel

ynge resoun of wisdom in supersticion (or veyne religion or honoure) & mekenesse: & not for to spare þe body in any honoure to þe fulnesse of slepche//

C<sup>m</sup> 3<sup>m</sup>



Therefore zif zee hane risen to gedir wiþ crist: seeke zee þo þingis þat ben aboue • where crist is sit-  
tyng in þe rizthalfe of god/ sauer zee þo þingis þat ben aboue: not þo þat ben vpon þe erþe/ for-  
soþe zee ben deade: & zoure lijfs is hidde wiþ crist in god/ for-  
soþe whanne crist schal appere zoure lijf: þanne & zee schulen appere wiþ hym in glorie/ herfore see zee zoure membris þe  
whiche ben on þe erþe • fornicacō • vnclennesse • lecherie • euyl coueytise • þe welche is seruage of symulacris/ for welche þingis þe wrappe of god come vpon þe sones of vnbileue/ in þe welche & zee walkiden sumtyme • whan zee lyueden in hem/ nowe forsoþe & putte zee away alle þingis • wrappe • indigna-  
cioun • malice • blasfemye • soule wordis of zoure mounþ/ nyl zee hiȝe to gedir spouplinge þe olde man wiþ his dedis • & cloþinge þe newe man þat is made newe azen into þe know-  
ynge of god: vpon þe ymage of hym þat made hym/ where is not male & female • heþen man & iewe • circumcisioun & pre-  
pucie • barbara & scita • seruaunt & freman: but alle þingis & in alle þingis crist/ herfore cloþe zou as þe chosen of god • & holy louede of god þe entraylis of mercy • benygnyte & meke-  
nesse • temperaunce • pacience • supportyng (or beryng) vpon to gedir • & zuyng to zoure self/ zif any man azenes any hap querel (or pleynte): as & þe lorde crist zaue to zou: so & zee/ forsoþe vpon alle þingis haue zee charite: þe welche is bonde of perfeccō/ & þe pees of crist enioye in zoure hertis • in þe welche & ze ben cleide in one body: & be zee kynde (or free) of good wille (or zifte)/ þe worde of crist dwelle in zou in plenteuouſly in al wisdom • techyng & monestynge zou self in psalmes & ympnes & spiritual songis in grace synngynge in zoure hertis to þe lorde/ al þingis what euer zee done in worde or  
in

## to colocenses

in dede: alle þingis in þe name of oure lorde Ihu cū · doinge þankyngis to god þe fadir by hym/ wymmen by zee suget to zoure housbondis: as it bihouep in þe lorde/ men loue zee zoure wifes & nyl zee be bitter to hem/ sones obeye zee to fadir & modir: bi alle þingis/ forsoþe þis is wel plesynge to þe lorde/ faderis nyl zee terre zoure sones to indignaçon: þat þei be not made of litil intwitte (or resoun)/ seruauntis obeye zee by alle þingis to slepþchely lordis/ not seruyng at yze as plesynge to men: but in þe symplenesse of herte dredynge þe lorde/ what euer zee done · wirche zee of intwitte as to þe lorde: & not to men/ wityng þat of þe lorde zee schulen take retribuçon (or azen zildynge) of heretage/ serue zee to þe lorde crist/ forsoþe þe þat doih iniurie (or wronge): schal receyue þat þat he dide euyl/ & accepçon of persones is not anentis god//

**I**rdis þat is iuste & euen: 3yue zee to seruauntis · C<sup>m</sup> 4<sup>m</sup>  
wityng þat & zee hane a lorde in heuene/ be zee bisie to preper · wakynge in it: in doinge of þankyngis/ prepyng to gebir & for vs: þat god open to vs þe dore of worde for to speke þe mysterie of cū/ for whiche also I am bounden þat I schewe it: so þat it bihouep me for to speke/ in wisdom walke zee to hem þat ben wiþ outhen forþ: azen byinge tyme/ zoure worde be saueride in salte þat is wisdom: euermore in grace/ þat zee wite how it byhouep zou for to answere to eche man/ titicus my moste dere broþer & feiþful mynystre & euen seruaunt in þe lorde: schal make alle þingis knowen to zou: þat ben aboute me/ whom I sente to zou to þis same þing: þat he knowe what þingis ben aboute zou/ & comforte zoure hertis wiþ honestimo moste dere & feiþful broþers: þe whiche is of zou/ þe whiche schal make alle þingis þat ben done here: knowen to zou/ aristark myn euen captife (or prysonner) wiþ me greteþ zou wel/ and marke þe cosyn of barnabas: of whom zee hane taken maundementis/



## ye pistel to colocenles

zif he schal come to zou: receyue zee hym/ & Ihū pat is seyde iust: he whiche ben of circumcisioun/ þei al one ben myn helpers in þe kyngdom of god: þat weren to me in solace/ epaphras þat is of zou · gretip̄ zou wel · þe seruaunt of Ihū c̄st · euer bisie for zou in preyers: þat zee stonde parfite & sul in al þe wille of god/ soþely I here witnessynge to hym · þat he haþ myche traueyl for zou · & for hem þat ben at laodice · & þat ben at Terapolyrn/ luke þe leche moste dere & demas: greten zou wel/ grete zee wel þe breheren þat ben at laodice & nympham: & þe chirche þat is in his hous/ & whanne his pistle schal be redde at zou: do zee þat it be redde in þe chirche of laodicensis: & þat is of laodicensis · be red at zou/ & seye zee to archipp/ se þe mynysire þat þou hast take of þe lorde: þat þou fulfille it/ my salutacon · by þe hande of pou/ be zee myndeful of my bondis/ þe grace of oure lorde Ihū crist: be wiþ zou alle amen//

## ye firste pistel to tessalonicensis

C<sup>m</sup> 1<sup>m</sup>



Dul apostle & siluan & tymothe to þe chirche of tessalonicensis · in god oure fadir & þe lorde Ihū crist: grace to zou & pees/ we done þankynge to god euermore for alle zou: makynge mynde of zou in oure preyers wiþ oute ceessynge/ we myndeful of zoure werke of seiþ & traueyl & charite: & susteynynge of þe hope of þe lorde Ihū c̄st: before þe lorde & oure fadir// ¶ we witynge zee moste louede breheren of þe lorde & oure chesynge · for oure gospel was not at zou in worde onely: but in vertue & in þe holy goost & in myche plente as zee witen what

## ye firste pistel to tessalonicenses

what maner man we weren in zou · for zou/ and zee ben made  
oure folowers · & of þe lorde · receyvinge þe worde in myche  
tribulacō · wip ioye of þe holy gost · so þat zee be made fourme  
(or ensauple) to al men bileuynge in macedonpe & acape/  
forsoþe of zou þe worde of þe lorde is desampde (or gretely  
tolde) · not onely in macedonpe & acape · but in eche place  
zoure seiþ þat is to god is parsite/ so þat it is not nede for to  
speke to zou any þing/ forsoþe þei schewen of zou what maner  
entre we hadden to zou · & how we ben conuertide to god fro  
spulacrīs · for to serue to quicke god & verrey · & for to  
abide his sone fro heuenes whom he reyside fro deade (men) ·  
Jhu þat delyueride vs fro wrappe to compynge//



**D**r whi zee witen breþeren oure entre to zou · for C<sup>m</sup> 2<sup>m</sup>  
it was not beyne · but firste we suffride & punischide  
wip wrongis as zee witen in philippis · hadde triste  
in oure lorde for to speke to zou þe gospel of god ·  
in myche bisynesse/ soþely oure exortacō (or techynge) was  
not of erroure neþer of vnclennesse · neþer of gile · but as we  
ben prouede of god · þat þe gospel schulde be taken to vs · so  
we speken/ not as plesynge to men · but to god þat prouep  
oure hertis/ forsoþe neþer we weren any tyme in worde of  
glosynge · as zee witen/ neþer in occasion of auarise · god is  
witnesse/ neþer seekynge glorie of men neþer of zou neþer of  
oper · whanne we myzten be charge to zou of this apostlis/  
but we ben made litil in þe mydil of zou · as zif a nurse softe  
hire sonex · so we despyrpnge zou · coueytyngely (or wip greet  
loue) wolden bitake to zou not onely þe gospel of god · but  
also oure lyues · for zee ben made to vs most derworþ/ for-  
soþe breþeren zee ben myndeful of oure traueyl & werynesse  
nyzt & day wirchynge þat we schulden not greue any of zou ·  
prechiden in zou þe euangelie of god/ zee ben witnessis & god  
how holly & iustly · & wip outhen pleynte to zou þat bileueden  
we weren · as zee weren/ how eche of zou as þe fadir his sonex  
prepynge



## ye firste pistel

preyng & coumfortynge zou: we hane witnesseide · pat zee schulden go worpily to god · pat clepide zou into his kyngdom & glorie/ herfore & we done hankyngis to god: wih outhen ceesynge/ for whanne zee hadden take of vs þe worde of þe herynge of god · zee token it not as þe worde of men: but as it is verreyly þe worde of god þat wirchih in zou þat hane beleuede/ soþely breþeren zee ben made folowers of þe chirchis of god þat ben in Judee in cēt Ihu/ for & zee haue suffride þe same þingis of zoure euen lynagis: as & þei of iewes · þe whiche slown & þe lorde Ihu & þe prophetis & pursuen vs · & þei plesen not to god · & to alle men þei ben aduertaries · forbedynge us for to speke to heþen men þat þei be made saaf: þat þei fulfille here synnes euermore/ forsoþe þe wrappe of god bifore came vpon hem til into þe ende/ forsoþe breþeren we desolate fro zou at þe tyme of an houre in biholdynge · not in herte: more aboundauntly haue hizede for to se zoure face wih greet desire: for we wolden come to zou/ soþely I poul & ones & esteſone: but sathanas lettide vs/ soþely what is oure hope or ioye or crowne or glorie: wheþer zee ben not bifore oure lorde Ihu cēt in his comynge/ forsoþe zee ben oure glorie & ioye//

C<sup>m</sup> 3<sup>m</sup>



Dr þe whiche þing we susteynyng no lenger · it pleside to vs for to dwelle at athenys of one · & senten to tymothe oure broþer & mynstre of god in þe euangelie of crist · to zouto be confermyde & tauzte for zoure feiþ: þat no man be mouede in þes tribulaciouns/ soþely zee zoure self · witen þat in his þing we ben putte/ forwhý & whanne we weren at zou · we bifore seyden to zou vs to suffre tribulaciōs: as & it is done & zee witen/ herfor & I poul not susteynyng (or abidyng) more · sente for to knowe zoure feiþ · lest þe parauenture he þat temptih schal tempte zou: & zoure traueyl be made veyne/ nowē forsoþe tymothe comynge to vs fro zou · & tellynge to vs zoure feiþ & charite · & for zee



## to tessalonicenses

zee hane euermore gode mynde of vs · desyringe for to se vs  
 as we also zou: herfore breperen we hen coumfortide in zou  
 in al oure nede & tribulacon · by zoure seih/ for nowewelyuen:  
 zif we stonden in þe lorde/ soþely we doinge of þankyngis  
 motwne we zilde to god for zou in al ioye · in whiche we ioyen  
 for zou bifore oure lorde nyzt & day · more plenteuoussly prey-  
 inge þat we se zoure face: & fuffille þo þingis þat saylen of  
 zoure seih/ forsoþe þe same god oure fadir & þe lorde Ihu crī:  
 dresse oure weye to zou/ forsoþe þe lorde multiplie zou · & make  
 zoure charite for to abounde into gedir into alle · as & we in  
 zou · to zoure hertis · to be confermyde wip outhen pleynte in  
 holynesse bifore god & oure fadir in þe comynge of oure lorde  
 Ihu crist wip alle his seyntis amen//



Herfore breperen hensforþwarde we prepen zou & C<sup>m</sup> 4<sup>m</sup>  
 bisechen in þe lorde Ihu · þat as zee haue recey-  
 uede of vs how it bihoueh zou for to go & plesse to  
 god: so & walke zee þat zee abounde more/ soþely  
 zee witen what comaundementis I haue zouen to zou by þe  
 lorde Ihu/ forsoþe þis is þe wille of god · zoure makynge  
 holy · þat zee abstene zou fro fornycacon/ þat eche of zou  
 kunne welde his vessel in makynge holy (or holynesse) & ho-  
 noure/ not in passioun of desire: as & folke of kynde þat know-  
 en not god/ and þat no man ouergo neþer deceyue his broþer  
 in cause (or nede)/ for þe lorde is venger of alle þes þingis ·  
 as we bifore seyden to zou: & haue witnesse (or prouede by  
 autorite)/ soþely god clepide not vs into vnclennesse: but into  
 holynesse/ and so he þat dispisih þes þingis dispisih not man:  
 but god þat zaue his holy spirit in vs// ¶ Forsoþe of þe cha-  
 rite of breperhede: we hadden not nede for to write to zou/  
 soþely zee zoure self haue lernyd of god: þat zee loue to gedir:  
 & forsoþe zee done þat into alle breperen in al macedonpe/  
 forsoþe breperen we prepen zou þat zee abounde more & 3yue  
 werke (or bypnesse) þat zee be quyet & do zoure nede þat zee  
 wirche

## pe firste pistel

wirthe wiþ zoure handis: as we habe comaundide to zou/ and  
 þat zee wandre honestly to hem þat ben wiþ oute forþ: þat of  
 no mannes zee desire any þing/ forsoþe breþeren we wolen  
 not zou for to vnknoʷe of men slepyng (or dʷyng) · þat zee  
 ben not sorowful · as & oþer þat haue not hope/ soþely zif we  
 bileuen þat Jhū was deade & roos azen: so & god schal leede  
 wiþ hym hem þat slepten (or dieden) by Jhū/ soþely þis þing  
 we seyn to zou: in worde of þe lorde/ for we þat lyuen þat ben  
 residue (or leste) in þe comynge of þe lorde schulen not come  
 bifore hem þat slepten (or dieden) for he þe lorde in com-  
 aundynge & in boyce of þe archaungel & in þe trumpe of god:  
 schal come doune fro heuene/ and þe deade men þat ben in eſt  
 schulen rise azen firste/ azenwarde we þat lyuen þat ben leste:  
 schulen be raupschide to gedir wiþ hem in cloudis · metynge  
 to crist in þe erþe: & so euermore we schulen be wiþ þe lorde:  
 & so be zee coumfortide to gedir in þes wordis//

C<sup>m</sup> 5<sup>m</sup>



**F**orsoþe breþeren of tymes & momentis: zee nedē  
 not þat I write to zou/ also zee zoure self diligently  
 witen · for þe day of þe lorde as a þeeſ in nyzt/ so  
 schal come/ soþely whanne þei schulen sepe pees &  
 sikernesse: þanne soðeyn perischynge (or deþ) schal come aboue  
 to hem · as sorowe to (a womman) berynge childe: & þei schu-  
 len not scape/ forsoþe breþeren zee ben not in dirkenessis: þat  
 þe ilke day as a þeeſ cacche zou/ soþely alle zee ben þe sonex  
 of lizt: & sonex of day/ we ben not of nyzt: neþer of dirke-  
 nessis/ þerfore slepe we not as & oþer: but wake & be we sobre/  
 forsoþe þei þat slepen: slepen in þe nyzt/ and þei þat ben  
 drunken: ben drunken in þe nyzt/ forsoþe we þat ben of þe  
 day: ben sobre · cloþide þe haubirionne of seip & charite þe  
 helme hope of helpe/ for god puttide not vs into wrapþe/ but  
 into purchasynge of helpe by oure lorde Jhū eſt: þat was  
 deade for vs/ þat wheþer we waken wheþer we slepen: we  
 lyue to gedir wiþ hym/ for whiche þing be zee coumfortide to  
 gedir ·

## to tessalonicenses

gedir · & edifie zee eche oher as & zee kunne// ¶ forsoþe bre-  
 heren we prepen zou þat zee schulen knowe hem þat trauey-  
 len amonge zou · & ben bifore to zou in þe lorde · & monessen  
 (or techen) zou · þat zee haue hem more aboundauntly in  
 charite/ for þe werke of hem · haue pees wiþ hem/ forsoþe  
 breheren we prepen zou · reproue zee (or chastise) vnquyete  
 men/ comforte zee men of litil herte · receyue zee sick men · be  
 zee pacient to alle men/ se zee þat no man zilde euyl for euyl ·  
 but euermore sue zee þat þat is gode to gedir · & into alle  
 men euermore ioyze zee · wiþ outhen ceefynge prepe zee · in  
 alle þingis do zee þankyngis/ forsoþe þis is þe wille of god in  
 crīst Ihu · & in alle zou/ nyl zee quenche þe spirit nyl zee dispise  
 prophetis/ forsoþe proue zee alle þingis · holde zee þat þing  
 þat is gode/ abstene zou fro euyl spice (or lickenesse) forsoþe  
 þe same god of pees make zou holy by alle þingis · þat zoure  
 spirit be kepte hool · & soule & body wiþ outhen pleynte · in þe  
 comynge of oure lorde Ihu crīst/ god is trewe þat clepide zou ·  
 þe whiche also schal do/ breheren prepe zee for vs/ grete zee  
 wel alle breheren in hooly cosse/ I coniure zou bi þe lorde þat  
 þis pistle be redde to alle holy breheren/ þe grace of oure lorde  
 Ihu crist · be wiþ zou alle Amen//



## ye secounde píttel to tessaloníenses.

C<sup>m</sup> 1<sup>m</sup>



**D**ul & siluan & Tymothe to þe chirche of tessalonycense in god oure sadir · & in þe lorde Ihu cñ: grace to zou & pees of god oure sadir · & of þe lorde Ihu cñ/ we schulen do þankyngis euermore to god for zou breþeren: so as it is worþi/ for zoure seip euer warip: & þe charite of eche of zou to gedir aboundip/ so þat zou self glorien in zou in þe chirkis of god for zoure patience & seip in alle zoure persecutiouns & tribulacons · þe whiche zee susteynen into þe ensauple of þe iuste doom of god: þat zee be had worþi in þe kyngdom of god · for whiche & zee sustren/ zif neþeles it is iuste at god for to qupte zildyngge to hem þat turblen zou: & to zou þat ben turblide · reste wiþ vs · in þe schewyngge of oure lorde Ihu cñ fro heuene wiþ aungels of his vertue in þe flaume of fyr · zpyunge vengeaunce to hem þat knowen not god: & þat obeyen not to þe euangelie of oure lorde Ihu crist/ þe whiche schulen zpyue (or sustre) euerlastyngge peynes · in perischyngge fro þe face of þe lorde · & fro þe glorie of his vertue: whan he schal come for to be glorifiede in his seyntis · & for to be made wondirful in alle men þat bileueden · for oure witnessyngge is bileuede on zou in þat day/ in whiche þing also we prepen euermore for zou · þat oure god vouche saaf for to clepe zou in his clepyngge: & fulfille al þe wille of his godenesse · & þe werke of seip in vertue/ þat þe name of oure lorde Ihu cñ be clarifiede in zou · & zee in it: astir þe grace of oure god & of þe lorde Ihu cñ//

Forsoþe

## ye secounde pistel to tessalonicenses.

**F**orsope breheren we prepen zou by þe comynge of C<sup>m</sup> 2<sup>m</sup>  
 oure lorde Ihu crist & oure congregacon into þe  
 same þing: þat zee be not mouede sone fro zoure  
 witte · neþer be zee agast: neþer bi spirit · neþer  
 by worde · neþer by epistle · as sente by vs: as þe day of þe  
 lorde be nyȝ · þat no man deceyue zou in any maner/ for no  
 but departynge aweye (or discencon) schal come firste · & þe  
 man of synne schal be schewide · þe sone of perdicione þat  
 is aduersarie & is enhauncide vpon alle þing þat is seyde god  
 or þat is worschipe · so þat he sitte in þe temple (or into þe  
 temple) of god: schewynge hymself as he be god/ wher zee  
 holden not þat zit whanne I was at zou: I seyde þes þingis  
 to zou) & now what wipholdiþ zee witen: þat he be schewide  
 in his tyme/ forwhȝ þe myserie (or pryuete) of wickidnesse  
 worchþ now/ onely þat he þat holdiþ now · holde: til it be  
 made of þe myddle/ & þanne þe ilke wickide (man) schal be  
 schewide: whom þe lorde ihu schal slee wip þe spirit of his  
 moup: & schal distrue wip þe illumynynge (or schynynge) of  
 his comynge Ihu schal slee hym whos comynge is astir þe  
 wirchyng of sathanas · in al vertue · & signes & grete wondris  
 lizynge (or false) · & in al deceyte of wickidnesse to hem þat pe-  
 rischen/ for þat þei receyueden not þe charite of treuþe: þat  
 þei schulden be made saaf/ þerfore god schal sende to hem a  
 wirchyng of errour þat þei bileue to leesyng · þat alle be de-  
 myde (or dampnyde) þe whiche bileueden not to treuþe: but  
 consentiden to wickidnesse/ ¶ Forsope we owen for to do þank-  
 yngis euermore to god for zou breheren louede of god · þat  
 god chees vs prymysles (or firste fruytis) into helþe: in ba-  
 lowynge of spirit & seiþ of treuþe/ in þe whiche & he clepide zou  
 bi oure gospel: into getynge of þe glorie of oure lorde Ihu crist/  
 and so breheren stonde zee & holde zee þe tradicoñs (or tech-  
 yngis) þat zee hane lernede oþer by worde oþer by oure epis-  
 tel/ forsoþe oure lorde Ihu crist hym self & god & oure fadir ·

## ye secounde pistel

þe whiche louede zou & ʒaue euerlastyng coumforte & gode hope in grace: sike ʒoure herte & conferme in al gode werke & worde//

C<sup>m</sup> 3<sup>m</sup>



Beheren hensforþewarde prepe ʒee for vs · þat þe worde of god renne & be clarifiede: as & anentis zou/ and þat we be delyueride fro uncouenable (or nopous) & euyl men/ soþely seiþ is not of alle men/ forsoþe þe lorde is trewe þat schal conferme vs & kepe fro euyl/ soþely beheren we tristen of zou in þe lorde · for what euer þingis we bidden · & ʒee done & ʒee schulen do/ forsoþe þe lorde dresse ʒoure hertis: in charite of god & patience of crist// ¶ Forsoþe beheren we donounsen to zou in þe name of oure lorde Ihu crist: þat ʒee wiþdraue zou fro eche broþer · wandryng vnordynately (or azenes good ordre) · & not attir þe tradicioun þat þei haue receyuede of vs/ soþely ʒee ʒoure self witen: how it bihouep for to sue vs/ for we weren not in quete (or reste) amonge zou · neþer frely (or wiþouten oure owne traueyl) we eten breed of any man · but in trauel & we-rynesse nyȝt & day wirchyng þat we greueden none of zou/ not as we hadden not power: but þat we schulden ʒyue oure self fourme (or ensauple) for to sue vs/ forwhi & whanne we weren anentis zou · þis þing we denounsiden (or warnyden) to zou · for ʒif any man wole not worche: neþer ete he/ soþely we hane herde · summe amonge zou for to wandre in quete (or reste): no þing wirchyng · but doinge curiously/ forsoþe we denounsen to hem þat ben suche maner men · & bisechen in þe lorde Ihu cū · þat þei wiþ (scilence) or stillenesse wirchyng: ete here owne breed/ nyl ʒee forsoþe beheren sayle wel doinge: in crist Ihu oure lorde/ þat ʒif any man schal not obeie to oure worde bi epistle: marke ʒee hym · & compne ʒee not wiþ hym · þat he be confoundide (or schamyde)/ and nyl ʒee gesse hym as an enemye: but reprove ʒee hym as a broþer/ forsoþe þe ilke god of pees ʒyue to zou euerlastyng pees in al place



## to tessalonicenses.

place/ þe lorde be wiþ zou alle/ my salutacioun by þe hande  
of pouls þat is signe in eche epistle I write þus/ þe grace of  
oure lorde Jhū c̄st: be wiþ zou alle amen//

## þe firste pißtel to tymothe.



Dul apostle of Jhū crist astir þe comaun-  
dement of god oure saueoure & Jhū c̄st  
oure hope · to tymothe þe louede sone  
in þe seiþ: grace & mercy & pees of god  
þe fadir & c̄st Jhū oure lorde/ as I  
preyede þee þat þou schuldest dwelle at  
epheßy whan I wente to macedonye ·  
þat þou schuldist denounce to summe

C<sup>m</sup> 1<sup>m</sup>

þat þei schulden not teche oþer weye neþer ȝyue tente to fa-  
blis & genelogies wiþ outen endis þe whiche ȝyuen questiouns ·  
more þan edificacioun of god þat is in þe seiþ/ forsoþe þe  
ende of comaundement is charite of clene herte & good con-  
science: & seiþ not feynede/ fro whiche þingis summen erryng  
ben turnyde to gedir into veyne speche · willynge for to be  
techers of þe lawe · not vnderstandynge neþer what þingis  
ben spoken: neþer of what þingis þei affermen// ¶ forsoþe  
we witen for þe lawe is good: ȝif any men vse it lawfully/  
wityng þis þing · þat þe lawe is not putte to a iuste man: but  
to an vniust & not suget · to vnpytouse men & synners · to cur-  
side men & defoulide · to fleers of faderis & fleers of moders &  
fornycatours · to hem þat trespassen wiþ malis azenes kynde ·  
hem þat putten woundis to men · sellers (or stellers & drawers  
a weye of men): lesyng mongers & forsworne/ and ȝif any  
þing is contrarie to holsum techynge · þat is astir þe euan-  
gelie of þe glorie of bleside god: þe whiche gospel is bitaken

to

## ye firste pistel

to me/ I do hankyngis to hym þat haþ coumfortide me in cū  
 Jhū oure lorde: for he geſſide me ſeiþful · puttynge me in my-  
 nyſterie þe whiche firſte was a blaſfeme (or a diſpiſer of god) ·  
 & a purſuer & ful of wrongis · but I haue geten þe mercy of  
 god · for I vnkowynge diide in vnbileue/ ſohely þe grace of  
 oure lorde ouer aboundide: wiþ ſeiþ & loue þat is in criſt Jhū/  
 a trewe worde & worþi al recepyngē: for cū Jhū came into  
 þis worlde for to make ſynful men ſaaf: of whom I am þe  
 firſte/ but herfore I haue geten mercy · þat cū Jhū ſchulde  
 ſchewe in me firſte · al paciēce to þe enſourmyng of hem þat  
 ben to bileuynge to hym into euerlaſtyngē liſſ/ forſoþe to þe  
 kyng of worldis vndeadelely & inuynſible god al one: honoure &  
 glorie in worldis of worldis amen/ I comende (or bitake) þis  
 precept (or biddynge) to þee: þou ſone tymothe · vp prophetis  
 biſore goinge in þee · þat þou ſizte (or holde) in hem a gode  
 knyzthode · hauynge ſeiþ & good conſcience/ þe whiche ſum-  
 men caſtyngē away: perſchiden aboute þe ſeiþ/ of whiche is  
 hymeneus & aliſaundre: whom I bitoke to ſathanas · þat þei  
 lerne not to blaſfeme//

C<sup>m</sup> 2<sup>m</sup>



Herfore I biſeche firſte of alle þingis · for to be made  
 biſechnyngis · prepers · aringis · doinge of hankyn-  
 gis for alle men/ for kyngis & al þat ben ſette in  
 biſenelle (or greet ſtaat): þat we leede quete &  
 peeſible liſſ in al pitee & chaſtite/ forſoþe þis þing is gode & ac-  
 ceptide biſore god oure ſaueour · þat wole al men for to be made  
 ſaaf · & for to come to þe knowynge of treuþe/ ſohely one god  
 & mediatour of god & men · a man criſt Jhū: þat ſaue hym  
 ſelf redempcioun for al men/ whos witneſſynge is conſermyde  
 in his tymes: in þe whiche I am putte a prechur & apoſtle/  
 ſohely I ſeye treuþe in cū Jhū · I liſe not · a techer of heþen  
 men in ſeiþ & treuþe/ herfore I wole men for to prepe in al  
 place: liſtyngē vp clene hondis wiþouten wrap & diſputynge  
 (or ſtriſe) ¶ Also & wymmen in ournyde habite (or couenable)  
 wiþ



## to tymothe.

wiþ ſchamefaſtneſſe & ſobrenenſſe: ournyng hem ſelf/ not in  
wriþen heris oper in golde oper in margaritis (or peerlis)  
oper precpous cloþes: but þat bicomex wymmex bihotyng  
pitee by gode werkis/ a womman lerne in ſcilence wiþ al ſub-  
ieccoñ/ forſoþe I ſuffre not a womman for to teche: neþer for  
to haue lordſchip into þe man (or houſbonde) · but for to  
be in ſcilence/ forſoþe Adam was firſte fourmyde · aſtir warde  
eue/ and adam was not deceyuede in ſeiþ: but þe womman  
was deceyuede in ſeiþ · in preuaricacioun (or brekyng) of þe  
lawe/ Soþely ſche ſchal be ſauede by generaçoñ of ſonex: zif  
ſche ſchal dwelle parſitely in ſeiþ & loue & holynneſſe wiþ ſo-  
brenenſſe//



**F**aithful worde zif any man deſcriþ a biſchoprliche: C<sup>m</sup> 3<sup>m</sup>  
he deſcriþ a gode werke/ þerfore it bihoueþ a bi-  
ſchop for to be wiþouten reþroue · & þe houſbonde  
of one wiþf: ſobre · prudent · ournyde · chaſte hold-  
ynghe hoſpitalite · techer not zouen to myche wiñ · not ſmyter ·  
but temperaunt (or pacient)/ not litigious (or ful of ſtriſe or  
chydynge)/ not coueptouſe · wel reuolynge his hous · haupnge  
ſonex ſoget wiþ al chaſtite/ forſoþe zif any man con not go-  
uerne his hous: how ſchal he haue diligence of þe chirche of  
god? not newe conuertide to þe ſeiþ/ leſſe he be borne vp into  
pride: falle into þe dome (or ſynne) of þe deuyl/ forſoþe it bi-  
houeþ hym for to haue gode witneſſynge of hem þat ben wiþ-  
outeforþ: þat he falle not into reþroue (or ſchenschip) & into  
þe ſnare of þe deuyl/ ¶ Also (it bihoueþ) dekenes for to be  
chaſte not double tungide · not zouen to myche wiñ · not ſo-  
lowyng ſoule wyppynge · haupnge þe myſterie of ſeiþ in clene  
conſcience/ & forſoþe be þei prouede firſte: þat þei mynyſtre  
ſo · haupnge no cryme (or greet ſynne) ¶ Also (it bihoueþ)  
wymmex for to be chaſte · not bachitynge · ſobre · ſeiþful in  
alle þingis/ dekenes be þei houſbondis of one wiþf: þe whiche  
(dekenes) gouerne wel here ſonex & here houſis/ ſoþely þei þat  
ſchulen



The first of these is the fact that the  
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to alle þingis þanunge  
þe of þat þat now is ⁊ to comynge. ¶ I trewe worde ⁊  
worthi al accepoun. sechly in þis þing we trauncplen ⁊ ben  
curse. for we hopen in quyte god þat is saucour of alle men.  
moste of scriful men comaunde þou þis þing ⁊ teche. no man  
dispile þi zoube. but be þou entaumples of scriful men. in  
worde in luyng. in charite. in seib. in chassite. þe while I  
come take tente to redyng. to exortacon (or monestynge) ⁊  
techyng. nyl þou dispile (or litil charge) þe grace of god þat  
is

## to tymothe.

is in pee · pat is zouen to pee by prophecy · wif puttyng to  
of þe handis of prift (or priftode)/ þenke þou þes þingis · in  
þes þe þou · pat þi profitynge be ſchewide to alle men/ take  
tente toþi ſelf & doctryne · and be biſie in hem/ ſohely þou doinge  
þes þingis · ſchalt make þi ſelf ſaaf · and hem þat heren þee//



Lame þou not an eldre man · but biſeche as ſadir · C<sup>m</sup> 5<sup>m</sup>  
zonge men as breþeren · olde wymmen as mode-  
ris · zonge wymmen as ſiſtris · in al chaſtite/ ho-  
noure þou widowis · þat ben verrey widowis/ for-  
ſoþe zif any widowe haþ ſones or children of ſones (coſyns) ·  
lerne ſche firſte for to gouerne hire hous · & chaungeable while  
or eche to oþer zilde to ſadir & modir/ ſohely þis þing is ac-  
ceptide bifore god/ forſoþe ſche þat is a widowe verreply · &  
deſolate (or diſ-coumfortide) · hope into god · & wake in bi-  
ſechynge & preyers nyzt & day/ forwhi ſche þat is lyuynge in  
delicis · is deade/ and þis þing comaunde þou þat þei be wif  
outen reprove/ forſoþe zif any man haue not cure of his owne  
& moſte of his houſholde men · he haþ denyede þe ſeiþ · & is  
worſe þan an vnſeiþful (or heþen man)/ a widowe be not cho-  
ſen of leſſe þan ſixty zeer · þat was wiſf of one houſbonde ·  
haupnge witneſſynge in gode werkis · zif ſche noriſchide ſones ·  
zif ſche receyuede pore men to herborwe · zif ſche haue waſ-  
chen þe feet of holy men · zif ſche vndremynnyſtride to men ſuf-  
frynge tribulacioun · zif ſche ſolowide al gode werke/ forſoþe  
eſchewe zonger widowis · forſoþe whanne þei haue done lec-  
cherie in cō · þei wolen be weddide · haupnge dampnacoñ · for  
þei haue made þe firſte ſeiþ voyde/ alſo forſoþe & þei ydil-  
lernen for to enyroune houſis/ not onely forſoþe ydil · but &  
ful of wordis & curious · ſpekynge what þingis it bihoueh not/  
þerfore I wole zonger for to be weddide · for to brynge forþ  
ſones · for to be houſwifes · for to ȝpue none occaſioun to þe  
aduerſarie · bicauſe of curſide þing/ nowwe forſoþe ſumme ben  
turnide abac aſtir ſathanas/ ¶ zif any ſeiþful man haþ wi-  
dowis

## ye firste pistel

dowis vndremynyste heto hem þat þe chirche be not greuyde  
 þat it suffice to hem þat ben verrey widowis/ þe pristis þat  
 ben wel bifore (þat is treuly kepen pristhode): þe þei hadde  
 worþi double honoure: moſte þei þat traueylen in worde &  
 techynge/ soþely þe scripture seiþ/ þou schalt not bridil þe  
 mouþ of þe ore þreſchyngē · & a werke man is worþi his hire/  
 nyl þou receyue accusynge azenes a priſt: no but vndre two  
 or þre witneſſis/ reproue þou men synnyngē bifore alle men:  
 þat & oþer haue drede/ I prepe (or coniure) bifore god & eſt  
 Ihu & his choſen aungelis: þat þou kepe þes þingis & wiþ  
 outhen bifore doom doinge no þing: bowynge into anoþer  
 parte/ to no man ſone þou schalt putte hondis: neþer þou  
 schalt comyne wiþ oþer mennes synnes/ kepe þi ſelf chaſte/  
 nyl þou zit drynke water: but uſe a litil wiyn for þi ſtomak &  
 þin ofte ſallyng infirmytees/ ſummenes synnes ben open  
 bifore goinge to doom: forſoþe of ſummen & þei ſolowen/ alſo  
 & gode dedis ben opyn: & þei þat haue hem oþer wiſe mowne  
 not be hidde//

C<sup>m</sup> 6<sup>m</sup>



Hoever ben ſeruauntis vndre 3ok: deme þei here  
 lordis worþi al honoure leſſe þe name of þe lorde  
 be blaſfemyde/ forſoþe þei þat haue ſeiþful (or eſ-  
 ten lordis · diſpiſe not · for þei ben breþeren · but  
 ſerue þei more · for þei ben ſeiþful & louede · þe whiche ben  
 parteners of benefice (or gode doinge)/ þes þingis teche þou ·  
 & þes þingis monett þou/ zif any man techiþ oþer wiſe & acor-  
 diþ not to þe hool (or holsom) wordis of oure lorde Ihu criſt ·  
 & to þat techynge þat is after pitee: is proude · no þing kun-  
 nyngē · but langwiſchyngē aboute queſtiouns & ſyztyngis of  
 wordis: of þe whiche ben brouzte forþ enemyes · ſtryues ·  
 blaſſemes · yuel ſuſpiciouns · ſyztyngis of men corrupte in  
 ſoule (or reſoun) · & þat ben pryuede fro treuþe · demyng wyn-  
 nyngē for to be pitee/ forſoþe a greet wyunnyngē is pitee wiþ  
 ſufficiēce// ¶ Forſoþe we brouzten no þing into þis worlde:  
 no



## to tymothe

no doute for we motune not here awepe any þing/ forsoþe  
 haupnge foodis & wiþ what þingis we schulen be cloþide/ wiþ  
 þes þingis be we payede/ for why þei þat wolen be made  
 riche/ fallen into temptacioun · & into gnare of þe deuēl · &  
 many vnprofitable desiris & nopous/ þe whiche drenchen men  
 into deþ & perdicione/ toþely þe roote of alle euēlis/ is  
 coueytise/ þe whiche summen coueytynge/ erredeu fro þe seiþ/  
 & bisetten (or graßiden) hem wiþ many sorowis/ forsoþe þou  
 man of god/ flee þes þingis/ toþely sue þou rihtwēnesse ·  
 pitee · seiþ · charite · patience · myldenesse/ strife þou a gode  
 strife of seiþ · cacche euerlastyngē lijf · into whiche þou art cle-  
 pide · & haste knowelechide a good knowelechyngē/ bifore  
 many witneßis/ I comaunde to þee bifore god þat quykeneþ  
 alle þingis iñ Ihu · þat zildide a witneßyngē vndir pilate of  
 pounce · a good confession/ þat þou kepe þe comaundement  
 wiþ outen wemme irreprehensibēl · til into þe comyngē of  
 oure lorde Ihu cristi/ whom þe bleside & al one myzty kyng of  
 kyngis & lorde of lordis/ schal schewe in his tymes/ þe whiche  
 al one haþ vndeadelynes/ & dwelliþ in lizte to whiche noman  
 may come/ whom none of men sizer/ but neþer may se/ to  
 whom glorie & honoure & empire into wiþouten ende amen/  
 comaunde þou to þe riche men of þis worlde for to not sauer  
 (or vndirsonde) hizely · neþer for to hope in vncerteynte of  
 richeßis/ but in quycke god þat zyueþ to vs al þingis plen-  
 teously for to vse for to do wel · for to be made riche in gode  
 werkis · liztely for to zyue · for to comyne · for to tresoure to  
 hem self a good foundement · into tyme to comyngē/ þat þei  
 cacche euerlastyng/ þou tymothe · kepe þi depōst (or þing bita-  
 ken to þee) · eschewyngē curside noueltees or voyces · & oppn-  
 pouns of false name of kunnyngē/ þe whiche summe bihot-  
 yngē/ sellen doune aboute þe seiþ/ þe grace of god wiþ þee  
 amen//

## pe secounde pistel to tymothe

C. r.



Our apostle of Ihu crist by þe will of  
god · astir þe bishope of list þat is in cñ  
Ihu: to tymothe his moste deernest  
sone · grace mercy & pees of god our  
fadir & Ihu crist our lord/ I do  
thankyngis to my god to whom I tene  
fro my progenitours in cleue con-  
science for wiþ outen ceasinge I haue  
mynd of þee in my prayers nyzt & day · desyringe for to se  
þee · myndful of þi teeris: þat I be wiþ ioye fulfild/ takyng  
recordeyng (or mynde) of þat seip þat is in þee not seynge  
þe whiche & dwellide firste in þin aunte loyde & in þi modir  
cunye/ soþely I am certayne · þat & in þee/ for whiche cause  
I moneste þat þou reyle azen þe grace of god þat is in þee:  
by þe on puttyng of myn bondis/ soþely god zane no to vs þe  
spirit of drede: but of vertue & of loue & of sobrenesse/ and so  
npl þou schame þe witnessyng of our lord Ihu crist · neþer  
me þe bounden of hym · but traueyl wiþ me in þe gospel astir  
þe vertue of god þat delyueride vs: & clepide us wiþ his holy  
clepyng/ not astir our werkis: but astir his purpose & grace  
þat is zouen to vs in cñ Ihu: bifore worldely tymen/ now  
forsoþe it is open by þe worldely liztenyng of our sauour ·  
Ihu crist: þe whiche soþely distrayede dep · forsoþe liztenyng  
lijf & uncorruptioun by þe gospel · in þe whiche I am sette a  
prechour & apostle · & mayster of heben men: for whiche cause  
also I suffre þes þingis: but I am not confoundide forsoþe I  
woot to whom I haue byleuede: & I am certeyn for þe is  
myzty for to kepe my deposs (or þing putte in kepyng) into  
þat day ¶ I haue þou þe sourme of hool wordis · þe whiche  
þou

## ye secounde pistel to tymothe

pou herdyst of me: in seip in loue in crist Ihu/ kepe pou a gode deposit (or a þing taken to þi keypunge office): by þe holy gost þat dwelliþ in vs/ soþely pou wost þat alle þat ben in asþe ben turnyde fro me • of whom is phigeliuþ & ermogynnes/ þe lorde ȝyue mercy to þe hous of oneseþore: for ofte he refreþche me • & schamyde not my cheyne/ but whanne he came to rome: he souzte me bisily & sonde/ þe lorde ȝyue to hym to synde mercy of god: in þat day/ and how greet þingis he mynþride to me at ephesþ: pou hast better knowen//



Therefore pou my sone be comfortide in grace þat is in crist Ihu: & what þingis pou hast herde of me by many witnesis • bitake pou þes to seipful men: þe whiche schulen be able & for to teche oþer men/ trauel pou as a good knyzt of Ihu crist ¶ No man holdyng knyztþode to god: intwappiþ hym self with worldely nedis • þat he plese to hym: to whom he haþ mouede hym self/ forwhi he þat striueþ (or fytþ in batayl) • schal not be crownyde: no but he þat schal fyt lawefully/ it bihoueþ an erþe tilier for to receyue firste of þe fructis/ vnderstonde pou what þingis I seþe/ soþely þe lorde schal ȝyue to þee in alle þingis vnderstondyng/ ¶ Be pou myndeful þe lorde Ihu crist for to haue risen azen fro deade men • of þe seed of dauid: aftir my gospel in whiche I traueyl vnto bondis as euyl wirchþunge: but þe worde of god is not bounden/ þerfore I susteyne alle þingis for þe chosens: þat & þei gete þe helþe þat is in crist Ihu • wiþ heuenely glorie/ ¶ A tretwe worde forwhi zif we ben togedir deade: & we schulen lyue to gedir/ zif we schulen susteyne: & we schulen regne togedir/ zif we schulen denye: & he schal denye vs/ zif we bileuen not: he dwelliþ seipful • he may not denye hym self/ forsoþe þes þingis I monest witnessyng before god/ nyl pou stryue in wordis/ forsoþe to no þing is it profitable: no but to þe turnyng eþsodoune of men herþyng/ forsoþe bisily cure þi self • for to ȝyue þee a prouable werke-  
man

C<sup>m</sup> 2<sup>m</sup>



## ye secounde pistel

man to god vnschampte: rixtly trefynge þe worde of trewe/  
 forsoþe schone þou vnholý & veyne spechis/ soþely þei profiten  
 myche to vnpytee/ and þe worde of hem cresseth as a canker/  
 of whiche philete is & hymeneus: þe whiche sellen down fro  
 þe trewe: seyinge risynge azen now done: and turnen vnsounde  
 þe seip of summen/ but þe sad foundement of god standith:  
 haupnge þis litil marke/ þe lord þat knowen whiche ben  
 hise/ and eche man þat nempneth þe name of þe lord: departith  
 fro wickidnesse/ forsoþe in a greet hous ben not onely  
 golden vessels & silueren: but & treenen & britel (or erþely)/ &  
 soþely summe into honoure: summe forsoþe into dispite/ before  
 zif any man schal clense hym self fro þes: he schal be a  
 vessel halowide into honoure & profitable to þe lord: recty  
 to al gode werke/ forsoþe flee þou desiris of zouþe/ soþely tue  
 þou rixtwesnesse: seip: charite: pees: wiþ hem þat inlepen  
 þe lord of a clene herte/ forsoþe schone þou soltishe questyouns  
 & wiþ outen disciplyne: witynge for þei gendren chydynge  
 it bihoueth þe seruauit of þe lord for to not chide: but for to be mylde  
 to alle men: able for to teche: pacient: wiþ temperaunce  
 reþrouynge hem þat azenfonden trewe: þat sumtyme god ȝeue  
 hem penaunce for to knowe þe trewe: & þei rise azen  
 fro maris of þe deuyl: of whom þei ben holden captifis  
 at his wille//

C 3



Forsoþe wite þou þis þing: þat in þe lasse dayes  
 perelous tymes schulen stande nȝ: & men schulen  
 be lounge hem self: coueytous: hize of berynge:  
 proude blasfemes: not obedient to sadir & modir:  
 vnkynde: curside: wiþouten affeccoun: wiþ outen pees:  
 false blamers: vncontynent: vnmylde: wiþ outen benygnyte:  
 tratours: proterue (or ouerþwert): frowarde: boine (wiþ  
 proude houztis): louers of lustis more þan of god: haupnge  
 soþely þe lickenesse of pytee: forsoþe denyeinge þe vertue  
 of it/ and þes eschewe þou/ of þes soþely it ben þat persen  
 housis & leden

## to tymothe.

& leden captifis lital wpmmen chargide wiþ synnes: þe whiche  
ben ledde wiþ diuerse desiris euermore lernynge: & neuer par-  
sitely comynge to þe kunnyng of treuþe/ forsoþe as Jamnes  
& Jambres azenstonden moyses: so & þes azenstonden treuþe/  
men corrupte in soule reprouede aboute þe seiþ: but forþer  
þei schulen not profite/ soþely þe unuifdom of hem schal be  
knownen to alle men: as & heren was/ þou forsoþe hast geten  
my doctryne & ordenaunce · purposynge seiþ · longe aby-  
dynge · loue · patience · persecuciouns · passiouns · what maner  
ben made to me at antioche · at pchonpe · at listris · what  
maner persecuciouns I suffride: & þe lorde haþ deliueride me  
of alle/ and alle men þat wolen lyue pitoufly in crist Ihu:  
schulen suffre persecucioun/ soþely euyl men & deceyuours:  
schulen profite into worse · errynge & sendynge into errour/  
but dwelle þou in þes þingis þat þou hast lernede: & ben bita-  
ken to þee/ witynge of whom þou hast lernede: & for þou hast  
knownen holy lettris fro þi zouþe · þe whiche motone lerne þee  
to helpe · by seiþ þat is in crist Ihu/ forsoþe al scripture of god  
enþpirit is profitable to teche · to argue (or proue) · to þe re-  
prose wiþ for to lerne in tizwetnesse/ þat þe man of god be  
parfite: lernede to al gode werke//



**W**itnesse bifore god & crist Ihu · þat is to demyng-  
þe quicke & deade by þe comynge of hym & þe  
kyngdom of hym: preche þe worde · be þou bisse  
couenably wiþ outhen reste · argue (or proue): bi-  
teche · blame: in al paciencie & doctryne/ forsoþe tyme schal  
be whanne men schulen not suffre holsum doctryne: but at  
desiris þei schulen gedit to gedit maystris · icchyng (or ple-  
syng) to þe eris/ treuely þei schulen turne away þe helyng  
fro treuþe: but to sablis þei schulen be turnede to gedit/ for-  
soþe wake þou: in alle þingis traueyl þou/ do þe werke of  
euangelist/ fufille þi scruple: be þou sobre/ forsoþe I am  
sacrifiede now: & þe tyme of my deþ (or resolucon) is nyȝ/ I  
haue

C<sup>m</sup> 4<sup>m</sup>

## ye secounde piffel to tymothe

hane stryuen a good strife • I hane endeide þe courle: I hane  
 kepte þe fast in þe tober tyme • a crutune of ritzweddneſſe is  
 kepte to me: þe whiche þe lorde ſchal yilde to me in þat day  
 iuſt domeſman. forſoke not onely to me: but to hem þat louen  
 his compynge. ¶ Hiſe for to come to me ſoone. forſoke demas  
 has forſaken me: louyng þis worlde • & wente to treſalough  
 creſcens • into galathie. tye into dalmatiche • luke alone is  
 with me take marke & leede to with þee. forſoke he is profitable  
 to me into ſeruyce. penulam: (þat is cloþe of romayns) •  
 whiche I leſte at troade anentis carpe: þou compynge byngt  
 with þee & þe bookis: moſte forſoke parchemyn. aliſandre þe  
 treſourer: ſchewide to me many euyl þingis: þe lorde ſchal  
 yilde to hym after his werkes: whom & þou etcheue/ ſil  
 gretely forſoke þe azenſode my wordis/ in my firſt defence  
 noman was to me: but alle forſoken me/ be it not retide to  
 hem. / ¶ Forſoke þe lorde ſode nyz to me & comfortide me:  
 þat þe prechynge be fulſilde bi me • & þat alle folkis here: & I  
 am deliyueride for mounþ of þe lioune/ forſoke þe lorde deliy-  
 ueride me fro al euyl werke: & ſchal make ſaaf into þis  
 heuenely kyngdom • to whom glorie into wordis of wordis  
 Amen/ ¶ Grete wel priſcha & aquyla & þe hous of oneſefore/  
 forſoke eraſtus dwellide at corrynthe/ forſoke I leſte trophy-  
 mus ſik at mylite/ ſohely hiſe for to come biſore wynter/  
 eubolus & prudente & lynus & claudia and alle breþeren gre-  
 ten þou wel/ oure lorde Ihu criſt with þi ſpirit/ þe grace of  
 god with þou amen//



## ye epistel to tyte



Dul þe seruaunt of god & apostle of Ihu C<sup>m</sup> 1<sup>m</sup>

crisť aftir þe seiþ of god & knowynge of  
þe treuþe þe whiche is after pitee · in  
hope of euerlastyng liif · þat god bihiȝte  
þat lieþ not bifore worldely tymes/ for-  
soþe he schewide in his tymes his worde  
(or sone) · in prechyng þat is bitaken  
to me · aftir comaundement of oure sa-

ueour god · to tyte bilouede sone aftir þe comoune seiþ · grace  
& pees of god þe fadir · & of Ihu crisť oure saueour/ for grace  
(or cause) of his þing I leste þee at creete þat þou amende þo  
þingis þat saylen · & ordeyne by cytee pristiis · as & I disposide  
to þee/ zif any man is wiþ outhen cryme or greet gylte · hous-  
bonde of one wiif · haupnge seiþful sones not in occasioun of  
leccherie or not suget/ forsoþe it bihoueþ a bischop for to be  
wiþ outhen cryme · as dispendour of god · not proude · not  
wrapful · not vynolent (þat is myche zouen to wijn) · not  
smyter · not coueptouse of foul wyunnyng · but holdyng hos-  
pitalite · benyngne · prudent · sobre · iuste · hooly · contynent ·  
biclippynge þat trewe worde þat is vþ doctryne/ þat he be  
myȝty for to amonestie in holsom techynge · & to reprove hem  
þat azen seyn/ forsoþe þer ben many vnobedient · & veyne  
spekers · & deceyuours · moſte þei þat ben of circumciſioun ·  
whom it bihoueþ for to be reproveþ/ þe whiche subuerten alle  
housis · techynge whiche þingis it bihoueþ not · for grace of  
foul wyunnyng/ summe one of hem þere propre prophete of  
hem seyde/ men of crete euermore liers · euyl bestis · slowe of  
wombe · þis witnesſynge is trewe/ for what cause blame hem  
soore · þat þei be hool in seiþ · not ȝyuyng tente to fablis of  
ietwis

## pe epistel

ietwis & to maundementis of men turnynge hem aweye fro treuþe/ soþely alle þingis ben clene to clene men: forsoþe to vnclene men & vnseifful: no þing is clene/ but & þe soule (or resoun) of hem & conscience be made vnclene/ þei knowelechen hem for to haue knownen god · forsoþe by dedis þei denyen · whan þei ben abhomyable & unbileueful & reprouable to al gode werke//

C<sup>m</sup> 2<sup>m</sup>



Thou forsoþe speke þo þingis þat bicomen · holsum techyng: þat olde men be sobre · chaste · prudent · hool in seif in loue & patience ¶ Also olde wpmmen in holly habite · not bachbiters (or seyinge false blame on oþer men) · not seruyng myche to wijs · wel techyng · þat þei teche prudence/ zonge wpmmen þat þei loue here housbondis · þat þei loue sones · þei prudent · chaste · sobre · haupnge cure of þe hous · benygne · suget to here housbondis: þat þe worde of god be not blasfemyde// ¶ Also moneste zonge men · þat þei be sobre/ in al þingis ȝyue þi self ensauple of gode werkis · in techyng in holynesse wist outen sclaudre in sadnesse/ an hool worde medycynal · vnreprouable · þat he þat is on þe oþer side be aschamyde: haupnge none euyl þing to seye of ȝou/ seruauntis for to be suget to here lordis in alle þingis plesyng not azenseyng · not defraudyng · but in alle þingis schewyng good seif: þat þei ourne in alle þingis þe doctryne of god oure saueoure ¶ forsoþe þe grace of god oure saueoure · haþ apperide to alle men: techyng vs · þat we forsakyng al vnpytee & worldely desiris · ȝyue sobrelly & iustely & pyteuously in þis worlde/ abydyng þe blesside hope · & þe comyng of þe glorie of greet god & oure saueoure Ihsu crist · þat ȝaue hym self for vs: þat he schulde azen bie vs fro al wickidnesse · & make clene a puple acceptable to hym self · suer of gode werkis/ speke þou þes þingis & moneste & argue (or proue): wiþ al comaundement/ no man dispise þee//

Amoneste



**A** honeste hou hem for to be sugettis to prynces & C<sup>m</sup> 3<sup>m</sup>  
 powers • for to obescche to seyinge • for to be reedy  
 to al gode werke • for to blasfeme noman • for to  
 be not litigious (or sul) of chydynge • but tempe-  
 raunt (or pacient)/ schewynge al myldenesse to alle men/ for-  
 sope & we weren sumtyme vnwise vnbileueful • errynge: &  
 serupnge to desiris & dyuerse voluptees in malice & enuye do-  
 inge • hateful (or worpi to be hatide) • to gedir hatynge ¶ for-  
 sope he benygnyte & humanyte (or manhede) of god oure  
 saueoure apperide not of werkis of ryztwesnesse þat we diden:  
 but astir. his mercy he made vs saaf/ by he waschynge (or  
 baptysm) of azen bigetyng azen newynge of he holy gost •  
 whom he sched oute into plenteuoussy: by oure saueoure Ihu  
 crist/ þat we iustificede by his grace be epres astir hope of euer-  
 lastynge lijf/ a trewe worde/ and of þes þingis I wole þee to  
 conferme oþer men • þat hei þat bileuen to god: curen (or do  
 bisynesse) • for to be bifore in good werkis/ þes þingis beng gode  
 & profitable to men/ forsope eschewe þou soltische questiouns  
 & genelologies & stryues: & siztyngis of þe lawe/ forsope hei ben  
 vnprofitable & veyne/ schone þou a man heretike astir one &  
 þe secounde correccioun (or reprouynge)/ wityng þat he þat  
 is suche maner man • is subuertide & trespasss: dampnyde by  
 his owne doom/ soþely whanne I schal sende to þee archeman  
 or titicum • hize þou for to come to me to nycopolis/ forsope  
 I haue purposide for to dwelle in wynter here/ bisly sende  
 bifore zenam a wiseman of lawe & apollo • þat no þing sayle  
 to hem/ forsope & oure men lerne for to be bifore in good  
 werkis & necessarie vñs • þat hei be not vnfructuose/ alle  
 men þat ben wiþ me: greten þee wel/ grete þou wel hem • þat  
 louen vs in seip/ þe grace of god wiþ zou alle amen//



## ye pistel to philomon

C. 1.



Out þe bounden of crist Ihu & tymothe  
broþer: to philomon bilouede & oure  
helper: & to apia moste dere syster: & to  
archip oure euen knyzt: & to þe chirche  
þat is in þin hous/ grace to you & pees  
of oure fadir: & of þe lord Ihu crist/  
I do þankyngis to my god euermore:  
makynge mynde of þee in my preyers:

herynge þe charite & seiþ þat þou hast in þe lord Ihu: & into  
alle holy men: þat þe comunynge of þi seiþ be made open in  
knowynge of al good þing in crist Ihu/ forsoþe I had greet  
ioye & comforte in þi charite: for þe entrayles of holy men res-  
tiden bi þee broþer/ þe whiche þing I haue myche triste  
in crist Ihu: for to comaunde to þee þat þat parteyneth to þing  
(or profitip): for charite I biseche more: siþ þou art suche as  
olde poul: nowe forsoþe & þe bounden of Ihu crist/ I biseche  
þee for my sone onesyme: whom I in boundis bigate: þe  
whiche sumtyme was to þee vnprofitable/ forsoþe now pro-  
fitable: & to þee & to me: whom I sente azen to þee/ forsoþe  
recepue þou hym as myn entraylis: whom I wolde withhold  
with me: þat he schulde serue for þee to me: in boundis of þe  
gospel/ forsoþe with outen þi counseyl I wolde not do: þat þi  
good schulde not be as of neede: but wilful/ forsoþe parauen-  
ture herfore he departide fro þee at an houre þat þou schuld-  
ist recepue hym into with outen ende/ now not as a seruaunt:  
but for a seruaunt: a moste dere broþer: moste to me/ for-  
soþe how myche more to þee & in slepliche & in þe lord/ her-  
fore zif þou haste me a felowe: recepue hym as me/ forsoþe zif  
he

## ye pistel to phylomon

he hap any þing anoyede þee or owiþ: rette þou þis þing to me/ I poul wrote wiþ myn honde/ I schal zilde þat: I seye not to þee þat & þou owest to me & þi self/ So broþer I schal vse þee in þe lorde: fulfille myn entrayles in crist/ I tristynge of þin obedience wrote to þee: wytynge for þou schalt do & ouer þat þat I seye/ also forsoþe & make reedy to me an oste (or hous for to dwelle inne)/ forwhi I hope wiþ zoure preyers: me for to be zouen to zou/ epaphras myn euen captife (or prysoner) to gedir in cēt I hū: gretif þee wel/ and marke aris: tarke demas & lucas myn helper/ þe grace of oure lorde I hū crist: wiþ zoure spirit Amen//

## here bigynnes ye pistil to ebrues : ye firste chapitre



Anyfolde & many maners • sumtyme god C<sup>m</sup> 1<sup>m</sup>  
spekyng to fadris in prophetis • at þe  
laste in þes dayes spac to vs in þe sone •  
whom he ordeynede eyre of alle þingis:  
by whom he made & þe worldis/ þe  
whiche whanne he is þe schynnyng of  
glorie • & fygure of his substaunce • &  
beryng alle þingis by worde of his  
vertue • makynng purgacon of synnes: sittif on þe rizthalfe of  
mageste in hize þingis/ so myche made better þan aungels:  
bi how myche he hap enhauncide a more different (or excel-  
lent) name bifore hem/ forsoþe to whiche of þe aungels seyde  
god any tyme • þou art my sone • I haue to day gendride þee/  
and estefone/ I schal be to hym into fadir: & he schal be to  
me into sone/ and whanne estefone he bringif in þe firste bi-  
goten •

## ye pistil

gotten • into þe roundenesse of erþe: he seiþ/ and alle aungels  
of god: worschip þei hym/ and soþely to aungels he seiþ/ þe  
whiche makip his aungelis spiritis: & his mynystris staume  
of sijn/ forsoþe to þe sone/ god þi trone into worlde of worlde:  
a zerde of egypte þe zerde of þi retome/ þou hast louede rizt-  
wetnesse • & hatidist wickidnesse: þerfore god þi god anoyntide  
þee wiþ oyle of gladenesse bifore þi selowis/ and þou lorde in  
þe bigynnyng sounidist þe erþe • & heuenes ben werkis of  
þin hondis/ þei schulen perische • soþely þou schalte partitely  
dwelle: & alle schulen ware olde as a cloþe/ and þou schalt  
chaunge hem as an amyce (or girdyng aboute): & þei schulen  
be chaungide/ forsoþe þou art þe same þi self: & þi zeeris schu-  
len not fayle/ forsoþe to whom of aungels seyde god any tyme:  
sitte þou at my rizthalfe • til I schal putte þin enemys a stool  
of þi feet: wher þei alle ben not serupnge spiritis • sente into  
mynystrerie: for hem þat taken þe heretage of helpe//

C<sup>m</sup> 2<sup>m</sup>



þerfore it bihouep vs for to kepe more plenteuoussly  
þo þingis þat we hane herde: lest þe parauenture we  
sleeten aweye/ forsoþe zif þe ilke worde þat is seyde  
by aungels • is made sad • & eche trespassyng (or  
brekyng) of þe lawe & vnohedience toke iuste retribucon of  
mede: how schulen we ascape zif we schulen dispise to greet  
helpe: þe whiche whanne it hadde take bygynnyng for to be  
tolde oute by þe lorde • of hem þat herden is confermyde into  
vs/ god to gedir witnessyng: by signes & wondres • & grete  
merueylis & dyuerse vertues & distribucons of þe holy gost  
astir his wille/ forsoþe not to aungelis god sugettide þe round-  
nesse of erþe to comyng: of þe whiche we speken/ soþely sum-  
man witnesside in sum place: seyinge/ what þing is a man •  
þat þou art myndeful of hym: or mannes sone for þou visitist  
hym: þou madist hym litil • a litil lasse fro aungelis • þou hast  
crownede hym wiþ glorie & honoure: þou hast ordeynede vpon  
þe werkis of þin handis/ þou hast made alle þingis suget vn-  
der



## to ebrues.

dir his feet/ forsope in þat þing þat he sugettide alle þingis to hym: he leste no þing vn-sugettide to hym/ forsope now we seen not zit alle þingis suget to hym/ forsope we seen hym þat a litil is made lasse þan aungelis. Ihu for passioun of deþ. crownyde wiþ glorie & honoure. þat he þortwe grace of gods schulde taste deþ for alle men/ forsope it bicame hym for whom alle þingis. þe whiche hadde to gedir manye sones into glorie: þe maker of þe helpe of hem/ for to ende by passyouns/ sopely he þat halowip & þei þat ben halowide: of one alle/ for whiche cause he is not confoundide (or schamyde): for to clepe hem breperen seyinge/ I schal telle þi name to my breperen: in þe mydel of þe chirche I schal herie þee/ and estesone I schal be trissyng into hym/ and estesone lo I & my children: þe whiche god 3aue to me/ þerfore for children comynnyden to slepische & blood: & he also toke perte of þi same. þat bi deþ he schulde distruye hym þat had lordeschip of deþ: þat is to sepe þe deupl/ and schulde delguer hem þat bi dreede of deþ: by al lijf weren bounden to seruage/ forsope he neuer toke to aungels: but he took to þe seed of abraham/ wherfore he auzte for to be lickenyde to breperen by alle þingis: þat he schulde be made mercyful & seipful bischop to god/ þat he schulde be mercyful to trespassis of þe puple/ forsope in þat þing in whiche he suffride & was temptide: he is myzty for to helpe & hem þat ben temptide/



Wherefore holy breperen. parteners of heuenely cley-  
 yng: biholde zee þe holy possil & bischop of oure  
 confession Ihu: þe whiche is trewe to hym þat  
 made hym. as & moyses in al þe hous of hym/ for-  
 sope þis bischop is hadde worþi of more glorie bifore moyses:  
 by how myche þanne þe hous haþ he more honoure þat made  
 it/ forþwi eche hous is made of summan/ forsope he þat made  
 alle þingis of nouzt: is god/ and sopely moyses was trewe in  
 al his hous: as a seruauant into witnessyng of þo þingis þat  
 weren

C- 3<sup>m</sup>

## ye pistil

weren to be seide/ forsope crist as a sone in his hous/ þe whiche  
 hous we ben · zif we holden triste & glorie & hope · vnto sadde  
 seip/ wherfore as þe holy gost seip · today zif zee haue herde  
 his voyce: nyl zee harden zoure hertis as in wrappinge · aftir  
 þe day of temptacioun in desert · where zoure faderis temp-  
 tiden me & sizen my werkes wherfore fourty zeer I was of-  
 fendide (or wrooth) to his generacoun: & I seide euermore þei  
 erren in herte/ forsope þei knewen not my weyes · to whom I  
 swore in my wrap · zif þei schulen entre into my reste/ breþe-  
 ren se zee · lest þe parauenture in any of zou be an yuyl herte  
 of vnbeleue for to departe fro quicke god: but moneste zoure  
 self by alle dayes · þe while to day is nempnyde · þat none of  
 zou be hardenyde: by falsenesse of synne/ soþely we ben made  
 parteners of crist · zif neþeles we holden þe bygynnyng of  
 his substaunce: sad into þe ende/ while it is seide to day · zif  
 zee hane herde þe voyce of hym · nyl zee harde zoure hertis:  
 as in þat wrappinge/ soþely summe herynge wrapiden: but  
 not alle þei þat wenten oute of egypte by moyses/ to whiche  
 forsope was he wrappide fourty zeeris/ wher not to hem þat  
 synned · whos careyns ben caste doune in desert: to whom  
 he swore soþely · for to not entre into þe reste of hym: no but  
 to hem þat weren vnbeleueful/ and we sizen for þei myzten  
 not entre into þe reste of hym: for vnbeleue//

C<sup>m</sup> 4<sup>m</sup>



Rede we herfore breþeren lest þe parauenture þe bi-  
 heste of entryng into his reste lest (or forsaken):  
 or demyde for to be any of vs be geside away/ for-  
 sope it is tolde to vs: as & to hem/ and þe worde  
 herde profitide not to hem not mengide to seip of þes þingis  
 þat þei herden/ forsope we þat hane beleuyde schulen entre  
 into reste: as he seide as I swore in my wrap: zif þei schulen  
 entre into my reste/ and soþely þe werkis made parfite fro þe  
 ordinaunce of þe worlde: forsope he seide þus in sum place of  
 þe seueneþ day/ and god reside in þe seueneþ day fro alle his  
 werkis/

## to ebrues.

werkis/ and in his estefone/ zif þei schulen entre into my reste/  
 þerfore for it leueþ (or is ouer:) summen for to entre into it.  
 & þei to whiche þe firste it is tolde · entreden not for here vn-  
 bileue: estefone he termyneth Sunday to day · seyinge in Da-  
 uid/ astir so myche of tyme as it is bifore seyde/ to day zif zee  
 hane herde his voyce: nyl zee harden zoure hertis · as in þe  
 ilke wrappinge/ for whi zif Jhesus hadde zouen reste to hem: he  
 schulde neuer speke of oþer astir þat day/ þerfore saboth ha-  
 lowyng is leste: to þe puple of god/ forsoþe he þat entride into  
 his reste: & he restide of his werkis: as & god of his/ ¶ þerfore  
 haste we for to entre into þat reste: þat no man falle into þe  
 same ensaumples of vnbeleue/ forsoþe þe worde of god is quicke  
 & spedý in wirchyng · & more able for to peerfe þan al two  
 eggide swerde · & stretchyng departide of soule & spirit · & of  
 ioyntours & merzwis: & þe departer (or demer) of þouztis &  
 intenciouns of hertis/ & no creature is invisible: in þe sizte of  
 god/ forsoþe alle þingis ben nakide & open to his eyzen: to  
 whom a worde to vs/ þerfore we haupng a greet bischop þat  
 perside heuenes Jhesus þe sone of god: holde we þe confessioun  
 of oure seif/ forsoþe we haue not a bischop þat may not suffre  
 to gebit to oure infirmytees (or freeltees): but temptide (or  
 prouede) by alle þingis for lickenesse wiþ outhen synne/ þerfore  
 go we wiþ crist to þe trone of his grace: þat we gete mercy &  
 synde grace · in couenable helpe//



**E**Or whi eche bischop taken vp of men: is ordeynede  
 for men in þes þingis þat ben to god · þat he offre  
 ziftis & sacrifices for synnes/ þe whiche may to ge-  
 dir sorowe · wiþ hem þat vnknowen & erren/ for &  
 he is enuyrounyde wiþ infirmytees/ and þerfore he oþwiþ · as  
 & for puple: so also & for hym self to offre for synnes/ neþer  
 any man takip to hym honoure: no but he þat is clepide of  
 god as aaron/ so & crist clarifiede not hym self þat he were bi-  
 schop: but he þat spak to hym/ þou art my sone: to day I gen-  
 dride

C<sup>m</sup> 5<sup>m</sup>



dride þee/ as in anoter place he seip/ þou art a prist into wiþ  
outen ende vp þe ordre of melchisedech/ þe whiche in þe dayes  
of his slepliche · offerynge preyers & bisechyngis to god þat  
myzte make hym saaf fro deþ · wiþ greet crie & teeris · is herde  
for his reuerence/ and sopely whanne he was goddis sone · he  
lernyde obedience of þes þingis þat he sufferide/ and he endide  
is made cause of euerlastynge helpe to alle obeytchynge to  
hym · clepide of god a bischop biwidis þe ordre of melchisedech/  
of whom to vs a greet worde & able for to be expounyde inter-  
pretide for to seye · for zee ben made feble to here/ forsoþe  
whanne zee schulden be maystris to tyme · estesone zee nedden  
þat zee be tauzte · whiche ben þe elementis (or lettris) of þe  
bigynnynge of goddis wordis/ and zee ben made þo to whom  
is nede of mylke · & not sad mete/ forsoþe eche þat is partener  
of mylke · is wiþ outen parte of þe worde of ryztwesnesse/ for-  
soþe he is a litil childe/ forsoþe of parsite men is sad mete · of  
hem þat for þe ilke custom hane wittis hauntide (or trauep-  
lide) to discrecioun of good & yugl//

C- 6-



Therefore we leeyunge awhile þe worde of þe benyn-  
nyte of crist borne to þe perfeccioun of hym · not  
estesone liggyng þe foundement of penaunce fro  
deade werkis & of þe seip to god · of baptyms · (or  
waschyngis) of techynge & leyinge on of handis · & of risyng  
azen of deade men · & of euerlastynge dome/ and þis þing we  
schulden do · zif god schal suffre/ sopely it is impossible · hem  
þat ones ben illumynyde · haue tastide also heuenely zift · &  
ben made parteners · of þe holy gost · neþeles tastide þe gode  
worde of god & þe vertues of þe worlde to comynge · & ben  
siden fer aweye · estesone for to be traueplide to penaunce ·  
estesone crucifyng to hem self þe sone of god · & haupng to  
scorne/ forsoþe þe erþe drynckynge reyne ofte comynge vpon  
it · & bryngyng forþe couenable erbe to hem of whom it is  
tilide · takip blessing of god/ forsoþe it bryngyng forþe hornes  
& breris ·

## to ebrues.

& brevis · is reprobable & nexte to curse: whos endynge schal  
 be into brennyng/ forsoþe zee moſte derworþe · we tristen  
 of zou better þingis & nere to helpe: neþeles þouz we speken  
 so/ soþely god is not vniuste þat he forzete zoure werke & loue ·  
 þe whiche zee hane schewide in his name: for zee hane mynys-  
 tride to seyntis & mynysſtren/ forsoþe we coueyten eche of zou  
 for to schewe þe same biſynesse to þe fullillynge of hope til  
 into þe ende: þat zee ben not made ſlowe · but also ſuers of  
 hem: þe whiche by seiþ & paciencie schulen enberite biheſtis/  
 forwhi god bihetynge to abraham/ for he had no man more  
 by whom he schulde ſwere: ſwore by hym ſelf ſeyinge/ no but  
 I blesſynge ſchal blesſe þee: & I multiplinge ſchal multiplie  
 þee/ and so by longe ſuffrynge: gate þe azen biheſte/ forsoþe  
 men ſweren by þe more of hem/ and þe ende of al here con-  
 trouerſie (or debate) · is an oþe to confirmacioun/ in þe whiche  
 þing god willynge for to schewe to þe eyris of his byheſte · þe  
 vnmouablenesse (or ſadneſſe) of his counſeyl: putte bitwire  
 an oþe/ þatby two þingis vnmouable by whiche it is vnpoſ-  
 ſible god for to lize: we hane ſtrengest ſolace (or counſorte) ·  
 þe whiche ſeen to gedir: for to holde þe hope putte forþe/ þe  
 whiche as an anker we haue ſiker to þe ſoule · & ſad ingoinge:  
 til þe innermore þingis of hydynge: where þe forgoer for vs  
 entride in: Ihe made biſchop into wiþ ouden ende: aſtir þe  
 ordir of melchisedech//

**S**ohelp þis melchisedech kyng of ſalem: priſt of þe C<sup>m</sup> 7<sup>m</sup>  
 hiſeſt god þe whiche mette wiþ abraham · gon azen  
 fro ſleinge of kyngis & bleſſide hym · to whom &  
 abraham departide tipes of alle þingis/ firſte ſo-  
 help þe whiche is interpretide kyng of riſtwelneſſe · aſtirwarde  
 forsoþe & kyng of ſalem · þat is to ſeye kyng of pees · wiþ ou-  
 ten ſadir · wiþ ouden modir · wiþ ouden genologie · neþer hau-  
 ynge byggynnyng of dayes neþer ende of liif · forsoþe þe lick-  
 enyde to þe ſone of god: dwelliþ priſt into wiþ ouden ende/  
3 R
forsoþe

## ye priſti

forſoþe biholde ſee how greet is þis (man): to whom & abra-  
ham patriarch ʒaue tyþes of beſte þingis/ and ſoþely men tak-  
yng priſthode of þe ſones of leuy · haue maundement for to  
take tyþes of þe puple aftir þe lawe þat is to ſeyde of here bre-  
heren: þouʒ & þei wenten oute of þe lendis of abraham/ for-  
ſoþe by whos generacon is not nowmbride in hem · toket tyþes  
of abraham: & he bleſſide þis abraham þe whiche reprom-  
yſſiouns/ forſoþe wiþ outen any aʒenſeyinge: þat þat is leſſe ·  
is bleſſide of þe better/ and here ſoþely men dypinge taken tyþes/  
forſoþe here is witneſſide · þat he lyueþ/ and þat it is to ſeyde  
by abraham: & leuy þat toke tyþes · is tyþide/ forſoþe & ʒit he  
was in his fadir lendis: whan melchizedech mette wiþ hym/  
þerfore ʒif endyng was by priſthode of leuy · forſoþe vnder  
hym þe puple toke þe lawe: what ʒit was it nedeful an oþer  
priſt for to riſe · aftir þe ordre of melchizedech: & not for to be  
ſeyde · aftir þe ordre of aaron: forſoþe þe priſthode transla-  
tide: it is nede þat þe tranſlacioun of lawe be made/ forſoþe he  
in whom þes þingis ben ſeyde: he is of an oþer lynage · of þe  
whiche no man was priſt or reby to þe auter/ ſoþely it is  
oppynly knowen · þat oure lorde is borne of Iuda: in whiche  
lynage moſes ſpac no þing of priſtis/ and more ʒit it is know-  
en: ʒif aftir þe ordre of melchizedech an oþer priſt riſiþ · þe  
whiche is made aftir þe lawe of flepſchely maundement: but  
aftir vertue of liſf inſolible (or þat may not be vndone)/ ſo-  
þely he witneſſiþ · for þou art a priſt into wiþ outen ende ·  
aftir þe ordre of melchizedech/ forſoþe reproung of þe maun-  
dement biſore goinge is made: for þe vnſadneſſe & vnproſite  
of it/ forſoþe þe lawe brouzt no þing to paſſite þing/ forſoþe  
þe bryngyng in of better hope · by whiche we neyzen to god ·  
& how greet it is · not wiþ outen ſweryng/ forſoþe oþer ben  
made priſtis · wiþ outen oþe/ forſoþe þis priſt wiþ an oþe: by  
hym þat ſeyde to hym/ þe lorde ſwore & it ſchal not rewe hym ·  
þou art priſt into wiþ outen ende aftir þe ordre of melchise-  
dech/ in ſo myche Ihu is made better: of þe better teſtament/

¶ And



## to ebrues.

**A**nd soþely oþer mo ben made priſtis aftir þe lawe: for þat þei weren forþed by deþ for to dwelle/ soþely þis man for þat he dwelliþ into wiþ outen ende: haþ euerlaſtynge priſthode/ wherfore & he may ſaue into wiþ outen ende · comynge nyȝ by hym ſelf to god euermore lyuynge for to prepe for vs/ forſoþe it bicame þat ſuche a man were biſchop to vs: holy innocent inpolute (or vndefoulide) · departide fro ſynners · & made biȝer þan heuenes/ þe whiche haþ not nede eche day as priſtis · firſte for to offre for his owne giltis ooſtis (or ſacrifices): aftirwarde for þe puple/ soþely he diide þis þing: ones offrynge hym ſelf/ forſoþe þe lawe ordeynȝde men priſtis · haupnge ſikenelle (or freelte)/ forſoþe þe werde of ſwerynge · þe whiche aftir þe lawe: ordeynȝde þe ſone paſſite into wiþ outen ende//

**F**orſoþe a capitule vpon þo þingis þat ben ſeyde/ we haue ſuche a biſchop · þat ſatte to gedir in þe riȝt: halfe of þe ſeet of greteneſſe in heuenes: mynyſtre of ſeyntis & of þe verrey tabernacle þat god ſette & not man/ forſoþe eche biſchop is ordeynȝde for to offre ziftis & ooſtis/ wherfore it is nede & þis man: for to haue ſum þing þat he ſchal offre/ þerfore zif he were vpon erþe: he were no priſt/ whanne þei weren þat ſchulden offre ziftis aftir þe lawe · þe whiche ſeruen to þe ſaumlere & ſchadowe of heuenely þingis: as it is anſweride to moſes whan he ſchulde ende þe tabernacle/ ſe he ſeiþ · make þou alle þingis: vþ þe ſaumlere þat is ſchewide to þee in þe mounte/ nowwe forſoþe he haþ geten a better mynyſtre: by how myche & he is a mediatur of a better teſtament/ þe whiche is halowide (or confermyde): wiþ better biheſtis/ for zif þe ilke firſte had be voyde fro blame: soþely a place of þe ſecounde ſchulde not be ſouȝte/ forſoþe reprouynge hem he ſeiþ/ lo dayes comen ſeiþ þe lorde · & I ſchal ende a newwe teſtament vpon þe hous of iſrl & vpon þe hous of Iuda/ not aftir þe teſtament þat I made to here fa-  
deris

C<sup>m</sup> 8<sup>m</sup>

## ye pistil

deris in þe day I cauhte here honde: þat I schulde leede hem  
oute of þe lande of egipte/ for þei dweliden not parfytely in  
my testament: & I hane dispyside hem seiþ þe lorde/ for þis is  
þe testament: þe whiche I schal dispoſe to þe hous of isrl aftir  
þe dayes seiþ þe lorde: in ȝuyng my lawes into þe ſoules of  
hem & into þe hertis of hem: I schal aboue write hem/ & I  
schal be to hem into god: & þei schulen be to me into a puple/  
and eche man schal not teche his neyzeboſe & eche man his  
broþer: ſeyinge/ knowe þou þe lorde/ for alle men schulen  
wite (or knowe) me: fro þe leſſe vnto þe more of hem/ for I  
schal be helpful (or merciful) to þe wickidneſſe of hem/ and  
nowe I schal not biþenke of þe ſynnes of hem/ forſoþe in ſep-  
inge newe: þe former weriden olde/ forſoþe þat þatis of many  
dayes & weride olde: is nyze þe deþ//

C<sup>m</sup> 9<sup>m</sup>



Shely & þe former had iuſtifyingis of worſchip &  
holy þing worldly: þat is duryng for a tyme/  
forſoþe þe tabernacle was made firſte in whiche  
weren candilſtikis & a horde & puttyng forþ of  
looues þat is ſeyde holy/ forſoþe aftir þe beyle (or hydyng):  
þe ſecounde tabernacle þat is ſancta ſanctorum þat is holy  
of holy þingis haupng a golden center & þe arke of testa-  
ment coueride aboute on eche ſide wiþ golde in þe whiche a  
pote of golde haupng manna & þe zerde of aaron þat ſo-  
riſchide: & tables of þe testament/ vpon whiche þingis cheru-  
byns of glorie/ ſchadowyng þe propiciatorie of whiche þin-  
gis it is nowe for to ſeþe by alle/ forſoþe þes made þus to  
gedir ſophely in þe former tabernacle priſtis entreden in  
euermore: endyng þe officis of ſacramentis/ forſoþe in þe  
ſecounde (tabernacle) oones in þe zeer þe biſchop al one not  
wiþ outen blood þe whiche he offriþ for his ignoraunce & of  
þe puplics/ þe holy goſt ſignyfyinge þis þing not zit þe weþe  
of ſeyntis for to be openyde: zit þe former tabernacle haupng  
ſtaate/ þe whiche parable of þis preſent tyme biſdis whiche  
ziſtis

## to ebrues.

ziftis & oostis (or sacrificis) ben offride: he whiche motwne not make a man serupnge parfite by conscience/ onely in metis & dyuerse waschyngis & ryztwelnessis of flesche putte vnto þe tyme of correccioun// ¶ forsoþe cñ beinge a bishop of godis to compnge by a larger & parfiter tabernacle not made by honde · þat is to sepe not of his makynge · neþer bi blode of goot buckis or of calues: but bi his owne bloode entride ones into holy þingis: euerlastynge redempcion founden/ forsoþe zif þe blood of goot buckis & boolis & þe aske of a cowe calue spreynþe · halowþ vnclene men to þe clensynge of flesche: how myche more þe blood of crist · þe whiche by þe holy gost offride hym self vnwemmyde to god: schal clense oure conscience fro deade werkis: for to serue to luyngge god/ and þerfore he is a mediatour of þe newe testament · þe deþ fallynge bitwixe into redempcion of þe trespassyngis þat weren vndir þe former testament: þei þat ben clepide take þe repromysoun of euerlastynge heretage ¶ Soþely where is a testament: it is nede · þat þe deþ of þe testament maker: come bitwixe forsoþe þe testament is confermyde in deade men/ ellis it is not worþ þe while he luyeth þat made þe testament/ wherfore soþely neþer þe firste testament is halowide wiþ ouden blode/ forsoþe eche maundemente of þe lawe red of moyses to al þe puple · he takynge þe blood of calues & of buckis of goot wiþ water & rede wolle & yfop: spreynþe & þe ilke booc & al þe puple · seyinge/ þis is þe blood of þe testament: þat god comaundide to zou/ also he spreynede wiþ blode þe tabernacle & alle þe vessellis of serupces: in liche maner/ and almost alle þingis ben clenþe in blood astir þe lawe: & wiþ ouden schedynge of blood · remysoun of synne is not made/ þerfore it is nede þe saumpleres forsoþe of heuenely þingis ben clenþe wiþ þes þingis: forsoþe þe ilke heuenely þingis · wiþ better oostis þan þes/ forsoþe Jhc entride not into þe holy þingis made by hondis · þe saumplers of verrey þingis: but into þe ilke heuene þat he appere nowe to þe cheer of god for  
vs



## ye pistil

us/ neþer þat he offre hym self ofte · as þe bischop entride into  
þe holy þingis/ by alle zeeris in alien blood/ ellis it biþouede  
hym ofte for to suffre/ fro þe bigynnyng of þe worlde/ now  
forsoþe ones in þe endyng of worldis to distruccioun of synne/  
bi his ooste he apperide/ and as it is ordeynede to men ones  
to die//

C<sup>m</sup> 10<sup>m</sup>



Forsoþe astir þis doom/ so & crist was offride ones ·  
for to avoyde þe synnes of many men/ þe secoude  
(tyme he schal appere wiþ outen synne · to men  
abydnyng hym/ into þe helpe of hem by feiþ/ for-  
soþe þe lawe haupng schadowe of goodis to comynge · not þe  
ilke ymage of þingis by eche zeeris · by þe ilke same oostis ·  
whiche þei offren wiþ outen ceefynge/ neþer may make men  
comynge nyȝt partite/ ellis þei schulden haue ceefide for to be  
offride · þerfore þat þe worschippers clenide ones hadden no  
conscience of synne forþirmore/ but in hem mynde of synnes  
is made by alle zeeris/ forsoþe it is impossible synnes for to be  
done away/ by blood of boolis & buckis of goot/ þerfore he  
entrynge into þe worlde/ feiþ/ þou woldist not an ofte & off-  
rynges/ forsoþe þou hast schapen a body to me/ and brent sa-  
crifices for synne/ plesiden not to þee/ þanne I seyde lo I  
come/ in þe heed of þe booc it is writen of me/ þat I do þi  
wille/ he aboue sepyng · for þou woldist not oostis & offryngis  
& brent sacrifices & for synne · ne þo þingis ben plesaunt to  
þee/ þe whiche ben offride astir þe lawe/ þan I seyde/ lo I  
come þat I do þi wille god/ he doȝt away þe firste þat he make  
þe secoude/ in whiche wille · we ben halowide · by þe off-  
ryng of þe body of cō Ihu ones/ and soþely eche prist is redy  
eche day mynstryng · & ofte tyme offryng þe same oostis/  
þe whiche motwe neuer do away synnes/ forsoþe þis man  
offryng an ooste for synnes for euermore/ sittip in þe ryz-  
halse of god þe sadir/ fro þens forþ abydnyng/ til his enemyes  
ben putte a stool of his feet/ soþely by one offryng he endide/  
for

## to ebrues.

for euermore halowide men/ forsope & þe holy goſt witneſſiþ  
to vs/ forsope aftirwarde he ſeyde/ forsope þis is þe teſtament  
þe whiche I ſchal witneſſe to hem aftir þo dayes ſeiþ þe lorde/  
in ȝuyngē my lawes in þe hertis of hem: & in þe ſoulis of  
hem I ſchal aboue write hem/ and nowē I ſchal no more  
þenke of þe ſynnes & wickidneſſis of hem/ forsope wher is re-  
myſſioun of þes: nowē none offryngē for ſynne/ and to bre-  
þeren we haupnge triſte into þe entryngē of ſeyntis in þe  
blood of criſt þe whiche he halowide to vs a newe weye & luy-  
ngē by a weyle (or coueryngē): þat is to ſeþe his ſlepfche &  
þe greet priſt vpon þe hous of god: go we to wiþ verrey herte:  
into þe plente of ſeiþ/ we ſpreynte (or clenſide) þe hertis fro  
euyl conſcience & waſchen þe body wiþ clene water: holde  
we þe confeſſioun of our hope vnbowynge (or þat may not be  
ſolden)/ forsope he is trewe þat azenbihiȝt/ & biholde we into  
gedir in þe ſtirngē of charite & of good werkis: not forſakynge  
oure gederyngē to gedir: as it is of cuſtome to ſummen: but  
confortynge/ and by ſo myche þe more: by howe myche zee  
ſchulen ſe þe day neȝyngē/ forsope to vs ſynnynge wilfully  
aftir þe knowynge of treuþe taken: nowē an oſſe for ſynnes  
is not leſte/ forwhi ſumme abydyngē of doom is dredeful &  
þe ſupngē of ſijr: þe whiche to waſtynge aduerſaries/ any man  
makynge voyde (or brekynge) þe lawe of moyſes: deþ wiþ  
outen any mercy by two or þre witneſſis/ how myche more  
geſte zee hym ſor to deſerue worſe turmentis: þe whiche ſchal  
deſoule þe ſone of god & ſchal leede (or holde) þe blood of þe  
teſtament polute: in whom he is halowide & ſchal do wronge  
(or diſpite) to þe ſpirit of grace/ ſohely we witen hym þat  
ſeyde/ to me vengeance: & I ſchal zilde/ and eſte/ for þe  
lorde ſchal deme his puple/ it is ſerful ſor to falle into þe  
handis of luyngē god/ forsope hane zee mynde on þe former  
dayes: in þe whiche zee liȝtenyde: ſuffreden greet ſtriſe (or  
ſizte) of paſſiouns/ and ſohely in þe toþer zee made a ſpectacle  
(or wondryngē): bi ſchenschipis & tribulaciouns/ in þe toþer  
forsope

## ye pistil

forsope zee ben made felowis of men lyupnge so/ fortohi & to bounden men zee hadden compassioun · & zee receyueden wiþ iope · he raueyne of zoure goodis: knowynge zou for to haue a better & a dwellyng substaunce/ and so nyl zee leese zoure triste: he whiche hap greet rewardyng/ forsope pacience is nedeful to zou · þat zee doinge he wille of god: brynge azen he biheste/ zif soþely a litil how euer litil · he þat is to comynge schal come: & he schal not tarie/ forsope my iuste man lyueþ of feiþ/ þat zif he schal wiþ drawe hym self: he schal not plesse to my soule/ forsope we ben not he sonex of wiþdrawyngge away into perdicoun: but of feiþ into þe getyngge of soule//

C<sup>m</sup> 11<sup>m</sup>



**F**orsope feiþ is þe substaunce of þingis to be hopide · an argument (or certeynte): of þingis not apperynge/ Soþely in þis (feiþ): olde men haue gete witnessyngge/ by feiþ we vnderstonde þe worldis for to be schapen (or made) by goddis worde: þat visibele þingis weren made of vnyssible þingis/ by feiþ abel offride ful myche more ooste (or sacrifice) to god: þan caym/ by þe whiche he gate witnessyngge for to be iuste: god berynge witnessyngge to his ziftis/ and by þat feiþ: he deade spekþ zit/ by feiþ enok is translatide · þat he schulde not se deþ · & he was not founden: for þe lorde translatide hym/ forsope bifore þe translatioun he had witnessyngge: for to haue pleside god/ forsope it is impossible any man for to plesse god: wiþ outen feiþ/ forsope it bihoueth a man comynge to god for to beleue for he is: & he is rewarder to men insekynge hym/ by feiþ noe an answer taken · of þes þingis þat zit weren not teen: dredyngge schapide a schip into þe helpe of his hous by whom he dampnyde þe worlde & is insuede & ordeynyde eyre of ryztwelnesse: þe whiche is bi feiþ/ bi feiþ he þat is clepide abraham · obeyede for to go oute into a place where he was to takynge into heretage: and he wente oute not witnessyngge



## to ebrues.

ynge whidit he schulde go/ by seiþ he dwelte in þe lande of  
 azen bihest: as in an alien in litil houses dwellynge wiþ ysaac  
 & Jacob euen expres of þe same azen bihest/ soþely he abode  
 a cytee haupnge foundementis: whos crafty man & maker is  
 god/ bi seiþ & þe ilke bareyn sara: toke vertue into consey-  
 upnge of seed: 3he biþdis (or wiþ outhen) þe tyme of age: for  
 sche bileuede hym trewe þat had azen biþizte/ for whiche þing  
 & of one · & hym nyȝ deade (men) ben borne as sternes of  
 heuene in multitude: & as grauel þat is at þe see side vn-  
 nowmbreable/ by seiþ alle þes ben deade þe azenbihest not  
 taken · but þei biholdynge hem afer · & gretynge wel & knowe-  
 lechynge for þei ben pilgrymes: & herboride men vpon þe  
 erþe/ soþely þei þat seþen þes þingis: signyfien hem for to  
 seek a cuntre/ and soþely zif þei had hade mynde of þe ilke  
 of þe whiche þei oute wenten: soþely þei hadden tyme of turn-  
 ynge azen · nowe forsoþe þei desiren a better þat is to seþe  
 heuenely/ þerfore god is not confoundide (or schamyde) for  
 to be clepide þe god/ forsoþe he made reby to hem a cytee/ by  
 seiþ abraham offride ysaac when he was temptide/ and he  
 offride þe onebigoten · þe whiche had taken azen bihestis (or  
 repromysfulous) · to whom it was seyde/ in ysaac: seed to þee  
 schal be clepide/ demynge: for & fro deade men god is myȝty  
 for to reyle hym/ wher of he took hym & into a parable/ bi  
 seiþ & of þingis to comynge: Isaac bleffide iacob & esau/ bi seiþ  
 iacob dýnge: by alle þe sones of Ioseph bleffide & honoride þe  
 biȝenesse of his ȝerde/ by seiþ ioseph dýnge hadde mynde of  
 þe passynge forþ of þe sones of isrl: & comaundide of his bones/  
 by seiþ moyses borne · was hid þre monethes of his fadir &  
 modir: for þat þei sizen þe ȝonge childe fayre (or femely): &  
 þei dredden not þe maundement of þe kyng/ By seiþ moyses  
 made greet: denyede hym for to be þe sone of pharaois douȝ-  
 ter: chesynge more for to be turmentide wiþ þe puple of god:  
 þan for to haue myrþe of temporal tynne/ demynge þe reprose  
 of ȝit more richessis: þan þe tresours of egiptians/ forsoþe he  
 bihelde

## ye pistil

bihelde into þe rethwardynge/ bi seiþ þe fortoke egipte: not  
dredynge (or schamyng) þe hardenesse of þe kyng/ fortoke  
þe as seinge: susteynede þe invisiþle/ by seiþ þe halowide  
pask in schedynge of blood: lest þe þat distruþede þe firste  
þingis of egiptians: schulde touche hem/ by seiþ þei passiden  
þe reede see as by drie lande: þe whiche þing egiptians assay-  
inge weren deuouride/ by seiþ þe walles of Jericho sellen  
doun by cumpassynge of seuene dayes/ by seiþ raab hoore ·  
perischide not wiþ vnbeleueful men: reserpyng þe aspriers  
wiþ pees/ And what zit schal I seye? Soþely tyme schal sayle  
me tellyng of gedeon · Barac · Sampson · Jettee · Dauid ·  
& Samuel · & oþer prophetis: þe whiche bi seiþ ouercamen  
rethmes · wrouzte riztwelnesse: gaten repromysyouns/ þei  
stoppiden þe mowþes of lyouns · þei quencheden þe seertenesse  
of fyrs · þei dryuen away þe egge of swerde · þei keuereden  
of sekenesse þei weren made stronge in batayle/ þei turnyde  
þe castels (or oostis) of aliens/ wymmen receyueden here  
deade of azenrisynge/ fortoke oþer ben holden forþ (or deade) ·  
nottakynge redempcioun: þat þei schulden fynde better azen-  
risynge/ fortoke oþer assayedden scornynge & betynge: more  
ouer & bondis & prisouns/ þei weren stonyde · þei weren kytte ·  
þei weren temptide · þei weren deade in sleinge of swerde/  
þei wenten aboute in broken skynnes: & in skynnes of goot/  
nedþ · angtwischide · turmentide: to whiche þe worlde was  
not worþi/ þei errynge in wildernessis & mounteyns & dennes ·  
& caues of erþe/ and alle þes prouede by witnesynge of seiþ:  
token not repromyscioun/ god purueyinge sum better þing for  
us: þat þei schulden not be fulfild wiþ outen us//

C<sup>m</sup> 12<sup>m</sup>



Therefore we haupnge so greet a cloude of witnesis  
putte to: doinge aweye al charge & synne ston-  
ynge aboute us: bi paciencie renne to þe strife (or  
fyt) purposide to us biholdynge into þe maker of  
seiþ & ender Ihu/ þe whiche ioþe purposide to hym: sustide  
þe

## to ebrues.

he crosse • confessioun dispiside: & sittip on he ryzt halfe of he  
 feet of god/ forsope byhenke zee on hym pat sustride (or sustey-  
 nede) suche azenseyinge of synful men azenes hym self: pat  
 zee be not made wery • saylynge in zoure inwittis/ forsope  
 ze azenstoden not zit unto blood siztynge azenes synne: & zee  
 hane forzeten he counfort pat spekij to zou as to sones: sey-  
 inge: my sone nyl hou dispise he disciplyne of he lorde • neher  
 be hou made wery • he while hou art chastiside of hym/ forsope  
 he lorde chastisij hym pat he loue/ forsope he scourgij euery  
 sone pat he receyue/ laste zee stille in disciplyne god offrij hym  
 to zou as to sones/ sohely what sone is it whom he sadir schal  
 not reprove (or chastice) & pat zif zee ben oute of disciplyne of  
 whiche alle ben made parteners: herfore zee ben auoutrers  
 & not sones/ astirwarde sohely we hadden saderis of oure  
 flesche lerners: & we wij reuerence dreden hem/ wher not  
 myche more we schulen obetche to he sader of spiritis: & we  
 schulen lyue: & hei sohely in tyme of fewe dayes • astir here  
 wille lerneden us/ forsope his sadir to pat hing pat is profit-  
 able in recepyunge he halowynge of hym/ forsope eche disci-  
 plyne in his present tyme is seen treuly for to be not of ioye:  
 but of sorowe • astirwarde forsope it schal zilde fruyte of ryzt-  
 welnesse moste peesible: to men excerside (or hauntide) bi it/  
 for whiche hing reyse zee vp slowe hondis & knees vnbunden:  
 & make zee ryztful goyngis to zoure feet pat no man haltynge  
 erre: but more be helide/ sue zee pees wij alle men & holy-  
 nesse: wij ouden whiche no man schal se god/ byholdynge pat  
 no man sayle to he grace of god • pat no root of bitternesse  
 upwarde buriounyng lette: & by it be defoulide by many men/  
 pat no man be lechour • oþer unholy (or curside) as esau:  
 he whiche for one mete solde his firste hingis/ sohely wite zee  
 for & astirwarde he coueptynge for to enheryte blesynge: was  
 reprove/ forsope he sonde not place of penaunce: houz he  
 souzte it wij teeris/ forsope zee haue not comen to he treta-  
 ble (or couenable & able to come to) • & greet wynde (or quire-  
 wynde)



## ye pistil

wynde) & myste & tempeste · & sounne of þe trumpe: & voyce of wordis/ þe whiche þei þat herden excusiden hem: þat þe worde schulde not be made to hem/ forsoþe þei baren not þat þat was seide: & zif a beest touchide þe hil it schulde be stonyde/ and so dredeful it was þat was seyn: moyses seide I am aferde & ful of tremblyng/ but & zee haue comen nyz to þe hil of sion & þe cyte of lyuynge god heuenely Irlm · & þe multitude of many housande aungels · & to þe chirche of þe firste men: þe whiche ben writen in heuenes · & god domesman of alle · & þe spirit of iuste parfite men: & to Ihu mediatoure of þe newe testament & of spryngynge of blood: better spekyngge þan abel/ se þat zee forsake not þe spekyngge/ forsoþe zif þei forsakyngge hym þat spac on erþe ascapide not: myche more we þat turnen aweye fro hym spekyngge to vs fro heuenes/ whos voyce þanne mouede þe erþe: nowe forsoþe he azenbieþ seyinge/ zit ones & I schal moue not onely þe erþe: but also heuene/ forsoþe þat he seih zit ones: he declarih þe transelacioun of moueable þingis: as of made þingis dwelle þat ben un-mouable//

C<sup>m</sup> 13<sup>m</sup>



And so we recepyngge þe un-mouable kyngdom · haue grace by whiche serue we plesynge to god wih drede & reuerence/ and forsoþe oure god is sijr wasyngge/ þe charite of breþerhede dwelle in zou: & nyl zee forzete hospitalite/ forsoþe by þis · summe plesiden to aungelis recepuede þe herborowe/ þenke zee on þe bounden men: as zee to gedir bounden/ and of traueplyngge men: as & zoure self dwellyngge in body/ honourable weddyngge in alle þingis: & untwemmyde bed/ forsoþe god schal deme fornycatours & auouters/ be maners wih outhen coueptyse: payede wih present þingis/ soþely he seide/ I schal not leue þee neþer forsake/ so þat we tristely seye/ þe lorde is an helper to me · I schal not drede: what a man schal do to me/ haue zee mynde of zoure souereyns: þat haue spoken to zou þe worde of

## to ebrues.

of god/ of whom zee biholdynge he goinge oute of lyupnge:  
 sue he seih/ **I**hū crist zifirday & to day he & into worldis  
**I** nyl zee be ledde away wih dyuerse techyngis & pilgrymis  
 (or straunge)/ forsope it is beste for to stable he herte wih  
 grace · not wih metis: he whiche profitiden not to men wan-  
 drynge in hem/ we haue an auter of he whiche hei pat seruen  
 to he tabernacle of he body: haue not power for to ete/ for-  
 sope of whiche beestis he blood is borne in for synne into holy  
 pingis bi he bischop: he bodies of hem ben brente wih oute he  
 castels · for whiche ping & **I**hū pat he schulde halowe he puple  
 bi his blood: sustide wih outen he zate/ herfore go we oute  
 to hym wih oute castels · berynge his reproue (or schenschip)/  
 sopely we haue not here a dwellynge cytee: but we seeken a  
 cytee to comynge/ herfore by hym offre we an ooste of her-  
 yinge euermore to god: pat is to sepe he fruyte of lippis  
 knowelechyng to his name/ forsope nyl zee forzete of wel  
 doinge (or zyuyng) & of comunyng/ forsope by suche oostis  
 god is deseruyde// **I** nbepe zee to zoure prouostis (or pre-  
 latis): & vnderlepe zee to hem/ hei parsitely waken: as to  
 zildynge resoun for zoure soules: pat hei do his ping wih  
 ioye · & not sorowynge/ forsope his ping spedih not to zou/  
 prepe zee for us/ sopely we tristen for we haue gode conscience  
 in alle pingis willynge for to lyue wel/ moreouer forsope **I**  
 besecche zou for to do: pat **I** sunner be restoride to zou/ So-  
 hely god of pees pat ledde oute fro deade men he grete schep-  
 erd of scheep · in he blode of euerlastynge testament oure lorde  
**I**hū crist: schape (or make) zou able in al gode ping · pat zee  
 do he wille of hym · doinge in zou pat ping pat schal plese  
 bifore hym by **I**hū **crist**: to whom is glorie into worldis of  
 worldis amen **I** forsope breperen **I** prepe zou pat zee sustre  
 a worde of solace/ forsope by ful fewe pingis **I** haue writen  
 to zou/ knowe zee zoure broper tymothe leste: wih whom zif  
 he schal come more hastely: **I** schal se zou/ Grete wel al zoure  
 souereynes & alle holy men/ he breperen of ytalie · greten zou  
 wel/ he grace of god wih zou alle Amen// here

## here bigynnes ye apocalips

C<sup>m</sup> 1<sup>m</sup>



**A**pocalips (or reuelacioun) of Ihu crist  
 he whiche god zaue to hym for to make  
 oppyn to his seruauntis: whiche ping it  
 bihouep for to be made soone/ and he  
 signyfiede sendynge by his aungel to  
 his seruaunt Ioon: he whiche bare wit-  
 nessynge to he worde of god \* & wit-  
 nessynge of Ihu crist in hes pingis:  
 what euer pingis he siȝe/ Blesside he pat rediȝ & he pat heriȝ  
 he wordis of his prophecie: and kepȝ ho pingis pat ben wri-  
 ten in it (forsoþe he tyme is nyȝ/ Ioon to seuene chirchis pat  
 ben in asie: grace to ȝou & pees of hym pat is & pat was & pat  
 is to comynge/ and of he seuene spiritis pat ben in he siȝt of  
 his trone \* & of Ihu crist pat is a seiȝful witnesse \* he firste bigo-  
 ten of deade men \* & prynce of kyngis of erþe/ he whiche lou-  
 ede vs & walschide vs fro oure synnes in his blood/ and made  
 vs a kyngdom & priȝtis to god & to his fadir/ to hym glorie &  
 empire into worldis of worldis Amen ¶ Lo he cometh wiȝ  
 cloudis \* & eche ȝȝe schal se hym \* & hei pat pungneden (or  
 prickiden) hym/ and alle he kynredis (or lynagis) of erþe:  
 schulen weyle hem self on hym/ ȝhe amen/ I am alpha & o he  
 bygynnyng & he ende: seiȝ he lorde god pat was & pat is to  
 comynge al myȝty/ I Ioon ȝoure broþer & partener in tribu-  
 lacoȝs & kyngdom & pacience in crist Ihu: was in an yle pat  
 is clepide pathmos \* for he worde of god & witnessynge of Ihu:  
 I was in spirit in he sunday/ and I herde astir me a greet  
 voyce: as of a trumpe seyinge/ pat ping pat þou seest \* write  
 in a booc \* & sende to he seuene chirchis pat ben in asie/ to  
 epheso



## ye apocalips

epheso & Smyrna • & pargamo • & tiatira • & sardo • & pholodel-  
phia • & laodicia/ and I turnyde þat I schulde se þe voyce þat  
spak wip me/ and I turnyde size seuene candilstikis of golde/  
and in þe myddil of seuene golden candilstikis a liche to þe  
sone of man • clopide wip a longe pristely cloþe • & bifore girde  
at þe tetis/ wip a golden girdel/ soþely þe heed of hym &  
heris weren white • as whijt wolles • & as snowe/ and þe yzen  
of hym al slawme as slawme of sijr • & his feet liche to droße  
of golde (or latoune) • as in a brennyng chymney/ and þe  
voyce of hym • as þe voyce of many watris/ and he hadde in  
his rizthande seuene sterres/ and a scharpe swerde on boþe  
sidis wente oute of his moup • & his face schyneþ as þe sunne  
in his vertue/ and whanne I had seen hym • I fel doune at  
his feet as deade/ and he puttide his rizthande on me seyinge/  
nyl þou drede/ I am þe firste & þe laste • & I am alþue • & I  
was deade/ and lo I am lyuynge into worldis of worldis • & I  
haue þe keyes of deþ & helle/ þerfore write þou whiche þingis  
þou haste seen • & whiche ben • & whiche it bihoueþ for to be  
done astir þes þingis/ þe myserie (or pryuate) of seuene sterres  
whom þou size in my rizthalse • & þe seuene golden candil-  
stikis/ þe seuene sterres ben aungelis of seuene chirchis/ and  
þe seuene candilstikes • ben seuene chirchis//



**A**nd to þe aungel of þe chirche of ephesus • write C<sup>m</sup> 2<sup>m</sup>  
þou/ þes þingis seiþ he þat holdiþ seuene sterres  
in his rizthalse/ þe whiche walkiþ in þe myddel of  
seuene golden candilstikis/ I wote þi werkis &  
trauel & þi pacience/ & for þou mayste not suffre euyl men/  
and þou hast temptide (or assayde) hem þat seyn hem self  
for to be apostlis & ben not • & þou hast founden hem liers •  
& þou haste pacience/ and þou hast susteynyde for my name •  
& saylidist not/ but I haue azenes þee fewe þingis • þat þou  
hast lestte þi firste charite/ and so be þou myndeful of whens  
þou hast fallen • & do penaunce & do þi firste werkis/ zif not  
I come

## ye apocalips

I come sone to pee: & I schal moue þi candillike of his place: no but þou schalt do penaunce/ but þou hast þis gode þinge · for þou hatidist þe dedis of nyholaptis (or solow-ers of nyhol) þe whiche & I hatide/ he þat hap eris here: what þe spirit schal seye to þe chirchis/ to þe ouercomynge I schal ȝyue for to ete of þe tree of liif: þat is in paradise of my god ¶ And to þe aungel of chirche of smyrma: write þou/ þes þingis seis þe firste & þe laste: þat was deade & lyueþ/ I woot þi tribulaciō & þi pouert: but þou art riche/ and þou art blasfemyde of hem þat seyn hem self for to be iewes & ben not: but þei ben þe synagoge of sathanas/ drede þou no þing of þes whiche þou art to susteynge/ lo þe deuyl is to sendynge summe of zou into prisoun: þat ȝee be temptide: & ȝee schulen haue tribulaciō in ten dayes/ be þou feiþful vnto þe deþ: & I schal ȝyue to pee a crowne of liif/ he þat hap eris here: what þe spirit schal seye to þe chirches/ he þat schal ouercome: schal not be hurte of þe secounde deþ/ ¶ And to þe aungel of þe chirche of pargame: write þou/ þes þingis seiþ he þat hap þe swerde scharpe on eijer syde/ I woot where þou dwellicst: where þe seet of sathanas is · & þou holdist my name & denyedist not my seiþ/ and in þo dayes antiphas my feiþful witnesse þat was slayne at zou: where sathanas dwellicþ/ But I haue azenes þee setwe þingis · for þou hast þere men holdynge þe techynge of baalam: þe whiche tauzte balac for to sende sclaundre bifore þe sones of isrl: þat is to seye for to ete of sacrifices of ydolis: & for to do fornycacon: so & þou hast meri holdynge þe techynge of nyholaptis/ also do þou penaunce/ zif not: I schal soone come to pee · & I schal sizte wiþ hem in swerde of my moup/ he þat hap eris here: what þe spirit schal seye to chirchis/ to þe ouercomynge I schal ȝyue manna hidde (or aungel mete) · & I schal ȝyue to hym a whijt soon · & in þe soon a netwe name writen · he whiche no man woot: no but he þat takith ¶ And to þe aungel of þe chirche of tiatpra: write þou/ þes þingis seiþ þe sone of god: þat hap ȝzen as flaume

## ye apocalips

claume of sijr: & his feet lijk to drosse of golde/ I haue knowe  
 pi werkis & seih & charite & mynysterie (or seruyce) & pi pa-  
 cience: & pi laste werkis mo þan þe former/ but I haue azenes  
 þee a fewe þingis/ for þou suffrist þe womman Jezebel · þe  
 whiche seih hir for to be a prophetesse · for to teche & de-  
 cepue my seruauantis · for to do lecherie: & for to ete of þin-  
 gis offride to ydolis/ and I zaue to hire tyme þat sche schulde  
 do penaunce: & sche wole not do penaunce of hire fornyca-  
 cioune/ lo I sende hire to a bed · & þei þat done lecherie wiþ  
 hire schulen be in moſte tribulacon no but þei do penaunce of  
 here werkis/ and I schal ſee hire ſones in deþ and alle chirchis  
 schulen wite: for I am ſekynge reynes & hertis/ and schal ȝyue  
 to eche man of zou: aftir his werkis/ forloþe I ſeye to zou &  
 oþer þat ben at tiatire who euer haue not his techynge · & þat  
 knewen not þe biſenelle of ſathanas: how þei ſeyn I ſchal not  
 ſende on zou an oþer charge: neþeles þat þat zee haue holdiþ  
 til I come/ and to hym þat ſchal ouercome & þat ſchal kepe til  
 into þe ende my werkis: I ſchal ȝyue to hym power on folkis ·  
 & he ſchal gouerne hem in an yren zerde · & þei ſchulen be  
 broken to gedir as a veſſel of a potter/ as & I recepuede of my  
 fadir · & I ſchal ȝyue to hym a morne ſterne/ he þat haþ eris  
 here: what þe ſpirit ſchal ſeye to þe chirchis//



And to þe aungel of þe chirche of ſardis: write þou  
 þes þingis ſeih he þat haþ þe ſeuene ſpiritis of  
 god: & ſeuene ſterres/ I woot pi werkis · for þou  
 haþ name þat þou lyueſt: & þou art deade/ be þou  
 wakynge · & conferme oþer þingis þat weren to dypinge/ for-  
 loþe I ſynde not pi werkis ful: biſore my god/ þerfore haue  
 þou mynde how þou recepuediſt & herdiſt: & kepe & do pen-  
 aunce/ þerfore ȝif þou ſchalt not wake: I ſchal come to þee  
 as a nyȝt þeeſ · & þou ſchalt not wite in what houre I ſchal  
 come to þee/ but thou haſt a fewe names in ſardis: þe whiche  
 defouliden not here cloyes · & þei ſchulen walke wiþ me in

C<sup>m</sup> 3<sup>m</sup>



## ye apocalips

whijt þingis · for þei ben worpi/ he þat schal ouercome: schal  
 be cloþide þus wiþ whijt cloþes · & I schal not do aweye his  
 name of þe book of liif · & I schal knoweleche his name  
 bifore my fadir · & bifore his aungels/ he þat haþ eris here: ·  
 what þe spirit schal seye to chirchis ¶ And to þe aungel of þe  
 chirche of philadelphie: write þou/ þes þingis seiþ þe holy &  
 trewe þat haþ þe kepe of dauid · þe whiche openyþ & no man  
 closiþ: he closiþ & no man openyþ/ I woot þi werkis/ & I saue  
 bifore þee adore openyde · þe whiche no man may close: for  
 þou haþ a litil vertue · & haþ kepte my worde · & denyedist not  
 my name/ lo I schal ȝyue to þee of þe synagoge of sathanas: ·  
 þe whiche seyn hem for to be ietwis & ben not · but lizen/ lo I  
 schal make hem þat þei come & worschip bifore þi feet · & þei  
 schulen wite for I louede þee: for þou keptist þe worde of my  
 pacience · & I schal kepe þee fro þe houre of temptaciō þat  
 is comynge into al þe worlde: for to tempte men dwellynge  
 in erþe/ lo I come soone: holde þat þat þou haþ · þat no man  
 take þi croune/ and hym þat schal ouercome · I schal make  
 a piler in þe temple of my god · & he schal no more go oute/  
 and I schal write on hym þe name of my god & þe name of þe  
 cytee of my god of newe Irlm þat cometh doune fro heuene of  
 my god: & my newe name/ he þat haþ eris here: what þe  
 spirit schal seye to chirchis ¶ And to þe aungel of þe chirche  
 of laodice: write þou/ þes þingis seiþ amen (þat is verreyly)  
 þe seiþful witnesse & trewe: þe whiche is þe bigynnyng of  
 goddis creature/ I woot þi werkis: for neþer þou art colde  
 neþer hoot/ I wolde þou wert colde or hoot/ but for þou art  
 lewe: & neþer coolde neþer hoot: I schal bigynne for to caste  
 þee oute of my mounþ/ for þou seyst þat I am riche & ful of  
 goodis & I haue nede of no man/ & þou wost not for þou art  
 a wrecche & wretchedful · & pore & blynde & nakide/ I counseyl  
 þee for to bie of my golde stride & prouede þat þou be made  
 riche · & be cloþide wiþ white cloþes/ þat þe confusioun of þi  
 nakidnesse appere not/ and anoynte þin yzen wiþ colorie: ·  
 (þat

## ye apocalips

(pat is medycynal for yzen made of dyuerse erbis) · pat hou  
se/ I whom I loue reprove & chastise/ herfore sue (or loue) &  
do penaunce/ lo I stonde at þe dore & knocke/ zif any man  
schal here my voyce & open þe zate/ I schal entre to hym &  
soupe wih hym & he wih me/ I schal zyue to hym þat schal  
ouercome · for to sitte wih me in my trone/ as & I ouercame ·  
& satte wih my fadir in his trone/ he þat hap eris here/ what  
þe spirit schal seye to chirchis//



As tū þes þingis I siȝe & lo a dore openyde in heuene/ C<sup>m</sup> 4<sup>m</sup>  
and þe firste voyce þat I herde/ as a trumpe speke-  
yng wih me seyng/ steppe vp hidir & I schal  
schewe to þee whiche þingis bihouep for to be done  
soone aftir þes þingis/ anone I was in spirit/ and lo a feet  
was putte in heuene/ & on þe feet one sittynge/ and he þat  
sate was lijk to þe sizte of a stonē iaspis & to sardyn/ And þe  
reynbowe was incumpas of þe feet/ lijk to þe sizte of sma-  
ragdyn/ and incumpas of þe feet foure & twenty smale feetis/  
and vpon þe tronēs foure & twenty eldre [ ] sittynge/  
girdē aboute wih whijt cloþes · & in þe hedis of hem golden  
crownes/ and leytynge & voyces & hundryngis/ camen oute  
of þe trone/ and seuene laumpis brennyngē bifore þe trone/  
þe whiche ben seuene spiritis of god/ and in þe sizte of þe seete  
as a see of glasse/ [ ] to crystal/ and in þe mydil of þe feet  
& in cumpas of þe feet/ foure beestis ful of yzen bifore & by  
hynde/ and þe firste beest lijk to a lioun/ and þe secounde beest  
lijk to a calue/ and þe þridde beest hauynge a face as of a  
man/ and þe fourþe beest/ lijk to an egle fleinge/ and þe foure  
beestis hadden euery of hem sixe wengis/ & in cumpas & wih-  
inne · þei ben ful of yzen/ and þei hadden not reste day & nyȝt  
seyngē/ holy · holy · holy · þe lordē god al myȝty · þat was  
& þat is [ ] to comynge/ and whanne þe foure beestis  
zauen glorie & honoure & blesynge to þe sittynge on þe trone  
to luyngē into worldis of worldis/ þe foure & twenty eldre  
men

## ye pistil

wynde) & myste & tempeste • & soun of þe trumpe: & voyce of wordis/ þe whiche þei þat herden excusiden hem: þat þe worde schulde not be made to hem/ forsoþe þei baren not þat þat was seide: & zif a beest touchide þe hil it schulde be stonde/ and so dredeful it was þat was seyn: moyses seide I am aserde & ful of tremblunge/ but & zee haue comen nyz to þe hil of sion & þe cyte of luyngge god heuenely Irlm • & þe multitude of many housande aungels • & to þe chirche of þe firste men: þe whiche ben writen in heuenes • & god domesman of alle • & þe spirit of iuste parsite men: & to Ihu mediatoure of þe newe testament & of spryngunge of blood: better spekyngge þan abel/ se þat zee forsake not þe spekyngge/ forsoþe zif þei forsakynge hym þat spak on erþe ascapide not: myche more we þat turnen aweye fro hym spekyngge to vs fro heuenes/ wþos voyce þanne mouede þe erþe: nowwe forsoþe þe azenbieþ seyinge/ zit ones & I schal moue not onely þe erþe: but also heuene/ forsoþe þat he seip zit ones: he declarip þe transelacioun of moueable þingis: as of made þingis dwelle þat ben vnmouable//

C<sup>m</sup> 13<sup>m</sup>



And so we recepyngge þe vnmouable kyngdom • haue grace by whiche serue we plesynge to god wþ drede & reuerence/ and forsoþe oure god is sijt wastynge/ þe charite of breþerhede dwelle in zou: & nyl zee forzete hospitalite/ forsoþe by þis • summe plesiden to aungelis receyuede þe herborowe/ þenke zee on þe bounden men: as zee to gedir bounden/ and of traueplyngge men: as & zoure self dwellynge in body/ honourable weddyngge in alle þingis: & vntwemmyde bed/ forsoþe god schal deme fornycatours & auouters/ þe maners wþ outhen coueptyse: payede wþ present þingis/ sopely he seide/ I schal not leue þe neþer forsake/ so þat we tristely sepe/ þe lord is an helper to me • I schal not drede: what a man schal do to me/ haue zee mynde of zoure souereyns: þat haue spoken to zou þe worde of



## to ebrues.

of god/ of whom zee biholdynge he goinge oute of lyupnge:  
 sue he seip/ **I**h̄ crist zifirday & to day he & into worldis  
**¶** **N**yl zee he ledde away wip dyuerse techyngis & pilgryms  
 (or straunge)/ forsope it is beste for to stable he herte wip  
 grace · not wip metis: he whiche profitiden not to men wan-  
 drynge in hem/ we haue an auter of he whiche hei pat seruen  
 to he tabernacle of he body: haue not power for to ete/ for-  
 sope of whiche beesis he blood is borne in for synne into holy  
 pingis bi he bischop: he bodies of hem ben brente wip oute he  
 castels · for whiche ping & **I**h̄u pat he schulde halowe he puple  
 bi his blood: suffride wip outen he zate/ perfore go we oute  
 to hym wip oute castels · berynge his reprove (or schenschip)/  
 sohely we haue not here a dwellynge cytee: but we seeken a  
 cytee to comynge/ perfore by hym offte we an ooste of her-  
 yinge euermore to god: pat is to seye he fruyte of lippis  
 knowelechyng to his name/ forsope nyl zee forzete of wel  
 doinge (or zyuyng) & of comunyng/ forsope by suche oostis  
 god is deseruyde// **¶** **O**beye zee to zoure prouostis (or pre-  
 latis): & vnderleze zee to hem/ hei parfitely waken: as to  
 zildynge resoun for zoure soules: pat hei do his ping wip  
 ioye · & not sorowynge/ forsope his ping spedih not to zou/  
 preye zee for vs/ sohely we tristen for we haue gode conscience  
 in alle pingis willynge for to lyue wel/ moreouer forsope **I**  
 besече zou for to do: pat **I** sunner be restoride to zou/ **S**o-  
 hely god of pees pat ledde oute fro deade men he grete schep-  
 erd of sheep · in he blode of euerlastynge testament oure lorde  
**I**h̄u crist: schape (or make) zou able in al gode ping · pat zee  
 do he wille of hym · doinge in zou pat ping pat schal plese  
 bifore hym by **I**h̄u **c**rist: to whom is glorie into worldis of  
 worldis amen **¶** forsope breheren **I** preye zou pat zee suffre  
 a worde of solace/ forsope by sul setwe pingis **I** haue writen  
 to zou/ knowe zee zoure broper tymothe leste: wip whom zif  
 he schal come more hastely: **I** schal se zou/ Grete wel al zoure  
 souereynnes & alle holy men/ he breheren of ytalie · greten zou  
 wel/ he grace of god wip zou alle Amen// here

## here bigynnes ye apocalips

C<sup>m</sup> 1<sup>m</sup>



**A**pocalips (or reuelacioun) of Ihu xpi  
he whiche god zawe to hym for to make  
opyn to his seruauntis: whiche þing it  
bihouep for to be made soone/ and he  
signyfiede sendynge by his aungel to  
his seruaunt Ioon: he whiche bare wit-  
nessynge to þe worde of god & wit-  
nessynge of Ihu crist in þes þingis:  
what euer þingis he saze/ Blesside he þat rediþ & he þat heriþ  
þe wordis of þis prophecie: and kepiþ þo þingis þat ben wri-  
ten in it (forsoþe þe tyme is nyz/ Ioon to seuene chirchis þat  
ben in asie: grace to zou & pees of hym þat is & þat was & þat  
is to comynge/ and of þe seuene spiritis þat ben in þe sít of  
his trone & of Ihu xpi þat is a seipful witnesse & þe firste bigo-  
ten of deade men & prynce of kyngis of erþe/ þe whiche lou-  
ede vs & waschide vs fro oure synnes in his blood/ and made  
vs a kyngdom & pristiis to god & to his fadir/ to hym glorie &  
empire into worldis of worldis Amen ¶ Lo he cometh wip  
cloudis & eche yze schal se hym & þei þat pungneden (or  
prickiden) hym/ and alle þe kynredis (or lynagis) of erþe:  
schulen weyle hem self on hym/ zhe amen/ I am alpha & o þe  
byggynnyng & þe ende: seip þe lorde god þat was & þat is to  
comynge al myzty/ I Ioon zoure broþer & partener in tribu-  
laciõs & kyngdom & pacience in crist Ihu: was in an yle þat  
is clepide pathmos: for þe worde of god & witnessynge of Ihu:  
I was in spirit in þe sunday/ and I herde astir me a greet  
voyce: as of a trumpe seyinge/ þat þing þat þou seest & write  
in a booc & sende to þe seuene chirchis þat ben in asie/ to  
epheso

## ye apocalips

epheso & smyrma • & pargamo • & tiatira • & sardo • & pholodel-  
phia • & laodicia/ and I turnyde þat I schulde se þe voyce þat  
spak wih me/ and I turnyde size seuene candilstikis of golde/  
and in þe mydil of seuene golden candilstikis a liche to þe  
sone of man • cloþide wih a longe pristely cloþe • & bifore girde  
at þe tetis/ wih a golden girdel/ toþely þe heed of hym &  
beris weren white • as whijt wolles • & as snowe/ and þe yzen  
of hym al slawme as slawme of sijr • & his feet liche to droffe  
of golde (or latoune) • as in a brennyng chymney/ and þe  
voyce of hym • as þe voyce of many watris/ and he hadde in  
his rizthande seuene sterres/ and a scharpe swerde on boþe  
sidis wente oute of his moup • & his face schyneth as þe sunne  
in his vertue/ and whanne I had seen hym • I fel doune at  
his feet as deade/ and he puttide his rizthande on me seyinge/  
nþl þou dredest • I am þe firste & þe laste • & I am alȝue • & I  
was deade/ and lo I am lyuyng into worldis of worldis • & I  
haue þe keyes of deþ & helle/ þerfore write þou whiche þingis  
þou haste seen • & whiche ben • & whiche it bihoueth for to be  
done astir þes þingis/ þe mysterie (or pryete) of seuene sterres  
whom þou size in my rizthalse • & þe seuene golden candil-  
stikis/ þe seuene sterres ben aungelis of seuene chirchis/ and  
þe seuene candilstikes • ben seuene chirchis//



And to þe aungel of þe chirche of ephesus write C<sup>m</sup> 2<sup>m</sup>  
þou/ þes þingis seiþ he þat holdiþ seuene sterres  
in his rizthalse/ þe whiche walkiþ in þe mydel of  
seuene golden candilstikis/ I wote þi werkis &  
trauel & þi pacience/ & for þou mayste not suffre euyl men/  
and þou hast temptide (or assayde) hem þat seyn hem self  
for to be apostlis & ben not • & þou hast founden hem liers •  
& þou haste pacience/ and þou hast susteynyde for my name •  
& sayldist not/ but I haue azenes þee fewe þingis • þat þou  
hast lestte þi firste charite/ and so be þou myndeful of whens  
þou hast fallen • & do penaunce & do þi firste werkis/ zif not  
I come



## ye apocalyps

I come sone to pee: & I schal moue pi candilstike of his place: no but hou schalt do penaunce/ but hou hast his gode pinge · for hou hatidist he dedis of nycholaytis (or solowers of nychol) he whiche & I hatide/ he pat hap eris here: what he spirit schal seye to he chircchis/ to he ouercomynge I schal ȝyue for to ete of he tree of lijf: pat is in paradise of my god ¶ And to he aungel of chirche of smyrma: write hou/ hes pingis seis he firste & he laste: pat was deade & lyueþ/ I woot pi tribulacōn & pi pouert: but hou art riche/ and hou art blasfemyde of hem pat seyn hem self for to be ietwes & ben not: but hei ben he synagoge of sathanas/ drede hou no ping of hes whiche hou art to suffrynge/ lo he deuyl is to sendynge summe of ȝou into prisoun: pat ȝee be temptide · & ȝee schulen haue tribulacōn in ten dages/ be hou seipful vnto he deþ: & I schal ȝyue to pee a crowne of lijf/ he pat hap eris here: what he spirit schal seye to he chircches/ he pat schal ouercome: schal not be hurte of he secounde deþ/ ¶ And to he aungel of he chirche of pargame: write hou/ hes pingis seip he pat hap he swerde scharpe on eijer syde/ I woot where hou dwellic: where he seet of sathanas is · & hou holdist my name & denyedist not my seip/ and in þo dages antiphas my seipful witnesse pat was slayne at ȝou: where sathanas dwellic/ But I haue azenes þee fewe pingis · for hou hast þere men holdynge he techynge of baalam: he whiche tauzte balac for to sende sclaundre bifore he sonex of isrl · pat is to seye for to ete of sacrifices of ydolis: & for to do fornicacōn: so & hou hast men holdynge he techynge of nycholaytis/ also do hou penaunce/ ȝif not: I schal soone come to pee · & I schal sitte wiþ hem in swerde of my moup/ he pat hap eris here: what he spirit schal seye to chircchis/ to he ouercomynge I schal ȝyue manna hidde (or aungel mete) · & I schal ȝyue to hym a whijt soon · & in he soon a netwe name writen · he whiche no man woot: no but he pat takip ¶ And to he aungel of he chirche of tiatpra: write hou/ hes pingis seip he sone of god: pat hap ȝzen as flaume

## ye apocalips

flaume of sijr: & his feet lijk to droffe of golde/ I haue knowe  
 pi werkis & seip & charite & mynysterie (or serupce) & pi pa-  
 cience: & pi lasse werkis mo þan þe former/ but I haue azenes  
 þee a fewe þingis/ for þou suffrist þe womman Jezebel . þe  
 whiche seip hir for to be a prophetesse . for to teche & de-  
 ceue my seruauntis . for to do leccherie: & for to ete of þin-  
 gis offride to ydolis/ and I zaue to hire tyme þat sche schulde  
 do penaunce: & sche wole not do penaunce of hire fornyca-  
 cioune/ lo I sende hire to a bed . & þei þat done leccherie wiþ  
 hire schulen be in moste tribulaciō no but þei do penaunce of  
 here werkis/ and I schal slee hire sones in deþ and alle chirchis  
 schulen wite: for I am sekynge reynes & hertis/ and schal ȝue  
 to eche man of zou: astir his werkis/ forsoþe I sepe to zou &  
 oþer þat ben at tiatire who euer haue not his techynge . & þat  
 knewen not þe biȝeneste of sathanas: how þei seyn I schal not  
 sende on zou an oþer charge: neþeles þat þat ȝee haue holdiþ  
 til I come/ and to hym þat schal ouercome & þat schal kepe til  
 into þe ende my werkes: I schal ȝue to hym power on folkis .  
 & he schal gouerne hem in an yren zerde . & þei schulen be  
 broken to gedir as a vessel of a potter/ as & I receyuede of my  
 fadir . & I schal ȝue to hym a morne sterne/ he þat haþ eris  
 here: what þe spirit schal sepe to þe chirchis//



**A**nd to þe aungel of þe chirche of sardis: write þou  
 þes þingis seip he þat haþ þe seuene spiritis of  
 god: & seuene sterres/ I woot pi werkis . for þou  
 haþ name þat þou lyuest: & þou art deade/ be þou  
 wakynge . & conferme oþer þingis þat weren to dȝinge/ for-  
 soþe I fynde not pi werkis ful: bifore my god/ þerfore haue  
 þou mynde how þou receyuedist & herdist: & kepe & do pen-  
 aunce/ þerfore ȝif þou schalt not wake: I schal come to þee  
 as a nyȝt þeeþ . & þou schalt not wite in what houre I schal  
 come to þee/ but thou haþ a fewe names in sardis: þe whiche  
 defouliden not here cloyes . & þei schulen walke wiþ me in  
 whijt

C<sup>m</sup> 3<sup>m</sup>

## ye apocalips

whijt pingis · for hei ben worpi/ he pat schal ouercome: schal  
 be clopide þus wiþ whijt cloyes · & I schal not do aweye his  
 name of þe booke of liif · & I schal knoweleche his name  
 bifore my fadir · & bifore his aungels/ he pat haþ eris here:  
 what þe spirit schal seye to chirchis ¶ And to þe aungel of þe  
 chirche of philadelphie: write þou/ þes pingis seip þe holy &  
 trewe þat haþ þe keye of dauyð · þe whiche openyþ & no man  
 closiþ: he closiþ & no man openyþ/ I woot þi werkis/ & I zaue  
 bifore þee adore openyde · þe whiche no man may close: for  
 þou hast a litil vertue · & hast kepte my worde · & denyedist not  
 my name/ lo I schal ȝyue to þee of þe synagoge of sathanas:  
 þe whiche seyn hem for to be ietwis & ben not · but lizen/ lo I  
 schal make hem þat hei come & worship bifore þi feet · & þei  
 schulen wite for I louede þee: for þou keptist þe worde of my  
 pacience · & I schal kepe þee fro þe houre of temptaciō þat  
 is comynge into al þe worlde: for to tempte men dwellynge  
 in erþe/ lo I come soone: holde þat þat þou hast · þat no man  
 take þi croune/ and hym þat schal ouercome · I schal make  
 a piler in þe temple of my god · & he schal no more go oute/  
 and I schal write on hym þe name of my god & þe name of þe  
 cytee of my god of newe Irlm þat cometh doune fro heuene of  
 my god: & my newe name/ he pat haþ eris here: what þe  
 spirit schal seye to chirchis ¶ And to þe aungel of þe chirche  
 of laodice: write þou/ þes pingis seip amen (þat is verreyly)  
 þe seipful witnesse & trewe: þe whiche is þe biggynnyng of  
 goddis creature/ I woot þi werkis: for neþer þou art colde  
 neþer hoot/ I wolde þou wert colde or hoot/ but for þou art  
 lewe: & neþer coolde neþer hoot: I schal bigynne for to caste  
 þee oute of my mounþ/ for þou seyst þat I am riche & ful of  
 goodis & I haue nede of no man/ & þou wost not for þou art  
 a wrecche & wreccheful · & pore & blynde & nakide/ I counseyll  
 þee for to bie of my golde sride & prouede þat þou be made  
 riche · & be clopide wiþ white cloyes/ þat þe confusioun of þi  
 nakidnesse appere not/ and anoynte þin ȝzen wiþ colorie:  
 (þat



## ye apocalips

(pat is medycynal for yzen made of dyuerse erbis) • pat hou  
se/ I whom I loue reprove & chastise/ herfore sue (or loue) &  
do penaunce/ lo I stonde at þe dore & knocke/ zif any man  
schal here my voyce & open þe zate/ I schal entre to hym &  
soupe wip hym & he wip me/ I schal zyeue to hym þat schal  
ouercome • for to sitte wip me in my trone/ as & I ouercame •  
& satte wip my fadir in his trone/ he þat haþ eris here/ what  
þe spirit schal seye to chirchis//



**A**ftir þes þingis I sate & lo a dore openyde in heuene/ C<sup>m</sup> 4<sup>m</sup>  
and þe firste voyce þat I herde/ as a trumpe spek-  
ynge wip me seyinge/ steyze vp bidir & I schal  
schewe to þee whiche þingis bihoueh for to be done  
soone aftir þes þingis/ anone I was in spirit/ and lo a seet  
was putte in heuene/ & on þe seet one sittynge/ and he þat  
sate was lik to þe sizte of a stone iaspis & to sardyn/ And þe  
reynbowe was incumpas of þe seet/ lik to þe sizte of sma-  
ragdyn/ and incumpas of þe seet foure & twenty smale seetis/  
and vpon þe trones foure & twenty eldre [ ] sittynge/  
girded aboute wip whijt clothes • & in þe hedis of hem golden  
crownes/ and leptyngis & voyces & þundryngis/ camen oute  
of þe trone/ and seuene laumpis brennyng biforn þe trone/  
þe whiche ben seuene spiritis of god/ and in þe sizte of þe seete  
as a see of glasse/ [ ] to crystal/ and in þe myddil of þe seet  
& in cumpas of þe seet/ foure beestis ful of yzen bifore & by  
hynde/ and þe firste beest lik to a lioun/ and þe secounde beest  
lik to a calue/ and þe þridde beste haupnge a face as of a  
man/ and þe fourþe beest/ lik to an egle fleinge/ and þe foure  
beestis hadden euery of hem sixe wengis/ & in cumpas & wip-  
inne • þei ben ful of yzen/ and þei hadden not restle day & nyzt  
seyinge/ holy • holy • holy • þe lord god al myȝty • þat was  
& þat is [ ] to comynge/ and whanne þe foure beestis  
zauen glorie & honoure & blesynge to þe sittynge on þe trone  
to lypunge into worldis of worldis/ þe foure & twenty eldre  
men

## ye apocalips

men sellen doune bifore þe sittynge in trone: and worschipe-  
den þe lyuyng into worldis of worldis/ and þei senten here  
crounes bifore þe trone: seyinge/ þou lorde oure god art wor-  
þi for to take glorie & honoure & vertue: for þou madist of  
nouzt alle þingis/ and for þi wille þei weren: & ben made of  
nouzte//

C<sup>m</sup> 5<sup>m</sup>



**A**ND I sate in þe rizthalle of þe sittynge vpon þe  
trone: & aboue writen wiþinne & wiþoute • & seel-  
ide wiþ seuene seelis/ and I sate a stronge aungel  
prechyng wiþ greet voyce/ who is worþi for to  
open þe booc: & for to vnbynde þe sygnetis of it/ and no man  
myzte in heuene neþer in erþe • neþer vndir erþe open þe booc  
ne biholde it/ and I wepte myche: for no man is founden  
worþi for to open þe booc: neþer for to se it/ and one of þe  
eldre seyde to me/ wepe þou not/ lo a lioun of þe lynage of  
Juda • þe root of dauid haþ ouercomen for to open þe booc:  
and for to vnbynde þe seuene signetis of it ¶ And I sate & lo  
in þe mydil of þe trone • & in þe mydil of þe foure beestis • &  
in þe mydle of þe eldre: a lombe stondynge as slayne haupnge  
seuene hornes & seuene pzen: þe whiche ben seuene spiritis of  
god • sente into eche lande/ and he came & took of þe rizthande  
of þe sittynge in trone: þe booc/ and whanne he had openyde  
þe booc: foure beestis & foure & twenty eldre sellen doune bi-  
fore þe lombe: haupnge eche of hem harpis & golden stolis ful  
of sauerpnyngis: whiche ben þe preyers of seyntis/ and þei  
sungen a newe songe: seyinge lorde þou art worþi for to take  
þe booc: & for to open þe signetis of it/ for þou were slayne &  
azen housstist vs to god in þi blood • of al lynage & tunge &  
puple & nacioun: & madist vs to oure god kyngdom & prissis:  
& we schulen regne vpon erþe/ and I sate & herde þe voyce of  
many aungels in cumpas of þe trone: & of beestis & of eldre/  
and þe notwmbre of hem was a housande of housandis: sey-  
inge wiþ greet voyce/ þe lombe þat is slayne is worþi for to  
take

## ye apocalips

take vertue & dyuynyte (or godhede) • & wiſdom & ſtrengþe & honoure • & glorie & bleſſyng • & eche creature þat is in heuene • & þat on erþe & vndir erþe & þe ſee • & towhiche þingis ben in it: I herde alle ſeyinge to þe ſittyng in trone & to þe lombe: bleſſyng & honoure & glorie & power into worldis of worldis/ and þe foure beestis ſeyden amen/ and þe foure & twenty eldre men ſellen doune into here ſacis: and worſchipe: den þe luyng into worldis of worldis//



**A**ND I ſize þat þe lombe had openyde one of þe ſeue-  
ene ſignetis: & I herde one of þe foure beestis ſey-  
inge • as a voyce of hundre: come & ſe/ and I ſize •  
& lo a whijt horſe: & he þat ſatte on hym had a bowe/  
and a croune is zouen to hym: and he wente oute ouercomynge  
þat he ſchulde ouercome/ and whanne he had openyde þe ſe-  
counde ſeale: I herde þe ſecounde beest ſeyinge/ come þou &  
ſe/ and anoter reed horſe wente oute: & it is zouen to hym  
þat ſate on hym • þat he ſchulde take pees fro erþe: and þat  
þei ſlee to gedit hem ſelf/ and a greet ſwerde is zouen to hym/  
And whanne he had openyde þe þridde ſeale: I herde & þe þridde  
beest ſeyinge • come þou & ſe/ and lo a blac horſe: & he þat ſatte  
vpon hym • had a balaunce in his hande/ and I herde as a voyce  
in þe mydil of þe foure beestis ſeyinge/ a bilibre of wheet (þat  
is a weyȝte of two pounde): for one peny/ and þre bilibris  
of barley: for one peny • & hurte þou not wyne & oyle ¶ And  
whanne he had openyde þe fourþe ſeale: I herde þe voyce of  
þe fourþe beest ſeyinge/ come þou & ſe/ and lo a paal horſe •  
& þe name deþ to hym þat ſate on hym: and helle ſuede hym/  
and power is zouen to hym on foure parties of þe erþe • for  
to ſlee wiþ ſwerde & hungre & deþ • & wiþ beestis of erþe  
¶ And whanne he had openyde þe fifþe ſeal: I ſize vndir an  
auter þe ſoules of men ſlayne for þe worde of god • & for wit-  
neſſyng þat þei hadden/ and þei crieden wiþ greet voyce  
ſeyinge/ how longe lorde holp & trewe demest þou not & ven-  
geſt

C<sup>m</sup> 6<sup>m</sup>



## ye apocalips

gest oure blood: of þes þat dwellen in erþe/ and whijt foolis  
for eche soule a fool ben zouen to hem/ and it is seyde to  
hem · þat þei schulden reste zit a litil tyme: til þe euen ser=  
uauntis he hem ben fulfild · & þe breþeren of hem þat bern  
to be slayne: as & þei ¶ And I sise whanne he hadde openyde  
þe sirte seale: & lo a greet erþe moupnge is made/ and þe  
suune is made blake as a sacke of hayre · & al þe mone is  
made as blood · & þe sterres of heuene sellen doune vpon þe  
erþe · as a fige tree sendiþ his vntripe figgis: whanne it is  
mouede of a greet wynde/ and heuene wente aweye as a book  
in fooldide: & alle mounteyns & ilis ben mouede fro here places  
& kyngis of erþe & prynces & tribunes · & riche · & stronge · &  
eche seruaunt & freman: hidde hem in dennes & stoness of  
hillis/ and þei seyn to hillis & stoness: falle zee on vs & hiþe  
zee vs fro þe face of þe sittynge on trone · & fro þe wrap of  
þe lombe: for þe greet day of here wrappe cometh: & who schal  
motwe stonde//

C<sup>m</sup> 7<sup>m</sup>



¶ Stir þes þingis I sise foure aungels stonþynge  
vpon þe foure corners of þe erþe holdynge foure  
wyndis of þe erþe · þat þei bletwen not on erþe  
neþer on see: neþer into any tree/ ¶ And I sise  
anoþe aungel steyþing fro þe risynge of þe sunne: haupnge a  
signe of quykke god/ and he criede wiþ greet voyce to þe foure  
aungels þe whiche it is zouen for to noye to þe erþe & see:  
seyinge nyl zee noye þe erþe & see: neþer to trees: til we  
signen (or marken) þe seruauntis of oure god in þe forehedis  
of hem/ and I herde þe nowmbre of markide · an hundride &  
foure & fourty housande markide: of euery lynage of þe soness  
of isrl/ of þe lynage of Juda: twelue housande signyde/ of þe  
lynage of ruben: twelue housande markide/ of þe lynage of  
gad: twelue housande markide/ of þe lynage of aser: twelue  
housande markide/ of þe lynage of neptalym: twelue hou=  
sande markide/ of þe lynage of manasse: twelue housande  
markide/

## ye apocalips

markide/ of þe lynage of symeon: twelue housande markide/  
 of þe lynage of leuy: twelue housande markide/ of þe lynage  
 of ysachar: twelue thousande markide/ of þe lynage of zabu-  
 lon: twelue housande markide/ of þe lynage of Ioseph: twelue  
 housande markide/ of þe lynage of beniamyn: twelue hou-  
 sande markide ¶ Astir þes þingis I sise a greet cumpange/  
 whom no man myzte noumbre of alle folkis & lynage & pu-  
 plis & tungis stondynge bifore þe trone in þe sizte of þe lombe  
 coueride (or clopide) with white stolis: & palmes in þe handis  
 of hem/ and þei crieden with greet voyce seyinge/ helpe to  
 oure god þat sittith on trone: & to þe lombe/ and alle aungels  
 stoden in cumpas of þe trone & seneours (or eldre) & foure  
 beestis/ and þei sellen in þe sizt of þe trone into here facis &  
 worschipiden god & seyinge amen/ blessinge & clerenesse &  
 wisdom & doinge of þankyngis & honoure & vertue & strenghe  
 to oure god into worldis of worldis ¶ And one of þe eldre  
 men answeride & seyde to me/ who ben þes þat ben coueride  
 (or clopide) with white stolis: & of whens camen? and I seyde  
 to hym my lorde þou woste/ and he seyde to me/ þes ben þei  
 þat camen fro greet tribulaciō: & waschiden here stolis & ma-  
 den hem whijt in blood of þe lombe/ þerfore þei ben bifore  
 þe trone of god/ and seruen to hym day & nyzt in his temple/  
 & he þat sittith in trone: dwelleth on hem/ þei schulen no more  
 hungre & þriste: neþer sunne schal falle on hem: neþer any  
 heet/ for þe lombe þat is in þe mydil of þe trone schal gouerne  
 hem: & schal leede hem forþe to we wellis of wattris of lijf/  
 and god schal wiipe aweye eche teere fro þe yzen of hem//



And whanne he hadde openyde þe seueneþ seale: C<sup>m</sup> 8<sup>m</sup>  
 scilence is made in heuene as halfe an houre/ and  
 I sise seuene aungels stondynge in þe sizte of god:  
 & seuene trumpes ben zouen to hem/ & anoper  
 aungel came & stood bifore þe auter haupnge a golden censer/  
 and many encensis ben zouen to hym: þat he schulde zpue  
 of

## ye apocalips

of þe preyers of alle seyntis · vpon þe golden auter: þat is  
 bifore þe trone/ and þe smoke of encensis of þe preyers of  
 halowis: steyzede vp of þe aungelis honde bifore god/ and þe  
 aungel took þe censer & filde it of þe sijr of þe auter: & sente  
 it into þe erþe/ and hundris & voyces & leptyngis ben made:  
 & greet erþe mounge/ and þe seuene aungels þat hadden  
 seuene trumpes: maden hem reedy þat þei schulden synge in  
 trumpe/ and þe firste aungel songe in trumpe: and hyle is  
 made & sijr mengide to gedir in blood: & it is sente into þe  
 erþe/ and þe þridde parte of erþe is brente · & þe þridde parte  
 of trees is brente: & al grene hay (or grasse) is brente/ and  
 þe secounde aungel songe in trumpe: & as a greet hil bren-  
 nyng wiþ sijrs · is sente into þe see/ and þridde parte of þe  
 see is made blode/ and þridde parte of creature is deade þat  
 hadden soules (or lyues) in þe see: & þe þridde parte of schip-  
 pis perischide ¶ And þe þridde aungel songe in trumpe · & a  
 greet sterre brennyng as a litil bronde sel fro heuene: & it  
 fel into þe þridde parte of flodis: & into welles of warris/ and  
 þe name of þe sterre is seyde wermode/ and þe þridde part of  
 warris is made into wermode · & many men ben deade of þe  
 warris: for þei ben made bitter/ ¶ and þe fourþe aungel  
 songe in songe in trumpe · & þe þridde parte of sunne is smy-  
 ten · & þe þridde parte of þe mone · & þe þridde parte of sterres:  
 so þat þe þridde parte of hem was dirkide · & þe þridde parte  
 of day schone not: & also of nyȝt/ and ¶ I siȝe & herde þe voyce  
 of an egle fleinge by myȝil heuene: seyinge wiþ greet voyce/  
 wo · wo · wo · to þe dwellyng in erþe: & oþer voyces & þre  
 aungels þat weren to synge in trumpe//

C<sup>m</sup> 9<sup>m</sup>



And þe fifþe aungel songe in trumpe/ and ¶ I siȝe a  
 sterre for to haue fallen doune fro heuene into erþe ·  
 & þe kepe of þe pitte of depnesse is zouen to hym/  
 and he openyde þe pitte of depnesse · & smoke of þe  
 pitte steyzede vp: as þe smoke of a greet fourneys/ and þe  
 sunne



## ye apocalips

sunne is dirkide & he eyre · of he smoke of he pitte · locustis wenten oute into he erpe · & power is zouen to hem as scorpions of erpe haue power/ & it is comaundide to hem pat hei schulden nor hurte hay of he erpe · neper al green þing · neper eche tree: no but onely men pat haue not he marke of god in here forhedis/ and it is zouen to hem pat hei schulden not flee hem: but pat hei schulden be turmentide fyue moneþes/ and he turmentynge of hem: as he turmentynge of a scorpion whanne he smytþ a man/ and in þo dayes men schulen seek dep: & hei schulen not fynde it/ and hei schulen desire for to dye: and dep schal flee fro hem/ and he lickeness of locustis: lijk to horsis made reedy into batayle/ and on he hedis of hem · as crownes lijk to golde: & he facis of hem as faces of men/ and hei had heris · as heris of wymmen: & he teeh of hem weren as he teeh of lyouns/ and hei hadden haubiriouns/ as pren haubiriouns: and he voyce of þilke twengis: as he voyce of charis of many horsis rennyng into batayle/ and hei hadden taplis lijk of scorpionis: & prickis weren in he taplis of hem/ and he myzte of hem for to noye men by fyue moneþes/ and hei hadden vpon hem a kyng · he aungel of depnesse · to whom he name by ebrue: labaddon · forsoþe bi greek: appollion · & by latyne haupnge þe name distruper/ oo two passide: & lo zit cometh two woos ¶ Afir þes þingis & he sixte aungel songe in trumpe: & I herde one voyce of soute corners of he golden auter pat is bifore he pzen of god: seyinge to he sixte aungel pat had a trumpe/ vnbynde soute aungels · pat ben bounden in he greet flood eufrates/ and he soute aungels ben vnbunden · he whiche weren redy into houre & day & moneþ & zeet: pat hei schulden flee he þridde parte of men/ and he nowmbre of he ooste of horsmen twenty housande lipen ten housande/ I herde he nowmbre of hem/ and so · I siþe horsis in visioun/ and hei pat saten on hem: hadden sirp haubiriouns · & Jacyntynes & brymstonpe/ and he hedis of he horsis weren as hedis of liouns: & of he mouþe of hem sir cometh sorþ · & smoke

¶ ¶

& brymstone

## ye apocalips

& brymstone/ and hes þre plagis (or woundis): þe þridde parte of men is slayne/ of fir & of smoke & of brymstone þat camen oute of þe moup of hem/ soþely þe power of horsis is in þe moup of hem: & in þe taylis of hem/ for whi þe tayles of hem likk to serpentis hauynge hedis: & in hem þei noyen/ and þe toþer men þat ben not slayne in þes plagis · neþer diden penaunce of þe werkis of here handis: þat þei worschipiden not denelis & symulacris · golden · silueren · & brasen & stonen & trenen · þe whiche neþer motwe seen neþer here neþer wandren/ and diden not penaunce of here mansleingis neþer of venemyngis: neþer of fornycatoun neþer of here þistris//

C<sup>m</sup> 10<sup>m</sup>



**A**ND I sawe another stronge aungel comynge doun fro heuene coueride (or cloþide) wip a cloude: & þe reyne botwe in his heed/ and þe face of hym was as sunne: & þe feet of hym as a piler of fir/ and he hadde in his hande a litil booc openyde/ and he putte his ryzt fote on þe see: forsoþe his lyste on þe erþe/ and he criede wip greet voyce: as a lioun whan he rorþ/ and whanne he hadde criede · seuene þundris spaken here voyces/ and whanne þe seuene þundris hadden spoken here voyces: I was to writynge/ and I herde a voyce fro heuene seyinge/ signe þou (or marke) what þingis þe seuene þundris spaken: & nyl þou write hem/ and þe aungel whom I sawe stondynge aboute þe see & aboute þe erþe: listide vp his hande to heuene · & swore by þe lyuynge into worldis of worldis þat made of nouzte heuene & þo þingis þat ben in it · & þe see & þo þingis þat ben in it · for tyme schal nomore be: but in þe dayes of þe voyce of þe seueneþ aungel · whanne he schal bygygne for to synge in trumpe: þe mysterie of god schal be endide · as þe euuangelizide by his seruauantis prophetis/ and I herde a voyce fro heuene estefone spekyng wip me & seyinge/ go þou & take þe booc openyde of þe honde of þe aungel stondynge aboute þe see & on þe lande/ and I wente to þe aungel seyinge to hym: þat he

## ye apocalips

he schulde ȝyue to me þe booc/ and he ſeyde to me take þe booc & deuoure it · & it ſchal make þi wombe ſor to be bitter/ but in þi mouþe it ſchal be ſwete as honye/ and I took þe booc of þe aungels honde & deuouride it: & it was in my mouþ as ſwete honye/ and whanne I hadde deuouride it · my wombe was bitter/ and he ſeyde to me/ it bihoueh þee eſteſone ſor to prophece to heþen men & to puplis & to langagis & to many kyngis//



**A**nd a meſure lik to a zerde is ȝouen to me: & it is ſeyde to me/ riſe þou & mete þe temple of god & þe auter: & men worſchippynge in it/ forſoþe caſte oute þe porche þat is wiþ oute forþ þe temple · & mete it not for it is ȝouen to heþen men · & þei ſchulen deſoule þe holy cytee/ by ſourty monethes & two/ and I ſchal ȝyue to my two witneſſis & þei ſchulen prophecie a þouſande dayes two hundride & ſixty þei cloþide wiþ ſackis/ þes ben þe two olyues & two candillikis ȝyupnge lizt · þei ſtondyng in þe ſizte of þe lorde of þe erþe/ and ȝif any man ſchal wolne ſor to anoye hem/ fiſt ſchal go oute of þe mouþe of hem: & ſchal deuoure here enemyes/ ȝif any man ſchal wolne ſor to hurte hem: þus it bihoueh hym ſor to be ſlayne/ þes haue þe power of ſchittynge heuene: þat it rayne not in þe dayes of here prophecie/ and þei haue power on wattris · of turnynge hem into blood · & ſor to ſmyte þe erþe wiþ al plage · & how ofte euer þei ſchulen wolne/ and whanne þei ſchulen ende here witneſſynge: þe beeft þat ſteyþeþ vp of þe depneſſe · ſchal make batayle azenes hem · & ſchal ouercome hem · & ſchal ſlee hem/ and þe bodies of hem ſchulen ligge in þe ſtretis of þe greet cytee: þat is cleþide goſſly ſodom & egipte: where þe lorde of hem was crucifiede/ and þei ſchulen ſlee of lynagis & of puplis & of tungis & of heþen men · þe bodies of hem by þre dayes & an halfe/ & þe bodies of hem ſchulen not be ſuffride: ſor to be putte in biriels/ and men enhabitynge þe erþe ſchulen haue ioye

C<sup>m</sup> 11<sup>m</sup>



## ye apocalips

ioye vpon hem/ and hei schulen make merpe & sende ziftis to  
gedir for hes two prophetis turmentiden hem pat dwelten in  
erþe/ and astir þre dayes & an halfe/ þe spirit of lijf of god  
entriden into hem & hei stoden on here feet/ & greet drede  
fel on hem pat sizen hem/ and hei herden a greet voyce fro  
heuene/ seyinge to hem/ steyze vp hidir/ and hei steyzeden  
into heuene inne a cloude/ & þe enemyes of hem sizen hem/  
and in þat houre a greet erþe mouynge is made/ & þe tenþe  
part of þe cytee fel/ and here ben slayne in þe erþe mouynge  
þe names of men seuene housander/ & þe toþer ben sente in  
drede & zauen glorie to þe god of heuene ¶ ye secounde wo  
wente/ & lo þe þridde wo schal come sone/ and þe seueneþ  
aungel songe in trumpe/ & greet voyces ben made in heuene  
seyinge/ þe rewme of þis worlde is made oure lordis/ & of  
crisis his sone/ and hei schulen regne into worldis yf worldis  
amen/ ¶ And þe foure & twenty seneours (or eldre men) þat  
sitten in here seetis in þe sizte of þe lordes/ fellen into here  
faces & worschippede god seyinge/ we done þankyngis to þee  
lorde god almyzty · whiche art & whiche was & whiche art to  
comynge/ whiche hast taken þi greet vertue & has regnyde/  
and folkis ben wroþe & þi wrapþe came : & tyme of deade  
men for to be demyde · & for to zilde hire to þi seruauantis &  
prophetis & halowis & dredynge þi name to smale & litil/ &  
distrupinge hem þat corrupiden þe erþe//

C<sup>m</sup> 12<sup>m</sup>



And þe temple of god in heuene is openyde/ & þe  
arke of his testament is seyn in his temple/ and  
leytynge ben made · & voyces & erþe mouynge &  
greet hayle/ & a greet token apperide in heuene/ a  
womman coueride or cloþide wip þe sunne · & þe mone vndir  
hire feet · & in þe heed of hire a crowne of twelue sterres/ and  
sche haupnge in wombe · & sche criede berynge childe/ & is  
turmentide þat sche bere childe/ and anoper token is seen in  
heuene/ and lo a greet reed dragoun haupnge seuene heedis  
& ten

## ye apocalips

& ten hornes: & in þe hedis of hym seuene dyademes/ and þe  
tayle of hym drowe þe þridde parte of sterres of heuene: &  
sente hem into erþe/ and þe dragoune stode bifore þe wom-  
man þat was to berynge childe: þat whanne sche had borne  
childe · he schulde deuoure hym/ and sche childide a sone male  
þat was to rewlynge alle folkis in an yren zerde/ and hire  
sone is rauyschide to god & to his trone/ and þe womman  
flee into wilder nesse: where sche haþ a place reedy of god:  
þat sche sede hire þere a housande dayes two hundride & sixty/  
and a greet batayle is made in heuene: & mychael & his aun-  
gels souzten wiþ þe dragoune/ and þe dragoune sauhte & his  
aungels: & þei hadden not myzte neþer þe place of hem is  
foun den more in heuene/ and þe ilke dragoune is caste doune:  
þe greet olde serpent þat is clepide þe deuyll & sathanas · þat  
deceyues al þe worlde · is caste oute into þe erþe · & his aun-  
gels ben sente wiþ hym/ and I herde a greet voyce in heuene  
seyinge/ nowe is made helpe · & vertue · & kyngdom of oure  
god: & þe power of his crist/ for þe accuser of oure breþeren is  
caste doune: whiche accuside hem bifore þe sizte of oure god ·  
day & nyzt/ and þei ouercamen hym for þe blood of þe lombe ·  
& for þe worde of his witnessynge: & þei loueden not here  
soules (or lyues): til to deþ/ þerfore glade zee heuenes: & zee  
þat dwelle in hem ¶ **A**lso to þe erþe & see · for þe sende came  
doune to zou haupnge greet wrapþe: witynge for he haþ litil  
tyme/ and astir þat þe dragoune sizz for he was caste doune  
into erþe: he pursuede þe womman þat childide a male sone/  
and two wengis of a greet egle ben zouen to þe womman ·  
þat sche schulde flee into deserte into hire place where sche is  
fed by tyme & tymes & þe halfe of tymes: fro þe face of þe ser-  
pent/ and þe serpent sente oute of his mounþ astir þe wom-  
man water of flood: þat he schulde make hire to be drawen of  
þe flode/ & þe erþe helpide þe womman/ and þe erþe openyde  
his mounþ: & soupyde þe flood þat þe dragoune sente of his  
mouþe/ and þe dragoune is wrope to þe womman/ and he  
wente

## ye apocalips

wente for to make batayle wih oher of hire seede þat kepten  
þe maundementis of god & haue þe witnessyng of Ihu crist:  
and he stood on þe grauel of þe see//

C<sup>m</sup> 13<sup>m</sup>



And I sise a beeste stepzinge vp of þe see · haupnge  
seuene hedis & ten hornes: & on þe hornes ten dy-  
ademes · & on his heedes þe names of blasfemye/  
and þe beeste whom I sise was lijk to a parde (or  
a liparde) · & his feet as þe feet of a here: & his moup as þe  
moup of a lioun/ and þe dragoune zaue to þe like his vertue  
& greet power/ and I sise one of his hedis: as slayne into  
deþ/ and þe wounde of his deþ is curide: & at erþe wondride  
astir þe beest/ and þei worschipeden þe dragoune · þat zaue  
power to þe beest: & þei worschipeden þe beeste seyng: who  
lijk to þe beest · & who schal mowe sizte wih it/ and a moup  
spekyng greet þingis & blasfempes is zouen to it/ and power  
is zouen to it: for to do in two & fourty monethes/ and it  
openyde his moup into blasfempes to god: for to blasfeme  
his name & his tabernacle: & hem þat dwellen in heuene/ and  
it is zouen to hym for to make batayle wih seyntis: & for to  
ouercome hem/ and power is zouen to hem into al lynage &  
puple & tunge & folc & alle men worschipiden it þat dwellen  
in erþe: whos names ben not writen in þe booc of liif of þe  
lombe þat is slayne: fro þe bigynnyng of þe worlde/ zif any  
man hap eris of herpyng: here he/ he þat schal leede into  
caytiffe: schal gon into caytiffe/ he þat schal slee in swerde:  
it bihoueh hym for to be slayne in swerde/ þis is þe pacience  
& feiþ of seyntis ¶ And I sise anoter beeste stepzinge vp fro  
þe erþe & hadde two hornes lijk þe lombe: & he spak as þe dra-  
goune/ and diide al þe power of þe former beest in his sizt/  
and it made þe erþe & men dwellyng in it for to worschip þe  
fiste beest · whos plage of deþ is curide/ and it diide greet  
signes · þat also it made sijn for to come doune fro heuene  
into erþe · in þe sizte of alle men: and deceyueþ men dwel-  
lyng



## ye apocalips

lynge in erbe · for signes þe whiche ben zouen to it for to do  
in þe sizte of þe beest · seyinge to men dwellynge in erbe · þat  
þei make an ymage of þe beest þat haþ þe wounde of swerde  
& lyeue/ and it is zouen to hym þat he schulde zyeue a spirit  
to þe ymage of þe beest · & þe ymage of þe beeste speke/ and  
he schal make þat who euer schal not honoure þe ymage of þe  
beest · he slayne/ and he schal make alle · smale & greet · &  
riche & pore · & stemen & seruauntis · for to haue þe carester  
(or lettre) in þe right-hande or in here forhedis · þat no man  
may bie or selle no but þei þat haue þe carester or þe name or  
þe notwmbre of his name/ here is wisdom/ he þat haþ vndir-  
stondynge/ acounte þe notwmbre of þe beest/ soþely þe notw-  
mbre of man is · & his notwmbre is · sixe hundride & sixty &  
sixe//



**A**ND I sice & lo þe lombc stood on þe mounte sion ·  
& wip hym an hundride & four & fourty housande ·  
haupnge his name & þe name of his fadir · writen  
in here forhedis/ and I herde a voyce fro heuene ·  
as þe voyce of many watris · & as þe voyce of greet hundre/  
and þe voyce whiche I herde · as if harpers harpyng in here  
harpis/ and þei songen a newe songe bifore þe feet of god · &  
bifore þe four beestis & þe eldre men/ and no man myzte  
seye þe songe · no but þe an hundride & four & fourty hou-  
sande þat ben bouzt of þe erbe/ þes it ben þat ben not de-  
foulide wip wymmen · soþely þei ben virgyns/ þes suen þe  
lombc · whidir euer he schal gon/ þes ben bouzte of alle þe  
prymacies (or firste fructis) · to god & to þe lombc · & in þe  
mouþ of hem lesynge is not founden/ soþely þei ben wip ou-  
ten wemme · bifore þe trone of god ¶ And I sice anoter aun-  
gel sleinge by mydde heuene · haupnge þe euerlastynge gos-  
pel · þat he schulde euangelize to men sittynge on erde · & on  
alle solc & lynage & langage & puple · seyinge wip grette  
drede zee þe lorde · & zyeue zee to hym honoures ·

C<sup>m</sup> 14<sup>m</sup>

## ye apocalips

of his doom comen/ and worschip zee hym þat made heuene & erþe · þe see & alle þingis þat ben in hem: & þe wellis of watris// ¶ And anoter aungel suede sayinge þe ilke greet cytee babiloyne felde/ þe whiche zaue drynke to alle folkis · of þe wijn of wrapþe of hire forncacioun/ and þe þridde aungel suede hem: seyinge wiþ grete voyce: zif any man schal worschip þe beest & þe ymage of it · & take þe token in his forþede · or in his hande: & þis schal drynke of þe wijn of goddis wrapþe · þat is meynþe wiþ cleer wijn in þe cuppe of his wrapþe: & schal be turmentide wiþ siȝt & brymston in þe sizte of holy aungels: & bifore þe sizte of þe lombe/ and þe smoke of hire turmentis schal steyze vp into worldis of worldis/ neþer þei haue reste daye & nyȝte · þe whiche worschipiden þe beeste & his ymage: & zif any took þe carecter of his name/ þis is þe patience of seyntis · and whiche kepen þe maundementis of hym: & þe seiþ of Ihu ¶ And I herde a voyce fro heuene seyinge to me/ write þou/ blesside þe deade men þat dien in þe lorde: fro hens forþ now þe spirit seiþ · þat þei reste of here traueylis: forsoþe þe werkis of hem suen hem ¶ And I siȝe & lo a white cloude · & aboue þe cloude sittynge · lijk to þe sone of man · haupnge in his hede a golden croune: & in his hande a scharpe sickel/ and anote aungel wente oute of þe temple crynge wiþ greet voyce: to þe sittynge vpon þe cloude/ sende þi sicke & repe: for houre comen þat it be ropen: for þe ripe corne of erþe drien/ and þe þat satte vpon þe cloude · sente his sicke into erþe · & rape into erþe/ And anoter aungel wente oute of þe temple þat is in heuene: haupnge & he a scharpe sicke/ and anoter aungel wente oute of þe auter · þat had power on siȝt: & he crieðe wiþ greet voyce to hym þat had a scharpe sicke: seyinge/ sende þi scharpe sicke · & kitte of þe clustis of þe vynezerde of erþe: for þe grapis of it ben ripe/ and þe aungel sente his sicke into erþe · & kitte of þe vynezerde of erthe: & sente into þe greet lake of goddis wrapþe/ and þe lake is defoulide wiþ outen þe cytee: & blood wente oute of þe lake · vnto þe

## þe apocalips

þe bridels of horsis: by furlongis a housande & two hundredide//



And I sise anoper token in heuene greet & wondreful · seuene aungels haupnge seuene þe laste plagis for þe wrappe of god is endide in hem/ and I sise as a glaten see mengide wiþ sijr · & hem þat ouercamen þe beest in his ymage: & nowmbre of his name stondpyng aboue þe glaten see · haupnge þe harpis of god · & syngpyng þe songe of moyses seruaunt of god: & þe songe of þe lombe seyng/ greet & wondreful ben þi werkis lorde god al myzty · þi weyes ben iuste & trewe: lorde kyng of worldis/ lorde who schal not drede þee · & magnysie þi name/ for þou al one art piteuous (or merciful) · for alle folkis schulen come & schulen worschip in þi sizte: for þi domes ben open// ¶ And astir þes þingis I sise & lo þe temple of þe tabernacle of witnesspyng in heuene is openyde/ and seuene aungels haupnge þe seuene plagis wenten oute of þe temple · cloþide wiþ a stool clene & white · & bifore girde wiþ golden girdels: aboute þe brestis/ and one of þe soure beestis ȝaue to þe seuene aungels · seuene golden violis ful of þe wrappe of god: luyng into worldis of worldis/ and þe temple is fulfild wiþ smoke of þe maieste of god: & of þe vertue of hym/ and no man myzte entre into þe temple: til þe seuene plagis of þe seuene aungels weren endide//

C<sup>m</sup> 15<sup>m</sup>



And I herde a greet voyce fro heuene: seyng to þe seuene aungels/ go ȝee & schede oute þe seuene vyolis of goddis wrappe: in to erþe/ and þe firste aungel wente & schedde oute his viole into erþe: & a wounde feerte & werste is made into alle þat hadden þe careste (or marke) of þe beest: & into hem þat worschipen þe beest & his ymage/ and þe secounde aungel schedde oute his viole into þe see: & blood is made as of a deade þing · & eche soule (or

C<sup>m</sup> 16<sup>m</sup>



## ye apocalips

& brymstone/and þes þre plagis(or woundis):þe þridde parte of men is slayne: of fir & of smoke & of brymstone þat camen oute of þe moup of hem/ soþely þe power of horsis is in þe moup of hem: & in þe taylis of hem/ for whi þe tayles of hem lik to serpentis haupnge hedis: & in hem þei noyen/ and þe toþer men þat ben not slayne in þes plagis · neþer diden penaunce of þe werkis of here handis: þat þei worschipiden not deuellis & symulacris · golden · silueren · & brasen & stonen & trenen · þe whiche neþer mowne seen neþer here neþer wandren/ and diden not penaunce of here mansleingis neþer of venemyngis: neþer of fornycacioun neþer of here þistis//

C<sup>m</sup> 10<sup>m</sup>



**A**ND I ſawe another ſtronge aungel comynge doun fro heuene coueride (or cloþide) wip a cloude: & þe reyne botwe in his heed/ and þe face of hym was as ſunne: & þe feet of hym as a pilier of fir/ and he hadde in his hande a litil booc openyde/ and he putte his rizefote on þe ſee: forſoþe his liſte on þe erþe/ and he criede wip greet voyce: as a lioun whan he roriþ/ and whanne he hadde criede · ſeuene þundris ſpaken here voyces/ and whanne þe ſeuene þundris hadden ſpoken here voyces: I was to writynge/ and I herde a voyce fro heuene ſeyinge/ ſigne þou (or marke) what þingis þe ſeuene þundris ſpaken: & nyl þou write hem/ and þe aungel whom I ſawe ſtandynge aboute þe ſee & aboute þe erþe: liſtide vp his hande to heuene · & ſwore by þe lyuynge into worldis of worldis þat made of nouzte heuene & þo þingis þat ben in it · & þe ſee & þo þingis þat ben in it · for tyme ſchal nomore be: but in þe dayes of þe voyce of þe ſeueneþ aungel · whanne he ſchal bygynne for to ſynge in trumpe: þe myſterie of god ſchal be endide · as he euuangelizide by his ſeruauntis prophetis/ and I herde a voyce fro heuene eſteſone ſpekynge wip me & ſeyinge/ go þou & take þe booc openyde of þe honde of þe aungel ſtandynge aboute þe ſee & on þe lande/ and I wente to þe aungel ſeyinge to hym: þat he

## ye apocalips

he schulde ȝue to me þe booc/ and he seyde to me take þe booc & deuoure it · & it schal make þi wombe for to be bitter/ but in þi mouþe it schal be swete as honye/ and I took þe booc of þe aungels honde & deuouride it: & it was in my mouþ as swete honye/ and whanne I hadde deuouride it · my wombe was bitter/ and he seyde to me/ it bihoueh þee eftesone for to prophece to heþen men & to puplis & to langagis & to many kyngis//



**A**d a mesure lijk to a ȝerde is ȝouen to me: & it is C- 11-  
seyde to me/ rise þou & mete þe temple of god & þe auter: & men worchippyng in it/ forsoþe caste oute þe porche þat is wiþ oute forþ þe temple · & mete it not for it is ȝouen to heþen men · & þei schulen defoule þe holy cytee: by fourty monethes & two/ and I schal ȝue to my two witneßis & þei schulen prophecie a housande dayes two hundride & sixty þei cloþide wiþ sackis/ þes ben þe two olyues & two candilstikis ȝuyng lizt · þei stonde in þe sizte of þe lorde of þe erþe/ and ȝif any man schal wolne for to anope hem/ siȝt schal go oute of þe mouþe of hem: & schal deuoure here enemyes/ ȝif any man schal wolne for to hurte hem: þus it bihoueh hym for to be slayne/ þes haue þe power of schit-tyng heuene: þat it rayne not in þe dayes of here prophecie/ and þei haue power on wattris · of turnyng hem into blood · & for to smyte þe erþe wiþ al plage · & how ofte euer þei schulen wolne/ and whanne þei schulen ende here witnessynges: þe beest þat steyȝeþ vp of þe depnesse · schal make batayle aȝenes hem · & schal ouercome hem · & schal slee hem/ and þe bodyes of hem schulen ligge in þe stretis of þe greet cytee: þat is cleþide goßly sodom & egipte: where þe lorde of hem was crucifiede/ and þei schulen slee of lynagis & of puplis & of tungis & of heþen men · þe bodies of hem by þre dayes & an halfe/ & þe bodyes of hem schulen not be suffride: for to be putte in biriels/ and men enhabitynge þe erþe schulen haue ioye

## ye apocalips

ioye vpon hem/ and þei schulen make merve & sende ziftis to  
gedir for þes two prophetis turmentiden hem þat dwelten in  
erþe/ and astir þre dayes & an halfe/ þe spirit of liif of god  
entriden into hem · & þei stoden on here feet/ & greet drede  
fel on hem þat sizen hem/ and þei herden a greet voyce fro  
heuene/ seyinge to hem/ steyze vp hidir/ and þei steyzeden  
into heuene inne a cloude/ & þe enemyes of hem sizen hem/  
and in þat houre a greet erþe mounge is made/ & þe tenþe  
part of þe cytee fel/ and here ben slayne in þe erþe mounge  
þe names of men seuene þousande/ & þe toþer ben sente in  
drede & zauen glorie to þe god of heuene ¶ ye secounde wo  
wente/ & lo þe þridde wo schal come sone/ and þe seueneþ  
aungel songe in trumpe/ & greet voyces ben made in heuene  
seyinge/ þe retorne of þis worlde is made oure lordis/ & of  
cristis his sone/ and þei schulen regne into worldis yf worldis  
amen/ ¶ And þe foure & twenty seneours (or eldre men) þat  
sitten in here seetis in þe sizte of þe lorde/ sellen into here  
faces & worschipeþe god seyinge/ we done þankyngis to þee  
lorde god almyȝty · whiche art & whiche was & whiche art to  
comynge/ whiche hast taken þi greet vertue & has regnyde/  
and folkis ben wroþe & þi wroþe came · & tyme of deade  
men for to be demyde · & for to zilde hiȝre to þi seruauntis &  
prophetis & halowis & dredynge þi name to smale & litil/ &  
distruynge hem þat corrupiden þe erþe//

C<sup>m</sup> 12<sup>m</sup>



And þe temple of god in heuene is openyde/ & þe  
arke of his testament is seyn in his temple/ and  
leytynge ben made · & voyces & erþe mounge &  
greet hayle/ & a greet token apperide in heuene/ a  
womman coueride or cloþide wiþ þe sunne · & þe mone vnder  
hire feet · & in þe heed of hire a crowne of twelue sterres/ and  
sche haunȝe in wombe · & sche criede berynge childe/ & is  
turmentide þat sche bere childe/ and anoþer token is seen in  
heuene/ and lo a greet reed dragoun haunȝe seuene heedis  
& ten



[illegible]

3

## ye apocalips

wente for to make batayle wiþ oþer of hire leede þat kepten  
þe maundementis of god & haue þe witnesþynge of Ihu crist/  
and he stood on þe grauel of þe see//

C<sup>m</sup> 13<sup>m</sup>



And I ſize a beeste ſtepyng vpon of þe ſee • hauynge  
ſeuen hedys & ten hornes: & on þe hornes ten by-  
ademes • & on his heedys þe names of blaſfemye/  
and þe beeste whom I ſize was lik to a parde (or  
a liparde) • & his feet as þe feet of a bere: & his mouþ as þe  
mouþ of a lioun/ and þe dragoun ſaue to þe ilke his vertue  
& greet power/ and I ſize one of his hedys: as ſlayne into  
deþ/ and þe wounde of his deþ is curide: & at erþe wondride  
aftir þe beest/ and þei worſchipeden þe dragoun • þat ſaue  
power to þe beest: & þei worſchipeden þe beeste ſeyinge/ who  
lik to þe beest • & who ſchal mowe ſyte wiþ it/ and a mouþ  
ſpekynge greet þingis & blaſfemyes is zouen to it/ and power  
is zouen to it: for to do in two & fourty monethes/ and it  
openyde his mouþ into blaſfemyes to god/ for to blaſfeme  
his name & his tabernacle: & hem þat dwellen in heuene/ and  
it is zouen to hym for to make batayle with ſeyntis: & for to  
ouercome hem/ and power is zouen to hem into al lynage &  
puple & tunge & ſolc & alle men worſchipiden it þat dwellen  
in erþe: whos names ben not writen in þe booc of liſt of þe  
lombe þat is ſlayne: fro þe bigynnyng of þe worlde/ zif any  
man haþ eris of herpyng: here he/ he þat ſchal leede into  
captiſſe: ſchal gon into captiſſe/ he þat ſchal ſlee in ſwerde/  
it bihouep hym for to be ſlayne in ſwerde/ þis is þe pacience  
& ſciþ of ſeyntis ¶ And I ſize anoþer beeste ſtepyng vpon fro  
þe erþe & hadde two hornes lik þe lombes: & he ſpac as þe dra-  
goun/ and diide al þe power of þe former beest in his ſyt/  
and it made þe erþe & men dwellynge in it for to worſchip þe  
firſte beest • whos plage of deþ is curide/ and it diide greet  
ſignes • þat alſo it made ſijr ſtjrn come doune fro heuene  
into erþe • in þe ſyte of all • Deceyueþ • dwell-  
ynge

## ye apocalips

lynge in erbe · for signes þe whiche ben zouen to it for to do  
in þe sizte of þe beest · seyinge to men dwellynge in erbe · þat  
þei make an ymage of þe beest þat haþ þe wounde of swerde  
& lquede/ and it is zouen to hym þat he schulde zoue a spirit  
to þe ymage of þe beest/ & þe ymage of þe beeste speke/ and  
he schal make þat who euer schal not honoure þe ymage of þe  
beest/ he slayne/ and he schal make alle · smale & greet · &  
riche & pore · & fremen & seruauntis · for to haue þe carefter  
(or lettre) in þe right-hande or in here forhedis/ þat no man  
may bie or selle no but þei þat haue þe carefter or þe name or  
þe nowmbre of his name/ here is wisdom/ he þat haþ vndir-  
stondynges/ acounte þe nowmbre of þe beest/ soþely þe nowm-  
bre of man is/ & his nowmbre is/ sixe hundride & sixty &  
fire//



**A**ND I sze & lo þe lombe stood on þe mounte sion/ C<sup>m</sup> 14<sup>m</sup>  
& wip hym an hundride & four & fourty housande ·  
hauynge his name & þe name of his fadir/ writen  
in here forhedis/ and I herde a voyce fro heuene ·  
as þe voyce of many watris/ & as þe voyce of greet hundre/  
and þe voyce whiche I herdes/ as if harpers harpyng in here  
harpls/ and þei songen a newe songe bifore þe feet of god · &  
bifore þe four beestis & þe eldre men/ and no man myzte  
sepe þe songe/ no but þe an hundride & four & fourty hou-  
sande þat ben bouzt of þe erbe/ þes it ben þat ben not de-  
foulde wip wymmen/ soþely þei ben vtrgyns/ þes suen þe  
lombe/ whidit euer he schal gon/ þes ben bouzte of alle þe  
prymacies (or firste fruptis) · to god & to þe lombe/ & in þe  
mouþ of hem lesyng is not founden/ soþely þei ben wip ou-  
ten wemme/ bifore þe trone of god ¶ And I sze anoper aun-  
gel sleinge by mydde heuene · hauynge þe euerlastyng gōs-  
pel · þat he schulde euangelize to men sittyng on erbe · & on  
alle folc & lynage & langage & puple/ seyinge wip greet voyce/  
drede zee þe lorde · & zoue zee to hym honoures/ for þe houre  
of



## ye apocalips

of his doom comen/ and worschip zee hym þat made heuene & erþe · þe see & alle þingis þat ben in hem: & þe wellis of watris// ¶ And anoter aungel sude sayinge þe ilke greet cytee babilogne felde/ þe whiche zaue drynke to alle folkis · of þe wijn of wrappe of hire fornicacioun/ and þe þridde aungel sude hem: seyinge wiþ grete voyce: zif any man schal worschip þe beest & þe ymage of it · & take þe token in his forhede · or in his hande: & þis schal drynke of þe wijn of goddis wrappe · þat is meynthe wiþ cleer wijn in þe cuppe of his wrappe: & schal be turmentide wiþ fyr & brymston in þe sizte of holy aungels: & bifore þe sizte of þe lombe/ and þe smoke of hire turmentis schal steppe vp into worldis of worldis/ neþer þei haue reste dawe & nyzte · þe whiche worschypiden þe beeste & his ymage: & zif any took þe carester of his name/ þis is þe pacience of seyntis · and whiche kepen þe maundementis of hym: & þe seiþ of Ihu ¶ And I herde a voyce fro heuene seyinge to me/ write þou/ blesside þe deade men þat dien in þe lord: fro þens forþ nowe þe spirit seiþ · þat þei reste of here traueplis: forsoþe þe werkis of hem suen hem ¶ And I size & lo a white cloude · & aboue þe cloude sittynge · lijk to þe sone of man · haupnge in his hede a golden croune: & in his hande a scharpe sickel/ and anoter aungel wente oute of þe temple crynginge wiþ greet voyce: to þe sittynge vpon þe cloude/ sende þi sickel & repe: for houre comen þat it be ropen: for þe ripe corne of erþe driede/ and he þat satte vpon þe cloude · sente his sickel into erþe · & rape into erþe/ And anoter aungel wente oute of þe temple þat is in heuene: haupnge & he a scharpe sickel/ and anoter aungel wente oute of þe auter · þat had power on fyr: & he criede wiþ greet voyce to hym þat had a scharpe sickel: seyinge/ sende þi scharpe sickel · & kitte of þe clustris of þe vynezerde of erþe: for þe grapis of it ben ripe/ and þe aungel sente his sickel into erþe · & kitte of þe vynezerde of erþe: & sente into þe greet lake of goddis wrappe/ and þe lake is defoulide wiþ outhen þe cytee: & blood wente oute of þe lake · vnto þe

## pe apocalips

pe bridels of horsis: by furlongis a housande & two hundredide//



And I sise anoper token in heuene greet & wondrousful • seuene aungels haupnge seuene pe laste plagis for pe wrappe of god is endide in hem/ and I sise as a glasen see mengide wiþ sijt • & hem þat ouercamen pe beest in his ymage: & nowmbre of his name stondyngie aboue pe glasen see • haupnge pe harpis of god • & syngynge pe songe of moyses seruaunt of god: & pe songe of pe lombe sepyngie/ greet & wondrousful ben þi werkis lorde god al myȝt • þi weyes ben iuste & trewe: lorde kyng of worldis/ lorde who schal not drede þee • & magnyfie þi name/ for þou al one art piteuous (or merciful) • for alle folkis schulen come & schulen worschip in þi sizte: for þi domes ben open// ¶ And astir þes þingis I sise & lo pe temple of pe tabernacle of witnessyngie in heuene is openyde/ and seuene aungels haupnge pe seuene plagis wenten oute of pe temple • cloþide wiþ a stool clene & white • & bifore girde wiþ golden girdels: aboute pe brestis/ and one of pe foure beestis ȝaue to pe seuene aungels • seuene golden violis ful of pe wrappe of god: luyngie into worldis of worldis/ and pe temple is fulfild wiþ smoke of pe maieste of god: & of pe vertue of hym/ and no man myȝte entre into pe temple: til pe seuene plagis of pe seuene aungels weren endide//

C<sup>m</sup> 15<sup>m</sup>



And I herde a greet voyce fro heuene: sepyngie to pe seuene aungels/ go ȝee & schede oute pe seuene vyolis of goddis wrappe: in to erþe/ and pe firste aungel wente & schede oute his viole into erþe: & a wounde seerte & werke is made into alle þat hadden pe carette (or marke) of pe beest: & into hem þat worschpen pe beest & his ymage/ and pe secounde aungel schede oute his viole into pe see: & blood is made as of a deade þing • & eche soule (or

C<sup>m</sup> 16<sup>m</sup>

## ye apocalips

lijf) lyuynge is deade in þe see/ & þe þridde sched oute his viole  
on þe floodis & on þe welles of wattris: & blood is made/ and  
I herde þe aungel of wattris seyinge/ Juste art þou lorde • þat  
art & þat wasse holy • þat demest þes þingis: for þei schedden  
oute þe blood of halowis & prophetis: & þou hast zouen hem  
blood for to drynke/ forsoþe þei ben worþi/ and I herde ano-  
þer aungel seyinge/ zhe lorde god al myzty: trewe & iuste þi  
domes/ and þe fourþe aungel sched oute his viole into þe  
sunne: & it is zouen to hym for to turmente men wiþ heet &  
fijr/ and men swaleden wiþ greet heet • & blasfemyden þe  
name of god haupnge power on þes plagis • neþer þei diden  
penaunce: þat þei schulden zþue glorie to hym/ and þe fifþe  
aungel sched oute his viole on þe seet of þe beest • & his kyng-  
dom is made dirke/ and þei eten to gedir here tungis for so-  
rowe • & þei blasfemeden god of heuene for sorowis & here  
woundis: & þei diden not penaunce of here werkis ¶ And þe  
sirme aungel sched oute his viole into þe ilke greet flood eu-  
frates • & driede þe water of it: þat weye were rediede to kyn-  
gis fro þe sunne risynge/ and I sife þre vnclene spiritis into  
maner of froggis • for to go oute of þe moup of þe dragoun •  
& of þe moup of þe beest: & of þe moup of þe false prophete/  
soþely þei ben þe spiritis of deuelis makynge signes: & þei gon  
forþ to kyngis of al erþe • for to gedir hem into batayle to þe  
greet day of al myzty god/ lo I come as a nyzt þeef/ blesside  
þe þat wakip & kepiþ his cloþes • þat he wandre not nakide: &  
þei seen his silþehede/ and he gedir hem into a place: þat is  
clepide in ebrewe hermagedon ¶ And þe seueneþ aungel sched  
oute his viole into þe eyre • & a greet voyce wente oute of heu-  
ene fro þe trone: seyinge/ it is done/ and leptyngis ben made  
& voyces & þundris • & greet erþe mounge is made: whiche  
maner neuer was • siþ men weren vpon erþe: suche erþe  
mounge so greet/ and þe greet cytee is broken into þre par-  
ties: & þe cytees of heþen men sellen doune/ and greet babi-  
loþne came into mynde • bifore god • for to zþue to it þe cuppe  
of



## ye apocalips

of wyne of indignacioun of his wraþþe/ and eche yle flepe  
awepe/ also hillis ben not founden/ and greet heyle as a talent  
came doune fro heuene into men/ and men blasfemed god  
for þe plage of hæl/ for it is made wondirly greet//



And one of þe seuene aungels came þat had seuene  
violis/ & spak wiþ me seyinge/ come þou I schal  
schewe to þee þe dampnacioun of þe greet hoore  
þat sittith on manye watris/ wiþ whiche kyngis of  
erþe diden fornyacioun/ & þei þat dwellen in erþe ben ful  
drunken of þe wijn of hire leccherie/ and he took me awepe into  
deserte/ in spirit/ and I sise a womman sittynge on a reed  
beest ful of names of blasfemye/ hauynge seuene hedis & ten  
hornes/ and þe womman was enuyrounyde wiþ purpur &  
cockyn (þat is reed) & engoldide wiþ golde & wiþ precious  
ston & perles/ hauynge a golden cuppe in hire hande ful of  
abhomyacioun/ & vnclennesse of hire fornycacioun/ and in þe  
forhede of hire a name writen/ mysterie/ babiloyne þe greet  
modir of fornycacioun/ & of abhomynacioun of erþe/ and I sise  
a womman drunken of þe blood of seyntis/ & of þe blood of  
martiris of Ihu/ and whanne I sise hire I wondride wiþ  
greet wondrynge/ & þe aungel seyde to me/ whi wondrist þou/  
I schal sepe to þee þe sacrament of þe womman & of þe beest  
þat berith hire/ þat haþ seuene hedis & ten hornes/ þe beest  
whom þou sise/ was & is not/ and sche is þe stepzinge vp fro  
depnesse/ & sche schal go into perischynge/ and men dwellynge  
in erþe schulen wondre/ whos names ben not writen in þe  
booc of liif fro makynge of þe worlde/ seinge þe beest þat was  
& is not/ and þis is witte þat haþ wisdome/ þe seuene hedis  
ben seuene hillis on whom þe womman sittith/ & ben seuene  
kyngis/ syue haue fallen doune/ one is/ & anoper cometh not  
zit/ and whanne he schal come/ it bihoueth hym for to dwelle  
a schorte tyme/ and þe beest þat was & is not/ & sche is þe  
eyzte/ & is of þe seuene/ & schal go into perischynge/ and þe  
ten

C<sup>m</sup> 17<sup>m</sup>

## ye apocalyps

ten hornes whom thou hast seen: ben ten kynges: þat zit hane not taken kyngdom: but þei schulen take power as kyngis: one houre aftir þe beest/ þes hane one counseyl: & schulen bitake here vertue & power to þe beest/ þes schulen sizte wiþ þe lombe: & þe lombe schal ouercome hem: for he is lorde of lordis & kyng of kyngis: & þei þat ben wiþ hym: clepide & chosen & seipful/ and he seyde to me/ þe watris þat thou hast seen where þe hoore sittip: ben puple folkis & tungis/ and þe ten hornes þat thou hast seen in þe beest: þes schulen hate þe fornycarie womman: & schulen make hire desolate (or discourmfortide) & nakid: & schulen ete þe flesche of hire & schulen brenne hire to gedir wiþ fir/ soþely god zaue into þe hertis of hem þat þei do þat þat is plesant to hym: þat þei ȝyue here kyngdom to þe beest: & þe wordis of god ben ende/ and þe womman whom thou hast seyn: is þe grete cytee þat hath kyngdom vpon kyngis of erþe//

C<sup>m</sup> 18<sup>m</sup>



**A**nd aftir þes þingis I size anoper aungel comynge doune fro heuene: haupnge greet power: & þe erþe is liztenyde of his glorie: & crynge wiþ stronge voyce seyinge/ greet babiloyne sel doune: & is made þe habitacioun of deuplis: & þe kepyng of eche vncleue spirit: & þe kepyng of eche vncleue soule & hateful: for alle folkis drunken of þe wrappe of þe fornycacioun of hire/ and kyngis of erþe & marchauntis of erþe diden fornycacioun wiþ hire/ and þei ben made ryche: of þe vertue of þe delices of hire/ and I herde anoper voyce of heuene seyinge/ my puple go zee oute of it: & be zee not parceners of þe trespassis of it: & zee schul not receyue of þe plagis of it: for þe synnes of it camen into heuene: & þe lorde hadde mynde of þe wickidnes of it/ zilde zee to it/ as & sche zildide to zou: & double zee double þingis aftir hire werkis/ in þe drynke þat sche medelide to zou: menge zee double to hire/ how myche sche glorifiede hire self & was in delices: so myche turmente ȝyue zee to hire & wepyng.

## ye apocalips

wepynge · for in hire herte sche seih/ I sitte a queen and I am  
not a widowe: & I schal not se wepyng/ and herfore in one  
day hire plagis schulen come: deþ & mournynge & hungre/ and  
sche schal be brent in fyr: for god is stronge þat schal deme  
hire/ and þe kyngis of erþe schulen wepe & weyle hem on  
hire: þe whiche diden fornycacon wih hire & lyueden in de-  
lices · whanne þei schulen se þe smoke of brennyng of hire/  
stondynge [ ] for drede of turmentis of hire · seyinge/ wo · wo ·  
wo · þe ilke grete cytee babylone · & þe ilke stronge cytee/ for  
in one houre þi doom cometh/ and marchauntis of erþe schulen  
wepe vpon hire & mourne: for no man schal bye more þe  
marcaundise of hem/ þe marcaundisis of golde & siluer &  
precious stoon & margarite (or peerle) & bijs & purpur & silke  
& cockyn · & eche tree thyme · & alle vessels of puer · & alle ves-  
sels of precious stoon · & of brasle & yren & marble & canel &  
amome (þat is swete saueryng tree) · & of odoramentis &  
opnementis & encense: & of wijn & oyle & floure & whete · & of  
iumentis (or werke beestis) & scheep & horsis & cartis · & of  
seruauntis & of soulis (or lyues) of men/ and þin applis þe de-  
siris of þi lijf wenten aweye fro þee: & alle fatte þingis & ful  
cleer perischiden fro þee/ and marcaundis of þes men schulen  
no more synde þo þingis/ þei þat ben made ryche of hire:  
schulen stonde fer for drede of turmentis of hire · wepyng &  
mournynge & seyinge/ wo · wo · þe ilke greet cytee þat was  
cloþide wih bijs & purpur & cocke · & was goldide wih golde &  
precious stoon & margaritis: for in one houre so many richessis  
ben destitute/ and eche gouernoure · & alle þat schippen into  
place & maryners & þat wirchen in þe see: stoden fer & crieden  
seinge þe place of brennyng of hire: seyinge/ what like to þis  
grete cytee? and þei sente poudre vpon here hedis: & crieden  
wepyng & mournynge & seyinge/ wo · wo: þe ilke grete cytee  
in whom alle þat haue schippis in þe see: ben made riche of  
pryces of it: for in one houre it is desolate/ heuene & holy  
apostlis & prophetes glade see on it: for god haþ demyde zoure  
doom



## ye apocalips

doom of it/ and one stronge aungel took up a floon as a grete mylneſtone: & ſente into þe ſee ſeyinge/ in þis birte þe ilke grete cytee · babiloyne ſchal be ſente: & now ouer ſchal not be founden/ and þe voyce of herpers · & of men of muſik · & ſyngyng wiþ pipe & trumpe: ſchal no more be herde in it/ and eche crafty man & eche crafter ſchal not be founden in it/ and þe voyce of mylneſtone ſchal no more be herde in þee: & þe liſte of lanterne ſchal no more ſchynne in þee/ and þe voyce of þe houſbonde & of wiſf ſchal not zit more be herde in þee: for þi marchundis weren prynces of erþe/ for in þi venemouſe dedis alle folkis errede: & þe blood of prophetis & ſeyntis is founden in it: & of alle men þat ben ſlayne in erþe//

C<sup>m</sup> 19<sup>m</sup>



ftir þes þingis I herde a greet voyce of many trumpis in heuene: ſeyinge alleluya · herpyng & glorie & vertue is to oure god: for trewe & iuſte ben þe domes of hym · þe whiche demyden of a greet hoore: þat corrupide þe erþe in hire leccherie · & demyde (or vengide) þe blood of his ſeruauntis of þe handis of hire/ and eſte þei ſeyden alleluya (þat is herie zee þe lorde) · & þe ſmoke of it ſtepyde vp: into worldis of worldis/ and þe foure & twenty eldre men & þe foure beestis fellen doune & worſchippeden god ſittyng vpon trone · ſeyinge amen alleluya/ and a voyce wente oute of þe trone ſeyinge/ to oure god ſeye zee alle þe ſeruauntis of hym · herpyng: & zee þat drede god · ſmale & grete/ and I herde a voyce as of a grete trumpe · & as þe voyce of grete hundris · ſeyinge alleluya · for oure god al myzty haþ regnyde/ enioye we & glade we wiþ oute forþ: & ȝue we glorie to hym · for þe weddyngis of þe lombe camen: & þe wiſf of hym made redy hire ſelf/ and it is ȝouen to hire þat ſche couer hire wiþ white bijs ſchynnyng/ forſoþe bijsen ben þe iuſtiſpyngis of ſeyntis ¶ And he ſeyde to me/ write þou/ bleſſide þei þat ben clepide to þe ſoper of weddyngis of þe lombe/ and he ſeyde to me/ þe wordis of god ben trewe/ and I ſel

## pe apocalips

I fel doune bifore his feet · þat I ſchulde worſchip hym/ and he ſeyde to me/ ſe þat þou do not/ I am þin euen ſeruaunt & of þi breþeren hauynge þe witneſſynge of Ihu/ worſchip þou god/ forſoþe þe witneſſynge of Ihu· is ſpirit of prophecy/  
¶ And I ſize heuene openyde· & lo a whijt horſe · & he þat ſatte vpon hym was clepide feiþful & toþfaſt· & wiþ riȝtweſneſſe he demeh & ſiȝtiþ/ forſoþe þe ȝzen of hym as flaume of fiȝr · & in his hede diademes hauynge a name writen· whiche no man knetwe no but he/ and he was cloþide in cloþe ſpreynte wiþ blood· & þe name of hym was clepide þe worde of god/ and þe ooſtis (or cumpanyes) þat ben in heuene · ſueden hym in whijt horſis· cloþide wiþ biſen white & clene/ and a ſwerde ſharpe on eche ſyde camen forþ of his mounþ · þat in it he ſmyte folkis· & he ſchal reule hem in an ȝren ȝerde/ and he tredith (or defoulith) þe preſſure of wiȝn of wodenefſe· of al myȝty god/ and he haþ writen in his clooþ & hemme· kyng of kyngis & lorde of lordis/ ¶ And I ſize an aungel ſtondynge in þe ſunne· & he criede wiþ greet voyce ſeyinge to alle briddis þat ſlowen by þe mydel of heuene/ come ȝee & be ȝee gaderide to gadir to þe grete ſoper of god· þat ȝee ete þe fleiſchis of kyngis · & þe fleiſchis of tribunes · & fleiſchis of ſtronge men · & fleiſchis of horſis & of þe ſittynge in hem · & þe fleiſchis of alle fremen & ſeruauntis· & of ſmale & of grete/ and I ſize þe beeft & kyngis of erþe · & þe ooſtis of hem gederide to make batayle wiþ hym þat ſatte on þe horſe & wiþ his ooſte/ and þe beeft is cauȝte & wiþ hire þe falſe prophete þat made ſignes bifore hire · in whiche he deceyuyde hem þat token þe carette of þe beeft· & þat worſhipeden þe ymage of it/ þes two ben ſente quycke into þe pool of fiȝr· brennyng in brymſton/ and þe oþer ben ſlayne in ſwerde of þe ſittynge on þe horſe þat comeþ forþ of þe mounþ of hym· & alle briddis ben fulſide· wiþ þe fleiſche of hem//

And



## pe apocalips

C<sup>m</sup> 20<sup>m</sup>



**A**nd I ſize an aungel compynge doune fro heuene ·  
 hauynge þe kepe of depneſſe · & a grete cheyne in  
 his hande/ and he cauzte þe dragoun þe olde ſer-  
 pent þat is þe deuyl & ſathanas & he bonde hym  
 by a þouſande zeeris/ and he ſente hym into þe depneſſe · &  
 cloſide & ſignyde (or ſeelide) on hym · þat he deceyue no more  
 folkis til a þouſande zeeris ben fulfildē/ aſtir þes þingis it bi-  
 houeh hym for to be vnbounden a litil tyme/ and I ſize ſeetis  
 & þei ſaten on hem · & doom is zouen to hem/ and þe ſoulis of  
 bihedide men for þe witneſſynge of Ihu & for þe worde of  
 god/ and hem þat worſchippeden not þe beeft · neþer þe ymage  
 of it · neþer token þe careſte of it in forhedis or in here hondis/  
 and þei lyueden & regnyden wiþ criſt a þouſande zeeris/ þe  
 oþer of deade men lyueden not · til a þouſande zeeris ben en-  
 dide/ þis is þe firſte azen riſynge/ bleſſide & holy þe þat hap  
 parte in þe firſte azen ryſynge/ in þes þe ſecounde deþ hap not  
 power · but þei ſchulen be priſtis of god & of criſt · & þei ſchulen  
 regne wiþ hym a þouſande zeeris/ and whan a þouſande  
 zeeris ſchulen be endide · ſathanas ſchulen be vnbounden of  
 his priſoune/ and he ſchal go oute & he ſchal deceyue folkis þat  
 ben on ſoure corners of þe erþe · gog & magog/ and he ſchal  
 gadir hem into batayle/ whos nowmbre is as þe grauel of þe  
 ſee/ and þei ſtepyeden vp on þe brodenefſe of erþe · & enuy-  
 rounden þe caſtels of ſeyntis · & þe louede cytee · & ſijr came  
 doune of god fro heuene & deuouride hem/ and þe deuyl þat  
 deceyuede hem · is ſente into þe pool of ſijr & brymſton · where  
 þe beeft & falſe prophete ſchulen be turmentide day & nyzt into  
 worldis of worldis amen/ and I ſize a greet white trone & þe  
 ſittyngē on it · fro whos ſizt erþe ſlepe & heuene · & place is not  
 founden of hem/ and I ſize deade men grete & ſmale ſtond-  
 ynge in þe ſizte of þe trone · & bookis ben openyde & an oþer  
 booc is openyde · þat is þe booc of liſt/ and deade men ben  
 demyde of þes þingis þat weren writen in þe bookis · aſtir þe  
 werkis



## ye apocalips

werkis of hem/ and he see zaue his deade men pat weren in it/  
and deþ & helle zaunen here deade men · pat weren in hem/  
and it is demyde of alle: vp þe werkis of hem/ and helle & deþ  
ben sente into þe pool of fyr/ þis is þe secounde deþ/ and he  
pat is not founden writen in þe booc of lijf: is sente into þe  
pool of fyr//



**A**nd I siȝe newe heuene & newe erþe/ forsoþe þe C<sup>m</sup> 21<sup>m</sup>  
firste heuene & þe firste erþe wenten aweye: &  
nowe is not þe see/ and I Ioon siȝe þe holy cytee  
Jerlm̄ newe comynge doune fro heuene of god ·  
made redy as a wiȝf ournyde to hire housbonde/ and I herde  
& greet voyce of þe trone: seyinge/ lo þe tabernacle of god  
wiþ men · & he schal dwelle wiþ hem/ and þei schulen be his  
puple: & he god wiþ hem schal be here god/ and god schal wiȝp  
aweye eche teer: fro yzen of seyntis/ and deþ schal no more  
be · neþer mournynge neþer crynge · neþer sorowe schal be  
ouer: þe whiche firste þingis wenten aweye/ and he seyde þat  
satte in þe trone/ lo I make alle þingis newe/ and he seyde to  
me write þou · for þes wordis ben moſte seiþful & trewe/ and  
he seyde to me/ it is done/ I am alpha & o: þe bygynnyng &  
ende/ I schal ȝyue frely to þristynge: of þe welle of quycke  
water/ he þat schal ouercome: schal welde þes þingis/ and I  
schal be god to hym · & he schal be sone to me/ forsoþe to proude  
men & vnbeleueful & curside · & manuellers · & fornycatours ·  
& to men doinge venym · (or sleinge by venym) & worschippers  
of ydolis · & to alle liers: þe parte of hem schal be in þe pool  
brennyng wiþ fyr & brymston · þat is þe secounde deþ ¶ And  
one came of þe seuene aungels haupnge vyolis ful of seuene þe  
laste plagis: & he spak wiþ me seyinge/ come þou I schal schewe  
to þee þe spouse: wiȝf of þe lombe/ and he took me vp in spirit:  
into a greet hil & hize/ and he schewide to me þe holy cytee  
Jerlm̄ · comynge doune fro heuene of god: haupnge þe clerete  
of god/ and he lizt of it lijf to a precious stoon: as to þe stoon

## pe apocalips

Iaspis · as crisal/ and it had a wal greet & hize/ haupnge  
 twelue zatis/ and in þe zatis of it · twelue aungels/ and  
 names writen in · þat ben þe names of þe twelue lynagis/ of  
 þe sones of Iſrl/ fro þe este þre zatis · & fro þe norþe þre zatis ·  
 & fro þe souþe þre zatis · & fro þe weste þre zatis/ and þe wal  
 of þe cytee haupnge twelue foundementis/ & in hem þe names  
 of þe twelue apostlis · & of þe lombe/ and he þat spak wiþ me  
 had a golden mesure of a reed/ þat he schulde mete þe cytee ·  
 & þe zatis of it & þe wal/ and þe cytee is putte in sware/ and  
 þe lengþe of it is so myche/ how myche & þe breede/ and he  
 mate þe cytee of þe reed/ by furlongis twelue þousandis/ and  
 þe heyrþe & lengþe & breed of it ben euen/ and he mate þe  
 wallis of it an hundride & foure & fourty cubitis/ by mesure  
 of man þat is of aungel/ and þe bilyng of þe wal was of  
 stoon iaspis/ soþely þe cytee itself was of clene golde/ lijk to  
 clene glasse/ and þe foundementis of þe wal of þe cytee/ our-  
 nyde wiþ al precious stoon/ þe firste foundement · Iaspis · þe  
 secounde saphyrus/ þe þridde/ calcedonyus/ þe fourþe/ sma-  
 ragdus/ þe fifþe/ sardonix/ þe sixte/ sardyne/ þe seueneþ/  
 crisolitus/ þe eyghte/ berillis/ þe nyneþ/ topasius/ þe tenþe/  
 crisopastus/ þe elleuenþ/ Iacynthus/ þe twelueþe/ amatistius/  
 and twelue zatis twelue margaritis ben by eche/ and eche  
 zatis weren of eche margaritis/ and þe stretis of þe cytee clene  
 golde/ as glasse ful schynynge/ and I ſize no temple in it/ for-  
 soþe þe lorde god al myzty is temple of it & þe lombe/ and þe  
 cytee haþ no nede of sunne neþer mone/ þat þei schyne in it/  
 for whi þe clerete of god schal lyzten it/ & þe lombe is þe lan-  
 terne of it/ & folkis schulen walke in lizte of it/ and þe kyngis  
 of erþe schulen brynge to/ here glorie & honoure into it/ and  
 þe zatis of it schulen not be closide by day · soþely nyzt schal  
 not be þere/ and þei schulen brynge to/ þe glorie & honoure of  
 folkis into it/ neþer any þing defoulde · schal entre into it · &  
 doinge abhomynacioun & leesyng/ no but þei þat ben writen  
 in þe booc of lijf of þe lombe//

And



## ye apocalips



And he schetwide to me a flode of quycke water . C<sup>m</sup> 22<sup>m</sup>

schynnyng as crystal/ compnyng forþe of þe seet of  
god/ and of þe lombe/ in þe mydel of þe strete of it .  
& on eche syde of þe flode/ þe tree of liif bryngyng  
forþ twelue fructis/ by eche monethes zildyng his fructe . &  
þe leeuys of þe tree to helpe of folkis/ and eche curside þing  
schal no more be/ but þe seetis of god & of þe lombe schulen  
be in it . & þe seruauntis of hym schulen serue to hym/ and þei  
schulen se his face/ & his name in here forhedis/ and nyzt schal  
no more be/ & þei schulen not haue nede to þe lizte of lanterne  
neþer to lizte of sunne/ for þe lorde god schal lizten hem . &  
þei schulen regne into worldis of worldis/ and he seyde to me/  
þes wordis ben moſte seiþful & trewe/ and þe lorde god of spi-  
ritis of prophetis sente his aungels for to schewe to his ser-  
uauntis/ what þingis it bihoueh for to be done sone/ and lo I  
come swiftely/ bleſſide be he þat kepith þe wordis of prophece  
of his booc/ and I Ioon þat herde & ſize þes þingis . & affir  
þat I hadde herde & seyn . I ſel doune þat I schulde worship  
bifore þe feet of þe aungel/ þat schetwide to me þes þingis/  
and he seyde to me/ ſe þat þou do not/ forſoþe I am þin euen  
seruaunt & of þi breþeren prophetis/ & of hem þat kepen þe  
wordis of prophecie of his booc/ worship þou god/ and he  
seyde to me/ ſigne (or ſeele) þou not/ þe wordis of prophece  
of his booc/ forſoþe þe tyme is nyzt/ he þat noyzeþ/ noyze zit/  
and he þat is in ſilþes/ ware ſoul zit/ and he þat is iuſte/ be  
he zit iuſtifiede/ and he holy be he halowide zit/ lo I come  
ſone . & my mede wiþ me for to zilde to eche man affir his  
werkis/ I am alpha & o . þe firſte & þe laſte . bygynnyng &  
ende/ bleſſide þei þat waſchen here ſolis in blood of þe lombe/  
& þe power of hem be in þe booc of liif/ & by zatis entre into  
þe cytee// ¶ Forſoþe wiþ oute forþ houndis & venym doers (or  
piſoners) & vnchaſte men . & manquellers . & ſerupnge to  
ydolis . & eche þat loueh & doiþ leeſynge/ I Ihc ſente myn  
aungel



## ye apocalips

aungel for to witnesse to zow þes þingis/ in chirchis/ I am þe  
root & kynde of daupd a schynynge morne sterre/ and þe hout-  
bonde & þe spouse (or wiif) seyn: come þou/ and he þat heriþ:  
seiþ: come þou/ and he þat þristiþ: come/ and he þat wole:  
take frely þe water of liif) fortoþe I witnesse to eche man her-  
ynge þe wordis of prophecie of þis booc/ zif any man schal  
putte to to þes: god schal putte to vpon hym: þe plagis writen  
in þe booc/ and zif any man schal do aweye of þe wordis of þe  
booc of þis prophecie: and schal take aweye þe parte of hym  
fro þe booc of liif & fro þe holy cytee & fro þes þingis þat ben  
writen in þis booc/ he seiþ þat heriþ witnessynge of þes þingis:  
zhe amen/ I come soone amen/ come þou lorde Ihu/ þe grace  
of oure lorde Ihu cñ: wiþ zou alle amen///

here endiþ þe apocalips  
Blesside be þe holy trinite Amē



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